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RERUM BRITANNICARUM MEDII ÆVI SCRIPTORES,

OR

CHRONICLES AND MEMORIALS OF GREAT BRITAIN AND IRELAND

DURING

THE MIDDLE AGES.

THE CHRONICLES AND MEMORIALS

OF

GREAT BRITAIN AND IRELAND

DURING THE MIDDLE AGES.

PUBLISHED BY THE AUTHORITY OF HER MAJESTY'S TREASURY, UNDER THE DIRECTION OF THE MASTER OF THE ROLLS.

On the 26th of January 1857, the Master of the Rolls submitted to the Treasury a proposal for the publication of materials for the History of this Country from the Invasion of the Romans to the Reign of Henry VIII.

The Master of the Rolls suggested that these materials should be selected for publication under competent editors without reference to periodical or chronological arrangement, without mutilation or abridgment, preference being given, in the first instance, to such materials as were most scarce and valuable.

He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an Editio Princeps; and for this purpose the most correct text should be formed from an accurate collation of the best MSS.

To render the work more generally useful, the Master of the Rolls suggested that the editor should give an account of the MSS. employed by him, of their age and their peculiarities; that he should add to the work a brief account of the life and times of the author, and any remarks necessary to explain the chronology; but no other note or comment was to be allowed, except what might be necessary to establish the correctness of the text.

The works to be published in octavo, separately, as they were finished; the whole responsibility of the task resting upon the editors, who were to be chosen by the Master of the Rolls with the sanction of the Treasury.

The Lords of Her Majesty's Treasury, after a careful consideration of the subject, expressed their opinion in a Treasury Minute, dated February 9, 1857, that the plan recommended by the Master of the Rolls "was well calculated for the accomplishment of this important national object, in an effectual and satisfactory manner, within a reasonable time, and provided proper attention be paid to economy, in making the detailed arrangements, without unnecessary expense."

They expressed their approbation of the proposal that each chronicle and historical document should be edited in such a manner as to represent with all possible correctness the text of each writer, derived from a collation of the best MSS., and that no notes should be added, except such as were illustrative of the various readings. They suggested, however, that the preface to each work should contain, in addition to the particulars proposed by the Master of the Rolls, a biographical account of the author, so far as authentic materials existed for that purpose, and an estimate of his historical credibility and value.

In compliance with the order of the Treasury, the Master of the Rolls has selected for publication for the present year such works as he considered best calculated to fill up the chasms existing in the printed materials of English history; and of these works the present is one.

Rolls House,
December 1857.

MONUMENTA FRANCISCANA.

Adæ de Marisco Epistolæ.

COTTON MS.

Day & Son, Lith.rs to the Queen

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MONUMENTA FRANCISCANA;

SCILICET,

I.—THOMAS DE ECCLESTON DE ADVENTU FRATRUM MINORUM IN ANGLIAM.

II.—ADÆ DE MARISCO EPISTOLÆ.

III.—REGISTRUM FRATRUM MINORUM LONDONIÆ.

EDITED

BY

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PUBLISHED BY THE AUTHORITY OF THE LORDS COMMISSIONERS OF HER MAJESTY'S TREASURY, UNDER THE DIRECTION OF THE MASTER OF THE ROLLS.

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PREFACE.

PREFACE.

I.—OF THE ERA EMBRACED IN THE WORK.

Our volume commences with the arrival and settlement of the Franciscan,[1] Minorite, or Gray Friars in England, in 1226, two years before the death of their founder, St. Francis, in the 9th year of the reign of Henry III., and of Honorius III., successor to Pope Innocent III.

Infidel tendencies at work in the 13th century.

It was a stirring and important epoch in the history of Europe. When the policy of Innocent III. seemed on the eve of being crowned with success, a new and more potent influence had started up to threaten the faith of Christendom. The genius of the papacy had provided for all other contingencies; not for this.

[1] Franciscan, from the founder's name, Gray Friars, from the colour of their habit,—Minores or Minorites, as the youngest and humblest of the religious foundations. The last title has given birth to many speculations; but see p. 565 of this volume. Later writers of the Order are fond of a pious quibble on the word. "Etenim si dicat Abraham, '*Pulvis et cinis sum*,' Franciscus dicet adhuc, '*Minor* sum.' Si David, '*Mendicus sum et pauper*, immo, *vermis sum, et non homo*,' Franciscus, '*Minor sum*.' Si Solomon, '*Stultissimus sum virorum*,' Franciscus, '*Minor sum*.' . . . Si D. Franciscus de Paula cum suis dicat, '*Nos Minimi sumus*,' noster Franciscus dicet, '*Minores Minimis sumus*.'"

Slowly had it come to be recognized as the central and supreme authority of the West. The ideal of Gregory VII. had been wrought into a system; Italian policy was playing a successful game in all the courts of Christendom. But a new difficulty had arisen; the Crusades, fostered by the Popes to support the papacy had ended, as all violent antagonisms do end, in producing the most opposite results to those which the promoters of these expeditions had anticipated. The conversion of the Saracens had not been secured;—it seemed much more likely that the converters would become converted. Oriental habits, tastes, and sciences, Oriental modes of thought, and with them the moral and physical diseases of the East, were advancing with a fascination and rapidity not easily described. The simpler people were falling before the more cultivated and subtle. The danger was not the less because the causes and progress of the mischief were scarcely seen or understood.

More especially in the towns.

Contemporary with this new influence, gaining life from it, and lending strength to it in return, the mercantile communities (if yet they deserved that name) were rapidly gaining an importance hitherto unknown. The commercial energies of the Venetians, quickened into life by the Crusades, had reacted on all similar communities in Christendom. Italian legates at the courts, Italian prelates in every town of importance, covered the West with a sympathetic network of communication, diffusing Italian influence and the love of Italian art and luxury through every corner of Europe. Hitherto the towns had been little better than cities of refuge for the slave from feudal oppression. Successive invasions, from the fifth to the eleventh century, had trampled out the ancient aristocracy of the city; the invaders had thrashed out the treasure, not to settle, but to carry their spoils into the country and leave the refuse behind. In vain did the law

hold out encouragement to trade, and a promise of nobility to the trader. Life in the town was intolerable to the free spirit of the German; it was everywhere a badge of disgrace.

But the preference thus given to the country where the baron was paramount, and his will unrestrained, drove from the fields into the town whatever remained unsubdued of the spirit of freedom and energy. In the town the Anglo-Saxon thane or alderman could shut his eyes and his gates upon his oppressor. Utterly destitute of social comfort or civilization, except what the Roman had left him, he felt himself secure behind his walls and ditches from the reach of feudal tyranny. He was in equal degree secure from ecclesiastical supervision and interference. Monasteries had provided for the spiritual rule and welfare of the country; for the towns there was no such provision.

Nor, if there had been, was the inhabitant of the town likely to derive advantage from it. At this day we contrast the superiority in point of intelligence and education of the town over the country. In the thirteenth century these advantages were reversed. Schools and libraries, all that survived of art and science from the Teutonic and Norman deluge, existed only in the great monastic societies. Like colleges or Universities spread throughout the country, monasteries diffused learning and education, habits of order and economy among the tenants of the soil. The inhabitant of the town, deprived of these benefits, had to struggle on to light and order, self-taught and self-sustained. He learned from early times, as best he could, habits of independence. The same spirit which animated the great manufacturing cities in the south of France, and made them the centres of opposition to the feudal baron and equally feudal bishop, constituted them also the centres of all freedom of

opinion, of all subtle and obstinate heresies; subtle, because the clergy did not understand them; obstinate, because they could feel no sympathy for those who entertained them. If the towns sympathized with any faith, or any forms of philosophy, the Oriental had for them the greatest temptation. It was most opposed to that authority which they disliked; it was most intimately connected with their commercial prosperity.

The Franciscan a missionary to the town.

It was fortunate, then, that the efforts to carry Christianity among the masses of the towns proceeded from one who was not an ecclesiastic, and had received no ecclesiastical education. Happily for the objects of his mission, St. Francis had been brought up as a factor for his father, a wealthy merchant. He had early opportunities, through his mercantile occupations, of coming into contact with the manufacturing population; and his whole life shows, as well as the rule which he gave to his followers, that he understood better than most men (whatever else might be his failings) the true nature of his mission and the character of the people with whom he had to deal. He had to strip Christianity, in the first instance, of the regal robe in which Popes and prelates had invested it; to preach it as the gospel of the poor and the oppressed. It was not to be a trap for men's obedience; it was not to demand a surrender of that independence which the commons of the towns had guarded so jealously, and purchased at such costly sacrifices. He caught the poorest in their poverty; the subtle in their subtlety; sending among them preachers as ill-clad and as ill-fed, but as deep thinkers in all respects as themselves. Like other reformers of his age, his earliest thoughts were directed to the Saracens. Among them he proposes to labour. But his purposes right themselves and find their due employment in a larger and more

important field. His followers are to visit the towns two and two; in just so much clothing as the commonest mendicant could purchase. They are to sleep at nights under arches, or in the porches of desolate and deserted churches, among idiots, lepers, and outcasts; to beg their bread from door to door; to set an example of piety and submission. "If," he said, "I had as much wisdom as Solomon, and happened "to find the poorest, simplest priests in the world, I "would not preach in the parishes, wherein they "dwell, contrary to their will." And this doctrine of poverty he carried to an excess which would seem fanatical and extravagant, if viewed apart from the circumstances of the times and the object he sought to attain.

His rule determined accordingly.

But his caution on this point, excessive as it seems, can scarcely be thought unnecessary. It was the only sure method of reaching the large and neglected classes in the town, to whom the wealth of the clergy appeared intolerable, not without reason, if we may trust the denunciations of Grostete and Adam de Marisco. In the utter absence of discipline during the first half of the thirteenth century, livings were becoming hereditary in the hands of an unmarried clergy; the gross disorders and licentiousness of the times justified the exclamation of St. Bernard: "It is no longer "true that the priests are as bad as the people; for "the priests are worse than the people." Such a clergy were ill suited to gain influence among the miserable population of the towns in the middle ages, had they been willing to attempt the task. But how were they to be supported, if they had? No institutions existed, as in the country, where the abbot presiding over a college of monks held at once the position of a wealthy intelligent landlord and a spiritual ruler of a numerous tenantry? If the poor Franciscan

friar was an interloper, he was an interloper in a province which nobody except himself had cared to occupy; and for a reward which none valued but himself.

It is important that these facts should be borne in mind by those who desire to understand the history of this period. It is of no less importance for understanding the sphere in which the labour of the Franciscan was to be exercised, and how he himself was formed by that society which he was moulding. The Franciscan is the missionary of the town; he has nothing whatever to do with the country. He belongs to the rising community of the town. He is their representative in many particulars, as well as their teacher. Like them he assumes different characters; he appears under different forms; unlike the monk, who is stable and uniform. If he departs from the primitive institution of his founder, it is so because he is raised with the population among whom his lot is cast. With their wealth he must in some measure grow wealthy also. Still, he is the poor missionary preaching to the poor; dependent entirely on their sympathies; disappearing when those sympathies are withdrawn. Never a landowner; never so far removed from his primitive condition as to cease to be a mendicant. Out of this dependence sprung his strength and his errors. He is the genuine product of the voluntary system.

The necessity of his mission;

It may be difficult, perhaps impossible, at this distance, to realize the social condition of the towns of Europe in the thirteenth century, and consequently, the importance of this new movement. The evidence for the history of the land is complete; for the towns it is meagre and unsatisfactory. Their municipal institutions are in full vigour long before history affords the least insight into their social condition or material prosperity. A political order is established among

them, has been working harmoniously for centuries, in a state of society utterly inadequate, in all appearance, to the creation of such wise laws, of authority so judiciously modified. In these communities we trace not the germs, but the fully developed forms of self-government, at a time when, in material comforts, the towns of Western Europe differed little from the rudest mud hovels or shanties of the remotest country village in Ireland or the West of Scotland. If it be true that the English artizan stepped out of his mud-hovel into a more muddy street, when the Moor at one corner of Europe and the Florentine at the other were enjoying the luxury of palaces and the civic improvements of a polished capital; equally true it is that the English mechanic was living in the enjoyment of municipal institutions and privileges, which, with all the advantages of imitation and the lapse of five centuries, his predecessors in the arts have yet failed to realize.

from the the prevalence of disease and unhealthy condition of the towns.

Notwithstanding, then, the many material discomforts, and the absence of all due means of cleanliness and health, requisite for preserving large masses of population, crowded into narrow streets, from degenerating into brutality, the town populations of England and of Europe were preserved in some measure from that moral degradation which might have been anticipated from their social condition. Perhaps the exertion necessary for defending their privileges may have secured this happy result; still a vast amount of squalor and wretchedness, of ignorance and poverty, existed in the towns without any adequate means for counteraction. Improvement could not keep pace with the rapid increase of population. Fever and plague, strange and destructive epidemics, spread with unexampled rapidity. Whole quarters of the city suffered from the scourge, without adequate means of

prevention ;[1] without remedy or reparation for the evil when it had occurred. Markets were scantily and irregularly supplied; roads intercepted by a feudal aristocracy or a discontented sovereign; an entire population as in the industrious towns of the Low Countries exposed to periodical starvation. The narrowness and intricacy of the streets, serving as a protection against the mounted knight and his men-at-arms, served also a worse enemy, the plague or the sweating sickness, and decimated the population, to whom sanitary precautions were unknown. The lazy ditches and stagnant ponds, into which ran the refuse and garbage of the shambles,—a poor protection to the various quarters of the town,—sent up their fetid odours, rank with fever and ague, into the stifled chamber and open booth of the artizan. Upon the higher ground, as may be seen in many towns in England at the present day, stood the Guildhall and the Ward of the Aldermen, distinguished by houses partially built of stone pilfered from the old Roman monuments, forming a striking contrast to the outer circle and the suburbs, where, down to the water's edge, and straggling beyond it, in an uncertain and precarious tenure, rose wooden sheds, rudely plastered or white-washed, on the edge of the town-ditch, sheltering the last new settlers that had flocked into the town for occupation or protection; a mixed race, of whom little inquiry was made; tolerated, not acknowledged; of all blood, all climates, and all religions; permitted to live or die, as it pleased God or themselves, provided only that they yielded due obedience

[1] "The two pests of London," says Will. Stephanides, "are the constant fires and the immoderate potations of fools." Vita S. Thomæ, p. 7.

to the proper civic authorities. Here the leprosy and the plague were certain to enter first; here infection did its worst. In the higher city there might be parish churches and schools; a skilful leech to look after the welfare, bodily and spiritual, of the inhabitants. In defect of these, the different guilds established in the City proper provided in some measure for the instruction and comfort of the master and his apprentices. The city ponds and rivulets yielded fresh water to those who were willing to fetch it; the chaplain of the guild, its church or chapel, provided for the common worship and spiritual welfare of its members; the common purse of the guild furnished relief against sudden misfortune, and paid for the funeral obsequies and masses of the defunct brother. But for the unguilded population, who resided in the suburbs, and increased daily and rapidly in the unsettled condition of the country, or as the oppression or harshness or stern justice of the feudal baron made the town a more safe and desirable abiding place than the country; for these there were no such advantages. Imagination can only conceive their condition; history is silent.

The Franciscan settles in the suburbs among the dregs of the population.

Now, it was to this class of the population, in the first instance, that the attention of the Franciscan was directed; in these wretched localities his convent and Order were seated. I have not been able to examine the primitive position of all their religious houses in England; but a glance at the more important will show the general correctness of this statement. In London, York, Warwick, Oxford, Bristol, Lynn, and elsewhere, their convents stood in the suburbs and abutted on the city walls. They made choice of the low, swampy, and undrained spots in the large towns, among the poorest and most neglected quarters. Unlike the magnificent monasteries and abbeys, which excite admiration to this day, their buildings, to the very

last, retained their primitive squat, low, and meagre proportions. Their first house, at their settlement in London, stood in the neighbourhood of Cornhill, where they built cells, stuffing the party-walls with dried grass.[1] Near the shambles in Newgate, and close upon the city gate of that name, on a spot appropriately called Stinking Lane, rose the chief house of the Order in England. In Oxford the parish of St. Ebbe's, in Cambridge the decayed town gaol, in Norwich the water side, running close to the walls of the town, are the special and chosen spots of the

[1] My readers must disabuse their minds of the grand conventual buildings which they are accustomed to associate with the history of all religious orders. They must remember also that I am speaking of the English Franciscans in the 13th century. The pages of Eccleston show that the English Minorite adhered with unusual strictness to the rule of St. Francis, and contended for a literal interpretation of his commands. In the *Speculum Vitæ* we have his own directions how his brethren were to proceed. "St. Francis said to Bonaventure, who had given the friars a farm to build a convent near Sienna, 'Shall I tell you how the settlements of the friars ought to be built? When the brethren go to any city where they have no place, and find some one who is ready to give them so much land as is sufficient for a building, a garden, and the like, they must, above all things, be cautious not to grasp at more than is necessary, always having regard to holy poverty, and that good example which they are bound to exhibit on all occasions. When,' he continued, 'they have a competent piece of ground, they are to go to the bishop of the city, and notify to him.' 'My lord, such a one for the love of God and safety of his soul, is willing to give us a competent piece of ground to build a place. We, therefore, come to you, because as you are the father and lord of all the flock committed to you, so you will be lord of all of us who settle in that place. We wish, therefore, with your blessing to build there.' Having obtained his blessing, they shall go and make a deep ditch all round the land on which they propose to build, and a good fence instead of a wall, as an emblem of their poverty. Then they shall build poor cottages of mud and wood, and some few cells for the friars to pray in and labour in for the eschewing of idleness. They shall have small churches and not large ones, either for preaching or on any other pretence. And if ever prelates or clerks, or religious or secular men visit the brethren, their poor houses, cells, and churches shall prove to them the best sermons, and they shall be more edified by these things than by words.'" P. i. 10.

Franciscan missionary. In all instances the poverty of their buildings corresponded with those of the surrounding district: their living and lodging no better than the poorest among whom they settle. At Cambridge their chapel was erected by a single carpenter in one day. At Shrewsbury, where, owing to the liberality of the townsman, the dormitory walls had been built of stone, the minister of the Order had them removed and replaced with mud. Decorations and ornaments of all kinds were zealously excluded. At Gloucester, a friar was deprived of his hood for painting his pulpit, and the warden of the same place suffered similar punishment for tolerating pictures. Their meals corresponded with the poverty of their buildings. Mendicancy might encourage idleness, but it also secured effectually the mean and meagre diet of the friars. It kept them on a par with the masses among whom their founder intended them to labour. They could not sell their offerings; they were not permitted to receive more than their actual necessities required; meal, salt, figs, and apples; wood for firing; stale beer or milk. Whatever the weather, however rough the way, they threaded the muddy streets and unpaved roads barefooted and bareheaded, leaving the prints of their bleeding feet upon the ground, in gowns of the coarsest cloth, which an economical vestryman of this nineteenth century would be ashamed to offer to the most refractory pauper in a parish workhouse. St. Francis had provided carefully for the poverty of his Order. If the Gospel net, woven out of purple and fine linen, had hitherto rather scared than caught the fish it was intended to inclose, the founder of the mendicant orders took care that it should be as coarse and home-spun as poverty itself could make it. Their poverty.

In Italy, where poverty from time immemorial has preserved a dignity not readily conceded to it among the

northern nations, where tradition loved to describe a Cato or Cincinnatus in the garb of a Franciscan friar, the material and social objections to this new rule are less obvious. Scanty clothing, beggarly and meagre food, unsheltered dormitories, are slight restraints in the South, compared with the rigours of a northern climate. Had Popes and the founders of religious orders been Germans or Englishmen, the case might have been otherwise. As it was, the test of the worth of these reforms came when they had to be applied to latitudes for which they had not been calculated. To the German and the Englishman mendicancy was a sore trial, mentally and bodily. It was a sorer discipline than any of the rules imposed by other religious orders; for the German nations had no greater toleration for poverty at that time than now; no greater tenderness for bodily distress or infirmity.[1]

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[1] That poverty, rigid poverty to the last, continued to be the rule rather than the exception with the Minorite Friars, is clear from the inventories of their houses taken at the dissolution by the Royal Commissioners.

Here are one or two instances, which might be easily multiplied:—

"Memorandum this vth day of August, in the 30th year of King Henry the VIIIth, that I, Richard Bishop of Dover, and visitor under the Lord Privy Seal for the King's grace, was in Bridgenorth, where that the warden and his brethren, in the presence of Master Thomas Holle and Master Randolphe of the said town, gave their house with all the purtenance into the visitor's hands to the King's use; for the said warden and brethren said that they were not able to live; for the charity of the people was so small that in three years they had not received in alms in ready money to the sum of 10*s.* by the year, but only live by a service that they had in the town, in a chapel on the bridge. Thus the said visitor," &c. —*Chapt. House Books*, No. 309, p. 65.

"Memorandum this 13th day of August, in the 30th year of our most dread Sovereign Lord King Henry VIII. Richard Bishop of Dover, and visitor under the Lord Privy Seal for the King's grace, was in Shrewsbury, where that in presence of Master Edmund Cole and Master Adam a Mytton, bailies there, the said visitor was in all the three places of friars, and there according to his commission visited the said houses, and there took in each place an inventory of all their

There was a sorer discipline behind, and it showed how St. Francis calculated on the patient heroism of mankind; how justly he estimated its importance in meeting the evils of the times, beyond ascetical rules and precepts of self-denial. The leprosy, fostered by bad diet, wretched lodging, and squalid clothing, was a bitter scourge to the town population. The disease, imported from the East, fostered by the increasing communication between East and West, consequent upon the Crusade, had broken out in the 13th century with unusual virulence. Loathsome and infectious in the highest degree, it spared none. It appeared equally without warning in the king's court or council chamber, and in the degraded purlieus of the city. Once a leper always a leper. The medical skill of that age knew no cure. Political economy could devise no precautions; none, except the most neces-

Their training for the Leper Hospitals.

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goods, and committed the same to the before-named bailies' custody till the King's pleasure be further known. And as touching the Gray Friars, in presence of the said bailies, [they] gave their house into the visitors' hands by one assent, without any counsel or condition. As touching the Austin Friars, there were no more but a prior and two Crysche Friars, and all utensils gone, and no thing there to help the friars, not so much as a chalice to say mass; and no man durst trust the prior to lend him any, so that all that was in all the house could not be praised at 26*s.* 8*d.*; no bedding nor meat, bread nor drink. Wherefore the said visitor discharged the said prior of that office, and assigned the said two Cryschemen into Ireland, into their native convents," &c.—*Ibid*, No. 309, p. 83.

Nor would they fare better in the large towns. The practice of vesting property for their use in the mayor and corporation left the friars at the mercy of men who, sooner than any others, embraced the doctrines of the Reformation; who had the power and generally the will to refuse payment. How common this practice was is evident from the *Registrum Fratrum*, at p. 493 of this volume In fact, the civil wars of the 15th century must have been fatal to any religious body dependent upon mendicancy like the Franciscans. And to this exigency, we may charitably attribute the sale of their MSS. and magnificent libraries, of which Leland complains with so much bitterness.

sary, as the most cruel, the dismemberment of the infected limb. The leper was driven from home and occupation, from family and township; he was disqualified from approaching house or city; deprived of all civil rights; incapacitated from making a will; excommunicated from the Church. The political economist of the 13th century had skill enough to accomplish thus much, no more; leprosy like pauperism was made penal; but the bitterest penalty that man could inflict did not extinguish lepers or paupers; they still continued to cumber the face of God's earth, to the discomfiture of the Mediæval economist and his political regulations.[1]

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[1] According to the ancient law of England, says Mr. Hardy, in his preface to the "Close Rolls," p. xxxi. leprosy was an impediment to descent. A grant made by a person after he fell sick of the leprosy was void. In the "Abbreviatio Placitorum," p. 19, leprosy was pleaded and allowed in the reign of King John; and the land thereupon adjudged from a leprous brother to the sister.

Even in the poor and inadequate provision made for the leper by the charitable, the tone in which their rules are conceived, show the total degradation in which the infected was held. The pious benefactor to the Lazar hospital of St. Julian's, Hertford, Mon. ii. 376, begins thus:—"Seeing that among all infirmities the disease of the leprosy is more disgusting than any, and they who are visited with this disease, at all times and places ought to present themselves in more humble garb and gesture, as more contemptible and humble than the rest of their fellow men, according to the words of the Lord in Leviticus; 'Whosoever is stained with the leprosy shall rend his garments and go bare-headed,'" &c.

"Yet ought they not on that account to despair or murmur against God, but rather to praise and glorify Him who was led to death as a leper, according to the testimony of Isaiah, who says; 'We did account him stricken of God and afflicted,' calling to memory the example also of Job, who was so smitten with the leprosy, 'that from the sole of his foot to the crown of his head there was no soundness in him," &c.—Ib. 377.

It is enjoined among the rules that if a married man entered the hospital he should separate from his wife and make a solemn vow of chastity. He is not to stray beyond bounds—not to touch anything in the brew-house or the bake-house, &c.

Had St. Francis followed the example of the economists of our days, it is not improbable that he and his order might have stood higher in the estimation of those who have remained faithful to the traditions of this ancient school. Here was a great and tremendous social evil which set at defiance the skill and philosophy of the age. The utmost men could do was to banish it, to shut it out, to ignore its existence and close their eyes; not, however, without misgivings that it might break out, like God's vengeance, among their own sons and daughters;—that Miriam and Aaron might perchance be excluded from the camp, and leave their families plague-spotted and despised.[1] But St. Francis was a simple-minded man; he adopted those means for grappling with the evil that none but an enthusiast and a visionary would have taken. That generous enthusiasm and self-denial which have won eternal honor by visiting the sick and ministering to the dying in the fever hospitals of the Crimea will not be charged with romance, because the greater the danger the greater the heroism and devotion in encountering it. Yet theirs was bodily peril at the most, no more. The sick was ennobled by the cause in which he had been engaged. Not so the leper;—the object of vengeance from God, of fear and loathing from man; cityless, houseless, wifeless, childless, cast out, excommunicated; he was exposed to all the calamities which make misery loathsome and deprive wretchedness of the few shadows of its dignity.

"When I was in the bondage of sin," says St. Francis, "it was bitter to me and loathsome *to see*

[1] Instances occur in the Patent Rolls of grants of small pensions made to the King's own valets who were suddenly struck down by the leprosy in the walls of the palace, and within the very sight of the Sovereign.

" *and look* upon persons infected with leprosy; but " that blessed Lord brought me among them, and I " did mercy with them, and I departing from them, " what before seemed bitter and loathsome was turned " and changed to me into great sweetness and comfort " both of body and of soul." [1]

Two instances are mentioned in the "Mirror of his Life" [2] too characteristic of the disease itself, and the sentiments inspired by it, to be omitted here. I translate the passages literally. " St. Francis on one " occasion visiting the house of St. Mary de Porti- " uncula, found a simple friar named James, to whom " he had entrusted the office of tending the lepers. " Seeing the friar consorting with a leper on the " road from the hospital to the church of St. Mary, " St. Francis rebuked him, telling him that he ought " not to conduct his Christian brethren, the lepers, " in that manner, as it was not becoming to him " or to them. For though St. Francis was willing " that his friars should serve the lepers, he did " not like to have them taken out of the hos- " pital when the plague was upon them; as men " could not endure the sight of them. He had " scarely uttered the words when his conscience " smote him, thinking that the leper had coloured at " his remark; therefore, wishing, to make satisfaction " to God and the leper, he confessed his guilt to " Peter Cataneus, the minister-general, and begged " him to confirm the penance he intended to impose " upon himself. Then said St. Francis this is my " penance; to eat out of the same dish with this " Christian brother. When all were seated at table " a single dish was placed between St. Francis and

[1] Testam. p. 562 of this volume.

[2] Speculum Vitæ; compiled by his associates. Par. I., p. 56, ed. Spoelberch.

" the leper. He was a leper all over, disgusting for " his open ulcers; especially as his fingers were " covered with sores and blood; insomuch that as " he dipped his fingers in the dish and carried the " morsels to his mouth, the gore and blood dripped " into the dish. As the friars looked on they were " greatly grieved and pained at the sight. But for " the reverence they bore him, not one dared utter " a word.

" He that saw these things bore record of them and " wrote them."

Again, in the same work,[1] his solicitude for this forlorn and unhappy class is thus manifested. " He ap- " pointed," says the author, " that the friars of his " order, dispersed in various parts of the world, should " for the love of Christ diligently attend the lepers " wherever they could be found. They followed this " injunction with the greatest promptitude. Now there " was in a certain place a leper so impatient, fro- " ward, and impious that every one thought he was " possessed by an evil spirit. He abused all that " served him with terrible oaths and imprecations, " often proceeding to blows. What was still more " fearful, he uttered the direst blasphemy against " Christ, and His most holy Mother, and the " holy angels. The friars endured this ill-usage " patiently; but they could not tolerate his blas- " phemies; they felt they ought not, and therefore " they resolved to abandon the leper to his fate; " having first taken counsel with St. Francis. Brother " Francis visited the leper, and upon entering the room " said to him, in the usual salutation: 'The Lord " 'give thee peace, brother.' 'What peace,' exclaimed " the leper, 'can I have, who am entirely diseased?'

[1] Par. I., p. 79.

" ' Pains that torment the body,' replied St. Francis,
" ' turn to the salvation of the soul if they are borne
" ' patiently.' ' And how can I endure patiently,'
" rejoins the leper, ' since my pains are without inter-
" ' mission night and day? Besides my sufferings are
" ' increased by the vexation I endure from the friars
" ' you have appointed to wait upon me. There
" ' is not one of them who serves me as he ought.'
" St. Francis perceived that the man was troubled
" by a malignant spirit, and went away and prayed
" to God for him. Then returning he said, ' Since
" ' others do not satisfy you, let me try.' ' You may
" ' if you like, but what can you do more than
" ' others?' ' I am ready to do whatever you please,'
" replied St. Francis. ' Then wash me,' replied the
" leper, ' because I cannot endure myself. The stink
" ' of my wounds is intolerable.' Then St. Francis
" ordered water to be warmed with sweet herbs, and,
" stripping the leper, began to wash him with his own
" hands, whilst a friar standing by poured water upon
" him."[1]

In conformity with his own practice, the same author tells us that St. Francis enjoined his friars to dwell in the leper hospitals, and there learn a lesson of humility. Whoever desired admission into his Order, noble or ignoble, was commanded an attendance on leprous patients.[2] If by the establishment of leper hospitals, and a general improvement of the towns, that terrible scourge has so completely disappeared,

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[1] The reader of "Doctor Antonio" will be at no loss to appreciate the delicate manipulation and skill of the Italian gentleman in that exquisite tale, who, like St. Francis, had devoted his life to the care and comfort of the poor. I take this opportunity of stating my conviction that a perusal of that tale will do much to realize St. Francis, his reforms, his object, the people whom he loved, and for whom he prayed and laboured. It will account for the popularity of the Order in Italy.

[2] Spec. I., p. 48.

that its very name is disarmed of all meaning, it was no phantom then; "no poor paper-lantern with a "candle end in it." Mankind gained truer notions of it and of their duty towards those who were afflicted by it; but St. Francis set the example.

In thus bringing the noble into common sympathy and service with the poor and ignoble, St. Francis was but repeating the experiment made at different times and in different forms, in mediæval Europe. We make rather shabby and unsuccessful attempts in these days to bring opposite classes together; to find a true answer to that call for fraternity which is ever and anon causing its voice to be heard across the gulf of centuries, and displaying its energy and vitality in all kinds of grotesque and incoherent shapes. In the total disorganization of all society, and the disruption of the old Roman world, St. Benedict, the founder of Western monkery, found a way for bringing together the rude rough Goth and the polished Roman patrician, on the common field of manual labour. A gentleman may now dig his garden or farm his own estate without losing caste; he may thread the pavement unattended by twenty slaves and lictors without dreading the taunt of sordid meanness. He may build schools for his tenantry, or ask them to dinner, preserve his rank whilst he acknowledges their services and receives their rent; though he possess not a single advantage over them in education, in skill, or even antiquity of descent. What would farms be worth in England if the English homestead, like the Roman, resembled a West Indian sugar estate; and the degraded condition of the labourer, extending to his work, made a country life disreputable? What a deal of thought and time were required to weld into one harmonious mass the stout heart and hand of the Northern comer, with the polished, quick, order-loving, refined Roman or Romanized occupier,

and bring it out in the form now seen in the broad acres of England? There came a second attempt in the founding of the military orders, where the knightly spirit of Europe was drawn forth in all its strength and tenderness, by committing to the strong the care of the weak, to the soldier the protection of the widow and the orphan. Last, and harder than all, came the experiment of St. Francis; to devote to the poor and neglected outcast of the large towns of Europe, to the untended leper, the abandoned beggar, the sickly mechanic, to their wives and children, whatever of piety and gentleness could be controlled to this purpose. Repulsive as that service was in all respects, especially to men of gentle blood and education, to these he looked for converts, and in this he was eminently successful. Unlike other and earlier founders of religious orders, the requisites for admission into his fraternity point to the better educated, not to the lower classes. "He "shall be whole of body and prompt of mind; not "in debt; not a bondsman born; not unlawfully be- "gotten; of good name and fame, and competently "learned."[1] Such were the early disciples of his Order.

Their training for the simple and ignorant. St. Francis opposed to the learning of the age.

The effect of such men upon the neglected masses of the population may be easily imagined. That influence was much greater than if it had emanated directly from the clergy, or even from that body which it sought to improve. Lessons of patience and endurance fell with greater persuasion and tenderness from the lips of men who were living and voluntary examples of what they taught. Dressed in a long robe of coarse cloth, surmounted by a mantle of the same material, bareheaded,

[1] See App. p. 754.

barefooted, begging his bread from house to house, the voluntary poverty of the friar removed the scandal under which Christianity laboured from the excesses and the superfluities of its privileged teachers.

But the poverty thus strictly enjoined had another and not less important object. It was intended to prevent the friars from giving themselves up to the popular studies of the age. Logic and the canon law monopolised the clergy. The example of Abelard had found numerous admirers; little suited, however, for the requirements of the age.

What beneficial effects could dialectic subtleties or disputations at the Universities exercise over the hearts and actions of men engaged in the real battle of life? Possibly the secular training and occupations of St. Francis in his earlier years may have kept him from those ecclesiastical influences under which he must of necessity have fallen, had he at first proposed to himself the career of a preacher against heresy like the Dominican. He had no temptation to magnify pursuits in which the clergy of his days universally engaged; he must have seen how little suited they were for his Order, how little calculated to accomplish the object he desired. Therefore he set his face against learning; he would have his followers like the poor, not in dress only, but in heart and understanding. Total, actual poverty secured this; it was incompatible with the possession of books, or the necessary materials for study. When the stringency of the rule had been in some measure relaxed, much of its ancient severity remained. Roger Bacon had to carry on his researches and experiments without books, or instruments, except what he could procure from his friends. He tells the Pope, to whom he dedicated his works, that he possessed no MSS., that he was not permitted the use of ink or parchment, that nothing but a distinct order from his Holiness could dispense with the stringency of the rule.

In the letters of Adam de Marisco the reader will see other instances of the penuriousness of the general ministers, and their reluctance to furnish the members of their Order engaged in teaching and lecturing with the requisite means for study.

Forbidden the use of books.

On one occasion a provincial minister wished to argue the point with St. Francis, and to learn from him the sense of the words, "Take nothing with you "on the way." Was it absolutely nothing? "No-"thing," said St. Francis, "except the habit allowed "by the rule; and, if indispensable, the friar may carry "shoes." "What then am I to do?" rejoined the provincial, "I have books beyond the value of 50*l*." "I "will not, I ought not, I cannot allow that which is con-"trary to my conscience and the profession of the gospel "we have both embraced," was the only reply. On another occasion a novice who had learned to read the psalms, though not very correctly, obtained leave from the minister-general to have a psalter; but as he had heard that St. Francis did not like his friars to be solicitous for books and learning, he was not satisfied with the licence of the general minister, but took occasion to apply to St. Francis himself, saying: "Father, it "would be a great comfort to me to have a psalter; "and the minister-general permits it; but I should not "like to use it without your conscience." "Charles "the Emperor, Roland and Oliver," (he replied,) "and "all the Paladins, and all other stout men in battle, "pursued infidels to the death with great sweat and "labour, and gained their memorable victories. The "holy martyrs died in the fight for the faith of Christ. "But now-a-days there are some folks who, by the "mere talk of their exploits, seek for glory and honour "among men; and so there are some among you who "take more pleasure in writing and preaching about "the works of the saints than in imitating their labors." Some days after, as he was seated by the fire, the

same novice repeated his request. Says St. Francis to him: "When you have got a psalter, then you'll "want a breviary, and when you have got a breviary "you will sit in your chair as great as a lord, and you "will say to your brother, 'Friar, fetch me my bre- "'viary.'" Saying this with some warmth, he took ashes from the hearth, and laying them on his head, rubbed his hand round and round, as if he had been washing his head, repeating, all the while, "I am "your breviary, I am your breviary (*Ego brevia- "rium, ego breviarium,*)" until the novice was dumb-founded and surprised. Then turning to him, St. Francis said: "Brother, I too was once tempted as you "are by the possession of books; and wishing to know "the Lord's will in this matter, I took the Gospels and "prayed to Him that He would show me His will in "the first passage to which I should turn. And when I "had finished my prayer, and opened the book, I met "'with these words: 'To you it is given to know the "'mysteries of the Kingdom of God; but to others "'in parables.' How many gape after knowledge! "How much happier he, who has made himself barren "for the love of God." After some days the same novice spoke to him again about the psalter in the Church of St. Mary de Portiuncula, to whom the holy man replied: "Go, do as the minister "tells you." As the novice went his way, St. Francis, after a minute's consideration, ran after him, crying aloud: "Stop, brother, stop." And when he had over-taken him: "Return with me," he said, "to the "spot where I said to you, 'Do with the psalter as the "'minister told you.'" And returning to the spot, he bent his knee before the novice, saying, "*Mea culpa,* "brother, *mea culpa.* Whoever will be a Friar Minor "must possess nothing more than his habit, or carry "shoes if necessary." And such was his uniform answer to all who consulted him on this subject. "A man's

" knowledge," he said, " is equal to his works; he only is " a good man at prayer who is equally a good man at " labour.[1] For the tree is known by its fruits."

Other instances occur of his anxiety to counteract the growing passion for books, and turn the attention of the friars to works of meditation. These, he told them, were the only ways of securing their own salvation and the improvement of others. " Many " friars," he said, " who bestow all their time and " thought on the acquisition of philosophy, forsaking " their proper vocation, and wandering in mind and " body from the way of prayer and humility, when " they have preached to the people, and have turned " some to repentance, are inflated and conceited at the " result, as if it were their own and not another's work. " Whereas it happens not unfrequently that all they " have done is to preach to their own prejudice and " condemnation. In the conversion of men they have " really done nothing; they have been no more than " the instruments of those by whom the Lord has " truly reaped the fruit." He predicted that the time would come when they who had left their calling to indulge in the pursuits of science, and gratify a vain curiosity, would find their hands empty in the day of tribulation.[2] " Such a day will come," he said, " when " men will throw their books out of the window as " useless." And, not to multiply proofs, when news had been brought to him that a great doctor[3] at Paris had been received into his Order, greatly to the joy

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[1] It is impossible to preserve the pithiness and point of these words in English: " *Tantum religiosus est bonus orator quantum est bonus operator.*"

A similar sentiment is attributed to St. Benedict the monk: " *Orat qui laborat.*"

" Scientia et potentia humana in idem coincidunt." Lord Bacon's Org. I. 3.

[2] Ib. i. p. 70.

[3] Perhaps Alexander ab Hales.

and edification of the clergy and the city, "I am "afraid, my sons," he said, "that such doctors will be "the destruction of my vineyard. They are the true "doctors who, with the meekness of wisdom, exhibit "good works for the improvement and edification "of their neighbours.[1] A man has no more know-

[1] There are numerous other indications in the volume of his sound and practical good sense. Unlike the other religious orders, who had multiplied the rules of asceticism until they had become an intolerable snare, St. Francis retained only the ordinary vigils, and fasts of the Church. On other days the friars had licence to eat flesh or other food indifferently. St. Francis used to say that the body was created for the soul, and the flesh ought to be subdued to the spirit. The servant of God ought therefore to eat, sleep, drink, and satisfy his bodily requirements with discretion, that the body may have no occasion of complaining that it can not stand erect or pay attention to prayer because its wants are not satisfied. (Ib. 87.) He was a great advocate for cheerfulness, saying that it was the sign of a clean heart, and a great defence against the devil. "Why," said he to one of his friars, "do you wear that sad and gloomy countenance because of your offences. It is enough that your sorrow should be known between you and your God. Pray for His mercy to spare you, and restore that cheerfulness to your soul which you have lost by your own demerits."

In the following advice on the choice of a minister-general of the Order, there is the same vein of good sense and sagacity: "A minister-general ought to be of irreproachable life, of great discretion, spotless character, and free from partiality, lest by showing too great an affection for one party he bring a scandal on the whole. He must be studious in prayer, apportioning certain hours for his own soul, and others to his flock. He must begin the day with mass, and with devout obedience commend himself therein and his flock to the Divine protection. After prayers he is to present himself to his brethren, and standing in the midst of them, he is to hear the questions of all and reply to all, and provide for all, with charity, patience, and kindness. He is not to be an acceptor of persons; not to care less for the simple and uninformed than for the learned and the wise. If he has the gift of knowledge, he is all the more to show himself a pattern of piety and simplicity, of patience and humility. Let him foster virtue in himself and others, not ceasing to preach it assiduously, attracting others more by his example than his words. Let him anathematize money, the chief corruptor of our profession and perfection; and, therefore, as an example to be followed by all, let him have no purse and no coffers. His habit and one little book shall content

" ledge than he works, and he is a wise man only " in the degree in which he loves God and his neigh- " bour." [1]

Their preachings founded on experience.

A style of preaching, founded on meditation and experience, was precisely adapted to the requirements of those classes of the community for whose improvement and welfare St. Francis felt the deepest sympathy. Considering the education and logical studies of the secular clergy in those days, it is not easy to discover how they could have made themselves intelligible to the ordinary population of the towns; still less,

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him; a pen-case, seal, and writing materials, his associates. He is not to be an accumulator of books; not very intent upon reading, for fear that he should derogate from his office the time he devotes to study. He shall piously comfort the afflicted, lest, as he is their ultimate refuge in trouble, if they find not relief and remedy from him, the disease of desperation should grow too strong for them. To win the perverse and proud to meekness, let him humble himself, and abate somewhat of his own right to gain a soul. To the runaways of his Order let him open the bowels of mercy, as to sheep that have been lost; let him never refuse to pardon them, well knowing that their temptations are very strong, and if the Lord permitted him to be tried he might perchance fall worse than they. As the vicar of Christ, I would have him honoured with devout reverence by all, and that provision be made for him by all, and in all things with all benevolence, in proportion to the exigence of his need and the suitableness of our state. He ought not to be exalted by honours and favours shown him more than he is delighted by injuries, or to let honours change his manners, except for the better. If ever he requires more ample or generous fare, let him not take it in secret, but openly. To him it appertains to discern the secret conscience, and elicit the truth from hidden veins. Therefore, let him regard all accusations with suspicion at first, until the truth shall be known by diligent inquiry. Let him give no heed to gossipers, and particularly suspect all accusations proceeding from such persons, and be slow to credit them. Let him not from desire of retaining popularity, refuse or relax the forms of justice and equity; nor, on the other hand, let him suffer souls to perish from over much rigor; let not torpor arise from excessive kindness, nor the relaxation of discipline from over indulgence; and so let him be feared by all who love, and loved by all who fear him." Ib. i., p. 90.

[1] Ib. p. 76.

how they could have carried the truths of Christianity to the hearts of the ignorant and the poor. By education unfitted for the task, they could know but little of the population whom they had to address; and their vow of celibacy kept them apart from their flocks. The necessities of the class for whom they laboured brought out in the Franciscan a style of living and preaching suitable to his auditory; he had to speak to the hearts of men and women who were not learned; he had to study those hearts and what was in them, before he could hope to address them with success. His poverty enabled him to accomplish the first and most difficult portion of his task, by throwing him upon the help and sympathy of those for whom he laboured. The necessity of alms from day to day, the stringent rule imposed by his founder, forced him from a life of mere study or contemplation into a life of activity. He was compelled to move among those on whom he was thus made dependent, however rough and insulting the treatment he received. Preaching must become the great object of his life, quite as much as poverty; but it was a new style of instruction, very different from that which had hitherto prevailed. Whether the clergy liked the change or not, a body of laymen (for it must be remembered that the friars were to all intents and purposes laymen, bound by certain religious vows,) had come forward to the help of the Church, to carry out those functions which the Clergy could not, and visit those whom the Clergy found it impossible to visit. A less formal but not less effective style of preaching prevailed, suited to an audience consisting as much of women as of men, appealing more directly to the feelings; more popular and more dramatic. This is one of the common accusations brought against the Friars by the Clergy, partly jealous of their new influence,

partly suspicious of the result.[1] They are loudly condemned by their opponents for magnifying preaching,

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[1] In the answer by Thomas Aquinas to the objections of William de St. Amour and others of the Gallican clergy, we have a brief summary of the complaints made against the Mendicant Orders. After referring in the outset to the charge that mendicancy was contrary to Scripture, he proceeds in,—

Ch. I. To a general vindication of the religious orders and the vows imposed by them. In

Ch. II. He answers the objection "that the religious had no right to teach." In

Ch. III. "That the religious had no business to communicate with secular persons in matters pertaining to study; that there ought to be no union of persons whose pursuits and occupations were so opposite as those of the religious and the secular." In

Ch. IV. "That they had no right to preach or hear confessions, as having no licence for so doing, or any fixed cure." "It is a particular mark of heresy," says St. Thomas, "to suppress preaching in the Church." In

Ch. V. "That they were bound to employ themselves in manual labour, and when that was impossible, in psalms, prayers, and reading." In

Ch. VI. "That for a person to sell his goods and enter a Mendicant Order was contrary to Holy Scripture, unless he did so with a view of supporting himself by manual labour; because he despised what God had given him, and exposed himself to needless temptations." In

Ch. VII. "That to live by alms was contrary to Christianity, and subtracted what was due to the poor. It was, moreover, unmanly and illiberal."

He then proceeds to consider the objections in Ch. VIII. made to the sordid dress of the friars as indicative of singularity. In

Ch. IX. Their intermeddling with what did not concern them.

Ch. X. Their wandering from place to place.

Ch. XI. Their devoting the time to study and philosophy;—"ever learning and never coming to the knowledge of the truth."

Ch. XII. Their study of eloquence and method in the composition of their sermons; transgressing the precept of the Apostle:—"Not with the wisdom of words."—1 Cor. i. 17.

Next he answers the complaints made against them in

Ch. XIII. "That they commended themselves and their Order, and so were guilty of the sin of the Pharisees."

Ch. XIV. "That they resisted their detractors."

Ch. XV. "That they appealed to the civil tribunals."

Ch. XVI. "That they punished their persecutors."

Ch. XVII. "That they sought to please men." And rejoiced

Ch. XVIII. "At the great things God had wrought by them in the conversion of others."

Ch. XIX. "That they frequented the courts of princes." [Finally

and declining, like the older Orders, to confine themselves exclusively to manual labour, to reading and prayer. They are accused of studying eloquence and the art of rhetoric in the composition of their sermons, of making their addresses agreeable to the people, of communicating with secular persons, of derogating from the dignity of the clerical office and bringing a scandal on the Church. And, undoubtedly, not only the matter and style of their teaching, but their dress, their mode

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Finally in

Ch. XX. He adverts to the reasons which induced him to reply to these calumnies, and the insinuations thrown out by their opponents against the previous lives of the friars. He condemns the sweeping calumnies directed against the whole body drawn from the loose examples of a few, the hasty inference that the friars were false apostles, because they sought more luxurious hospices, in which they might be more comfortably entertained, and intermeddled in other men's business, in order to gain property. In

Ch. XXI. The insinuations against the sincerity of the friars, as if they sought the favour of the world and not the good of mankind. He condemns also the uncharitable anticipation of God's judgment, of which free use had been made by the Sorbonists, in saying that the friars would eventually become corrupt in morals and reprobates in the faith.

Ch. XXII. – XXVI. And not satisfied with these imputations, they had endeavoured to make the friars odious to the world, by asserting that they were the false apostles denounced in the primitive church, thieves, robbers, and spoilers, who entered houses and wasted the fold, against whom the church was warned; the forerunners of Antichrist, of which their charity, studies, and fastings were so many evident signs, being nothing better than a cloak for hypocrisy.

Such a mode of reasoning, though recommended by the respectable authority of William of St. Amour, and adopted without any suspicion by modern historians, would have seemed monstrous and incredible, were it not as fashionable in this nineteenth century as in the thirteenth, only substituting for the friars any body of Christians more than usually active, and therefore particularly obnoxious. I am surprised to see a late writer repeating the old and exploded scandal of the Franciscan John of Parma being the author of "The Eternal Gospel." The University of Paris in their manifesto against the Mendicants (*De Periculis Ecclesiæ*), written before 1256, state positively that this book had been written fifty-five years before; that is, before the Franciscan Order existed. Ch. viii. See also Will. St. Amour's 2d Sermon, p. 52 in Brown's Fasc. and St. Thomas, l. l. ch. xxiv.

of living, their dependence upon almsgiving, their intimate intercourse with the lower orders, must have appeared intolerable innovations on the ancient usages and established maxims of the secular and monastic clergy. Men had hitherto been taught that the clergy and the laity were distinct elements, as opposite and distinct as wine and water (a favourite illustration), but now the wine was mixed with water; every adventitious distinction, which had kept them apart, and been so frequently and emphatically insisted on, was broken down. Here was a body of religious teachers, supported by the head of the Church, as like the poorest of the laity in all respects, learning excepted, as could possibly be conceived. The Church, hitherto standing apart, was brought home to the people. Cold, and distant, and far removed from their sympathies, it now appealed to them directly; occupied by abstract discussions and formal statements of doctrine, it passed at once into the human, the sentimental, and the personal. A new impulse this, of the most vital importance; a great advance towards the sixteenth century.

Prominence given by them to the human and the practical in our Lord's life.

The lively imagination and quick sensibilities of St. Francis, characteristic of his nation, realized for him, in a way unappreciable by the colder nations of the North, the earthly life of our Lord and his human relationships. The way in which he strove to conform himself literally to our Lord's precepts and example indicate the direction of his thoughts; and the practical tone of his mind led him to value almost exclusively what he considered to be the human and the practical side of Christianity. Hence the prominence given by him and his followers to the bodily sufferings of Christ. Hence, too, their anxiety, as has been justly observed,[1] to exalt the Virgin Mother, to present her as an actual woman, endowed with every

[1] See F. D. Maurice, "The Church a Family," p. 89.

grace and beauty, to the degraded population whom they addressed; to set her before men as an actual object of faith, hope, and devotion, as sympathizing in human sorrow and human evils, in sorrows which have pierced through her own heart, in evils from which she is entirely free. Is it strange that this should have seemed to men a blessed escape from the dryness and formality of the theological maxims and controversies of the age? that in the dress of its new teachers, Christianity should have appeared to the masses, as it never yet had appeared, radiant in attractiveness and beauty?

Exaltation of the Virgin.

Further, it must be remembered, that the increased communication between the West and the Eastern world had brought out in a greater degree than ever the Manichæan tendencies of the times. That influence had set in at all points upon Western Christendom; from Moorish Spain at one extremity, from the German Emperor and their Oriental wars at the other. The Arabs had given the tone to the scientific speculations of the universities; commerce, flowing through the same channel, had carried the same tendencies into the towns of the South of France, and through them to other towns in Europe.[1] How could the Church, with its doctrine of celibacy, or the monastic orders, with their enforced asceticism, counteract a tendency to which their example lent encouragement? Man had been degraded in the degradation thus indirectly thrown upon marriage; secular life and human relationships were dishonoured in the peculiar sanctity thus ascribed to the monastic. How could

[1] The facts cannot be disputed, strange and unaccountable as they seem. The accusation against the Templars, and their practice of magic, will occur to the reader's mind. To these must be added the charge of Manichæism, imputed to the Albigenses; the two infamous books of the age, the "Eternal Gospel" and the "Three Impostors," the latter of which is attributed to the Emperor Frederick. The communistic excesses of this century, especially in France, had the same origin.

marriage, how could woman be regarded with respect or treated with honour, when a perfect state was considered incompatible with either? when a society, built up on an abnegation not of marriage only, but of all family ties, was represented as of Divine institution, and all civil societies, all human institutions as exclusively secular, without sanctity, without God's authority? The Franciscan could not meet the evil completely. He was bound to celibacy—for of any society, without such an indispensable condition, no reformer in the middle ages ever conceived the possibility—but he did what he could to counteract the mischief. He insisted on the humanity of the Son of God; he dwelt on His poverty and sufferings as a man. He exalted the condition of woman by exalting the Virgin Mother. He insisted on her spotless purity, on her maternal authority and dignity, on her mysterious fellowship with her Son, on her joys and sorrows. Doubtless, it was his anxiety to bring out those facts in her history more prominently, that induced the friar to give greater prominence to the childhood than to the manhood of Christ, to lay greater stress on the parent, to exalt the Mother at the expense of the Son. Undoubtedly also the favour with which these doctrines were received by the people, tempted the friar to carry them to extravagant lengths, to degrade them by gross, sensualized images and representations which lost him the influence he had once possessed, and turned all reverence for him into ridicule and contempt.[1]

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[1] Even in their degeneracy, Chaucer, a Wickliffite, and therefore not favourable to the friars, notices their encouragement of marriage:—

"A frere ther was, a wantoun and a merye,
A lymitour a ful solempne man.
In alle the ordres foure is noon that can
So moche of daliaunce and fair langage.
He hadde i-made many a fair mariage
Of yonge wymmen, at his owne cost."

And a little below:

"At yeddynges (weddings) he bar utturly the prys."

Prologue to Canterbury Tales.

But he had struck a real chord of sympathy; and consequently he found favour at once in all the larger towns of Europe, though the times of liberality to religious orders had passed away from more than one half of Christendom, and in the trading communities the Church was far from popular. Within thirty years after the arrival of the Franciscans in England, their numbers in this country alone amounted to 1,242;[1] they counted forty-nine convents in different localities. Notwithstanding the jealousy with which they were regarded by the Church and the monastic orders, the friars multiplied rapidly in London, Canterbury, Oxford, Cambridge, York, Hereford, Lynn and Norwich on the east coast, Bridgewater and Bristol on the west. With equal rapidity they passed into Ireland and Scotland; were received with equal favour;—an instance of religious organization and propagandism unexampled in the annals of the world. That diffusion is the more remarkable when it is remembered that they were specially enjoined by their founder to uphold the dignity and authority of the Roman See, at a time when that authority had ceased to command respect, when it was despised in the towns, and in England regarded with more than usual jealousy and suspicion, in consequence of the submission of King John. Their popularity.

Yet, under all these difficulties, the Franciscan Order found favour throughout the towns and cities of England. In the register of their house at Newgate, now part of Christ's Hospital,[2] entries occur of the repeated donations made them by the citizens of London and invested in the corporation for their use. Scarcely a year elapses without some mark of this liberality on the part of individuals or of the community at large; the gifts are small indeed, varying from 6*d.* to 40*s.*,

[1] Eccleston, p. 10.

[2] See p. 493 sq.

but their number and their smallness are indicative of the class from whom they were received, and of the popularity of the friars. The register of their convent in London might be accepted as a specimen of their general treatment without further evidence. But Eccleston is precise on this point. At Canterbury the master of the Priest's hospital gave the corporation a piece of ground and a chapel for the use of the friars.[1] At Oxford Richard de Muliner gave the corporation a house and piece of ground for their use. At Cambridge the burgesses received them and assigned them a decayed church near the town gaol. At Shrewsbury the king gave the ground, the burgesses the buildings. In these and in other instances the practice prevailed of investing money, land, and buildings for the use of the friars, in the corporations of the towns; and the reason is stated by Eccleston;[2] because the friars could not and would not possess property. Here again is a great innovation on the usages of the age; a religious body exclusively and closely dependent on the charity and voluntary offerings of the laity was a bold and hazardous experiment. It prepared the way for a complete revolution in the social and legal maxims which regarded property held for religious uses; and for the first time that great principle, out of which the vast charities of this kingdom have since flowed into so many channels, though even now scarcely trusted to that degree which it ought to be, was brought into vigorous action.

The consequences, first, in the new im-

But if the spiritual destitution of the population in the great towns first excited the compassion of St. Francis, and furnished the great motive for the foun-

[1] p. 16, 17, 18. I have ventured to translate the word *communitas* by "corporation," for convenience, although not perhaps strictly and legally correct. The word "commonalty" scarcely conveys to modern ears the full meaning of the Latin.

[2] p. 16.

dation of his Order, it was not the only motive. The health of the body was no less the object of his solicitude than the care of the soul. Consciously or not, in the strict injunctions which he gave to his followers to qualify themselves for his Order by an attendance on the leper hospitals and the visitation of the sick, he was fighting against the deadly Manichæism of the age. But, in thus qualifying themselves for working among the large populations of the towns, the friars were forced upon other studies, secondary only in importance to their main concern. Their early attention to sickness and disease developed in the Order those physical studies and pursuits for which they became remarkable. With the friars came the first systematic attention to medical studies and to natural philosophy in general. Not as physics had been studied before as part of an academical training;—but as theology under their treatment was humanized by the necessity of their position; so physics, however feebly, were brought by them into contact with actual experiment. There is scarcely a writer of eminence among them, distinguished as he may be for logical and metaphysical ability, who is not equally interested in experimental philosophy. I use the word advisedly; for many will be prepared to admit the prevalence of physical studies among the schoolmen, and defeat the value of that admission, by assuming that the physics of that age were merely subservient to scholastic logic. I repeat that the first sustained attempts at experimental philosophy commenced with the friars, and grew out of the actual necessities of their position; as all real progress in science will and must grow. This will be confessed in the case of Roger Bacon. But it would be equally incorrect to overlook the experimental studies of other schoolmen of Bacon's age, as to overlook the scholastic side of Roger Bacon's own writings. The tendency of

Impetus given to physical studies.

each writer's mind gave special prominence to the form and subject of his writing; the expense and labour of physical researches necessarily limited their successful pursuit to a few. Still the assertion is undeniable that with the logical and metaphysical studies of that age physics now assume an importance they had not before.[1] For the first time we hear of physicians entering the religious orders. John de St. Giles, one of the earliest and most eminent of the Dominicans, was a professor of medicine at Paris. Father Crescentius, the seventh general minister of the Franciscans, was a physician at Bologna. The practice of medicine is engrossed by the friars in the thirteenth century.

In Bacon's observations on the eye, it is obvious that he had studied anatomy. In his treatise upon vision he applies the geometry of Euclid as perfectly well known in his days. The same remark applies to his contemporary, Archbishop Peccham. The physical works of Aristotle and his natural history stood as high in popular estimation as his logic; the scientific treatises of the Arabians were accessible to all. This volume and the pages of Roger Bacon furnish abundant testimony of the extreme activity of the friars as travellers and missionaries; of the care with which they recorded their observations upon the countries through which they passed. Their knowledge of men, the poverty and hardship of their lives, enabled the Pope to employ them in distant lands, where other orders or modern travellers could not have stirred.

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[1] I need not dwell on any laboured proof. A reference to the history of the writings of the schoolmen in the pages of Cave and Oudinus will be sufficient. Bacon's merits will not be denied. The profound mathematical researches of our countryman Richard Swisset have commanded the praises of Liebnitz; and I suppose the time will come when justice will be done to the chemical enquiries of Raymond Lully and Villanova.

We find them in 1245 sent to Russia; reaching the capital of Kiov in the depth of winter, after great bodily suffering. In the spring following they proceed to the region of Crim Tartary, rigidly observing the rules of Lent in that bleak and frozen territory, supporting themselves on salt and millet, and water from melted snow.[1] The travels of William of Rubruquis in Inner Asia, so highly esteemed by Roger Bacon, still hold their place in that species of literature, which has done more than any other for the promotion of science. Natural philosophy has followed in the footsteps of the missionary; so it did then. John of Parma was sent on two missions to Greece within five years. The travels and labours of Raymond Lully in the three quarters of the globe are not the least remarkable features of his gigantic activity and industry.

It will naturally be inferred from these observations that the friar was popular with the mercantile classes; and this is evident from the facts of his history.[2] Who else so welcome at the houses of men to whom scientific skill and information, scanty as they might be, were yet of no inconsiderable service and attraction? He alone of learned and unlearned possessed some knowledge of foreign countries and their productions; he alone was acquainted with the composition and decomposition of bodies, with the art of distillation, with the construction of machinery, with the use of the laboratory. Un-

[1] The observations made by them on their journey do not show that they were blinded by the Predicaments of Aristotle. It is amusing to see the grave way in which modern historians reprove the schoolmen for too great a deference to the authority of Aristotle, and their indifference to facts; these historians all the while displaying the most servile deference to vulgar prejudices respecting the schoolmen, and retailing for facts their own shallow and unsupported assumptions.

[2] See Sir Francis Palgrave's tale of "The Merchant and the Friar."

doubtedly, when the Order degenerated, the friar combined with his spiritual functions, the occupation of pedlar, huxter,[1] mountebank, and quack doctor; and the vice of covetousness, of which he was too frequently accused, led him to employ his skill in driving bargains to his own advantage. But a just estimate of the importance of the Order must not be taken from its decline, or the representations of its enemies. The monks were jealous of the learning and popularity of the friar; the bishops hated him as refusing deference to their authority; the Lollards regarded him as the bitter champion of orthodoxy, as the unscrupulous persecutor of all who dissented from the traditions and teaching of Rome. A careful perusal of Eccleston's work, and a candid review of the history of the friars, will justify the praise bestowed upon them by Lord Bacon,[2] and vindicate the historical accuracy of the sketch which a philosopher, greater than Bacon himself, has left in his portraiture of the friar in Romeo and Juliet.[3]

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[1] Thus in Chaucer the friar is described as having his mantle stuck with hardware like a tramper :—

"His tippet was ay farsud ful of knyfes
And pinnes for to give faire wyfes."

And in the Lollard poem published at the end of this volume, p. 592.

[2] Essay X.

[3] The character of the Friar is historically correct in its minutest particulars. It shews, notwithstanding the prejudices of his age, how Shakespeare caught the prominent features of the Order in the individual, and brought them out to the gaze of his readers, unsullied by the base alloy in which the weakness or caprices of men had invested it.

In the speech of Friar Lawrence at his cell door, as he comes forth with a basket at early morn to collect simples, we see how intimately the meditation of the friar was connected with the study of nature :—

"O meikle is the powerful grace that lies
In herbs, plants, stones, and their true qualities.
For nought so vile that on the earth doth live
But to the earth some special good doth give;
Nor ought so good, but strained from that fair use,
Revolts from true birth, stumbling on abuse.
Virtue itself turns vice, being misapplied,
And vice sometimes by action dignified."

[I find

That this Order, which began in poverty and in opposition to the learning of the age, should end in becoming the great promoters and professors of learning, will now seem less remarkable. It was inevitable in any body of men, like the Franciscans, systematically devoting themselves to the instruction and improvement of the lower orders of the towns. They were driven to the consideration of principles which might have passed unquestioned in any other sphere of activity. Equally inevitable was it that they should be forced upon the philosophical studies of the age, and embark in them with an energy, which they only feel, to whom philosophy offers itself not for display or disputation, but a solution of the great problems and contradictions of life. Neglected as the towns had been, the disputes of the church with the Albigenses show that the same acuteness and ability, now to be found in the working men of our manufacturing cities, existed equally in similar bodies in the south of France—probably in all the towns of Europe where manufactures had made any progress. The information of such men might be narrow; but on the facts which had come before them they had meditated with intellects sharpened by their occupation. They were much better masters of their position, much more alive to its weak and defensible points, much more on the alert to detect and expose the less carefully considered reasonings of those who entered the lists with them, than men of higher and more liberal training. In fair argument the missionary of the church had no chance with them. His only *ultima ratio* was the sword. To be tolerably suc-

Secondly, in the systematic study of Theology.

I find that Mr. Maurice has also quoted these lines in the third part of his Moral and Metaphysical Philosophy. In justification of myself, I beg to state that this Introduction was written before I had seen this portion of Mr. Maurice's work.

cessful, the Franciscan must be able to cope fairly with those whom he wished to convert. In proportion as he entered seriously on his task he found it requisite to enforce the truths in which he felt interested, by connecting them with feelings and principles such as his hearers would recognize and could understand. "*Non accipit indoctus verba scientiæ, nisi prius ea dixeris quæ versantur in corde ejus.*" Never did the favourite maxim of Lord Bacon require more careful application. From early times, therefore, the friars found it necessary to modify the precept of their founder, and apply to the scientific study of theology. He might at first have hoped to win the masses by descending to their social condition, by the services which he rendered them in the hospital, or by the sympathy which he displayed for their labour and their sufferings. But his work was only half done—it was but skin-deep if he could not enter into their moral and intellectual difficulties; if he could not find a clue to deliver them from the labyrinth in which their consciences were prisoned and perplexed. So Eccleston[1] tells us that Angnellus, their first provincial in England, "built a school in the Fratry of Oxford, and per-"suaded Master Robert Grostete, of holy memory, to "read lectures there to the brethren. Under him, "within a very short time, they made unaccountable "progress in sermons (*conciones*) and in subtle morali-"ties suitable to preaching." "The reputation of the "English Friars increased so rapidly and their profi-"ciency in study became so notorious in other "provinces, that Friar Helias, the minister-general, sent "for Friar Philip Waleys and Friar Adam of York to "read lectures at Lyons." "Readers," he adds, "were "appointed at Hereford, Leicester Bristol, Cambridge,

[1] p. 37.

" and Oxford; and the gift of wisdom so overflowed
" in the province of England, that before the depo-
" sition of William of Notingham there were as
" many as thirty lecturers in England, and a regular
" succession of them was provided in the Univer-
" sities."

Hitherto the formal method of instruction adopted in the Universities embraced the old division of studies into *Trivium* and *Quadrivium*. Passing through Grammar, Logic, and Rhetoric in the former, in the latter the student was initiated in Arithmetic, Geometry, Music, and Astronomy. Through these schools of arts, every member of the University was required to pass before he proceeded to the sciences, in which theology stood the highest. For the lecturer in that science, the *Sentences of Peter Lombard*[1] formed the ordinary text-book. Following the method there laid down, the lecturer expatiated as he pleased, adapting his instructions to his own taste or the wants and capacities of his hearers. He was bound to no other restriction. The uniformity thus preserved in the order of the subjects, enabled the student to hear and contrast the opinions delivered by different lecturers on any question of theology or morals. Before the lecturer commenced his hearers knew precisely what topic would be discussed, and generally all that had been said on both sides. From an anecdote in Eccleston[2] we learn that the student took notes, which he reproduced in the form of a lecture. The exercise varied by disputations between the professor and the candidate, brought into play those faculties of readiness, memory, and invention,

Which thus gains a new importance.

[1] Hence the repeated expressions, *legit cursorie, legit in sententias* applied to Divinity readers in the Universities.

[2] p. 39.

without which the scholastic theology would have been of little use to the preacher, the missionary, or the popular controversialist. Hitherto logic and law had absorbed the industry and genius of the age. From the accession of the Anjevin dynasty the law formed the great passport to dignity and emolument. The great law-officers of the crown were entirely selected from the canonists. Bishops, deans, and abbots, beneficed and unbeneficed clergy, strove with might and main to obtain judicial appointments: where solicitation and court favour failed, bribery paved the way for the suitor's wishes.[1] Arts and theology were in danger of falling into disuse. The reader who has taken his views of scholasticism from the popular manuals on that subject, will be astonished to hear the pious Bishop Grostete urging the friars to study, and impressing upon them the necessity of an earnest application to theology, "or else," said he, "for a "certainty the same lot will befal you as has befallen "all other religious men, who are walking to their "shame in the darkness of ignorance." Perhaps he will less readily admit that the poverty of the friars, and the stringent rules of their founder, saved them from the temptations which proved detrimental to the clergy of the thirteenth century, and gave a fresh impetus to the study of theology. But so it was; and from this time scholastic divinity preponderated in both Universities.[2]

And is modified

The speculative theology thus introduced into the

[1] When the whole administration of the law, civil and ecclesiasticial, was in the hands of the monks and clergy, it is not surprising that the universities should be crowded with students, and the lectures of the canonists be attended with avidity.

[2] See the curious dispute in the University of Oxford on the occasion of Thomas of York supplicating a grace to be admitted regent in theology, without graduating in arts or law.—Epist. CXCII.

schools, and treated in a hard, dry, and logical method, would have merited the contempt thrown upon it by modern philosophers had it been nothing more than a scholastic exercise; had it never been brought to the test of experience; had those who were educated in it retailed it from the pulpit, and dreamed that they could rule the world by abstractions and influence the feelings of mankind by dialectics. Was it so? Is it not remarkable that the friars, the most ardent upholders of scholastic theology, are precisely the men who constitute the most popular preachers of the age? That their sermons are far from being dry expositions of scholastic philosophy?—that instead of being appeals to the reason against authority (as has been stated), they contain most direct appeals to the imagination and the feelings of the people to whom they were addressed? Their sermons are full of pithy stories and racy anecdotes; now introducing some popular tradition or legend, now enforcing a moral by some fable or allegory, or a "morality" borrowed from the "Gesta "Romanorum," or similar collections. However in after ages the professor of theology, like Duns Scotus, Occham, or Burley, might be confined to a University; the early scholars of the Order alternated study with preaching. Unfitted as the works of Roger Bacon or of Raymond Lully might seem to the practical divine, it was for him, not the philosophic disputant, whether as a missionary among the Saracens, or a combatant of error and heresy at home, that these works were written. "By the light of philo- "sophy," says the former, at the opening of his Opus Majus,[1] "the church of God is ordered, the "commonwealth of the faithful is rightly disposed, "the conversion of the infidel is accomplished. It is

by the practical life of the friars.

[1] Part i. ch. 1.

" by the excellence of wisdom that they who are " obstinate in malice can alone be repressed, and they " are better repelled from the borders of the church " and further, than by the effusion of Christian blood."

Their use of the Aristotelian logic.

So theology, which at one time was in danger of being banished from the universities and superseded by the more popular and promising studies of Aristotle and the Canonists, returned to its pristine dignity. There was no danger now of the Aristotelian dialectics superseding the more ancient and important studies of the divine. Theology, which had in the first instance regarded the new logic as its foe, found in it an unexpected ally. There was no fear of the stronger succumbing to the weaker. In the thorough decrepitude of the religious orders, in the utter confusion and disorders of the church, at the close of the 12th and beginning of the 13th century the result might have been otherwise, but for the reformation of St. Francis. Two such powerful influences at work upon the faith of men as the new philosophy of Aristotle and the fascinations of Mahomedanism, large masses of the people growing up to wealth and power without the aid and in spite of the aid of the church, of a temper to appreciate keenly the arts and cultivation of the East, would have done the work of infidelity thoroughly. It is absurd to condemn the schoolmen for their great devotion to Aristotle, as if they had created his authority and not found it established; equally absurd is it to condemn them for dialectical subtleties, when dialectical subtleties were overmatching Christianity. They were the men to show how Christianity was the answer to men's doubts; how Aristotle was to be reconciled with Revelation, not Revelation with Aristotle. Even those who have slightly studied the subject have seen that scholasticism was an appeal from authority to reason;—and that is true, if by Reason is meant understanding; but this obser-

vation would have no meaning if it implied that the schoolmen were setting up one authority in the place of another, Aristotle in the place of the Fathers. In truth, Aristotle was a double help to them, not merely for that logical method of which he was the master, but, primarily, as the exponent of natural reason, and, secondly, as the representative of the whole range of Greek, that is, of all philosophy. Whatever natural reason could do, unassisted by Revelation, that Aristotle had accomplished. He is the apostle of man's natural reason, in all its strength, and if not in all, at least in no small share of its defects and its weakness. He is the philosopher whose final appeal is to the common sense of mankind, and to their ordinary words as the expression of their common faith. It would, perhaps, be too much to say, that the rudiments of all ancient heresies are to be found actually in the works of Aristotle; but they might be found in the method and principles of Aristotle. Not without good reason did St. Bernard and the church of his age feel an instinctive dread at the enthronement of a science which boded no good to the common faith of Christendom, and set up natural religion against revealed, understanding against faith. But for missionaries like the friars, who had to dispute with men not accustomed to the care, not willing, therefore, to acknowledge the authority of the church, it was of the utmost importance to know the full range and freest scope of the natural reason,—and where was there so clear and satisfactory an exponent of it as Aristotle? Whilst against those of the learned who magnified the Aristotelian philosophy, and would listen to no other appeal, it afforded the only weapon.

The results; for good.

But this study of Aristotle produced more lasting and important consequences than the introduction of his method or even of his philosophy into the schools.

No one will accuse Aristotle of mysticism; no one will for a moment imagine that the high priest of common sense is ever in danger of losing sight of the obvious and the literal in the allegorical meaning of words. The rigid circumscriber of terms, approaching his definitions by a rigorous, though not very profound, induction of their usage, etymologies, and analogies, was not likely to give much countenance to an interpretation of Scripture, which turned the plainest facts of history into the most fanciful allegories, and accepted that exposition as the truest which was the furthest removed from the literal meaning. As the schoolman was forced by his position on the necessity of rigid demonstration and an exacter use of words, he derived from the study of the great logician a more natural and literal exposition of Scripture, a desire for more careful versions and commentaries. We date from this time a more methodical treatment of all subjects under discussion; the employment of words in their more strict and literal meaning; a work as new to the thirteenth century as it was important for the cultivation of those habits of accurate observation, without which the sixteenth century would have been as hazy, erratic, and immethodical as the ninth or the tenth. Let the reader who is inclined to underrate this service to truth refer to any commentary upon the plainest portions of Scripture before and subsequent to the schoolmen.

For evil. Out of this precision and the consequent necessity of stating and arranging formally in a certain number of propositions every subject under discussion, sprang their great error; but it is not one of which this age has any right to accuse them. Their faults arose from their method. That method was in a measure forced upon them; it was adapted to their audience and the state of science in their time; if the syllogistic process be, as Bacon declares, the natural method

of the uncultivated reason.[1] They appealed to the understanding, their method ensured success to that appeal: it bound the understanding, if it did not satisfy a higher faculty, of which the schoolman and the preacher took no cognizance, and neither professed nor attempted to satisfy. On the whole, the spirit of Lord Bacon's remark is just:

"This same unprofitable subtilty or curiosity is of "two sorts: either on the subject itself which they" (the schoolmen) "handle, when it is a fruitless specu- "lation or controversy (whereof there are no small "number both in divinity and philosophy), or in the "manner or method of handling of a knowledge, which "amongst them was this: upon every particular po- "sition or assertion to form objections, and to those "objections solutions, which solutions were for the most "part not confutations but distinctions; whereas, in- "deed, the strength of all science is, as the strength of "that old man's faggot, in the band. For the harmony of "a science supporting each part the other, is and ought "to be the true and brief confutation and suppression "of all the smaller sort of objections. But on the "other side, if you take out every axiom, as the sticks "of the faggot, one by one, you may quarrel with

[1] As in the gravediggers in Hamlet, where the syllogistic conceits of the natural mind are brought into ludicrous, but somewhat pathetic, contrast with the inductive mind and deeper feeling of Hamlet, sick and becoming still sicklier by the useless pursuit of vain analogies. In thus setting before us the two intellectual phases, in their weakness, Shakspeare shows us how the mind of the fellow gravedigger, overawed as he is by the magic of logic is not free from an uneasy feeling that all is not quite fair; his judgment is trammeled; but he is not convinced. His stolid wonderment is contrasted with the equally stolid common sense of Horatio, referring to his own sensuous tribunal the supersensuous flights of his companion; guaging by his inch of plumb-line the unfathomable, confused abyss of the other's thoughts, and declaring that there is nothing in them. It is a history in little of inductive and deductive philosophy.

" them and bend them and break them at your plea-
" sure ; so that, as was said of Seneca, *Verborum mi-*
" *nutiis rerum frangit pondera,* so a man may truly
" say of the schoolmen, *Quæstionum minutiis scien-*
" *tiarum frangunt soliditatem.* For were it not better
" for a man in a fair room to set up one great light
" or branching candlestick of lights than to go about
" with a small watch-candle into every corner? And
" such is their method, that rests not so much upon
" evidence of truth proved by arguments, authorities,
" similitudes, examples, as upon particular confutations
" and solutions of every scruple, cavillation, and ob-
" jection, breeding for the most part one question as
" fast as it solveth another ; even as on the former re-
" semblance, when you carry the light into one corner
" you darken the rest ; so that the fable and fiction of
" Scylla seemeth to be a lively image of this kind of
" philosophy or knowledge, which was transformed into
" a comely virgin for the upper parts, but then *can-*
" *dida succinctam latrantibus inguina monstris;*
" so the generalities of schoolmen are for a while good
" and proportionable ; but then when you descend
" into their distinctions and divisions, instead of a
" fruitful womb for the use and benefit of man's life,
" they end in monstrous altercations and barking ques-
" tions. So as it is not possible but this quality of
" knowledge must fall under popular contempt, the
" people being apt to contemn truth upon occasion of
" controversies and altercations, and to think they are
" all out of their way which never meet, and when
" they see such digladiation about subtleties and matter
" of no use or moment, they easily fall upon that
" judgment of Dionysius of Syracuse : *Verba ista sunt*
" *senum otiosorum.*

" Notwithstanding, certain it is that if those school-
" men to their great thirst of truth and unwearied
" travel of wit had joined variety and universality

" of reading and contemplation, they had proved ex-
" cellent lights to the great advancement of all learn-
" ing and knowledge." [1]

That popular contempt was, however, an after-growth; it sprang not out of a more philosophical spirit of inquiry or profounder method, but from mere weariness and distaste. The work of the schoolman was accomplished.[2] He had formed the mind of Christendom for the great events to come. Of the popularity and efficiency of his teaching, in the first instance, no other proof will be required than its attractiveness for every man of genius, whether in our own most practical country or elsewhere. England, never much inclined to Papal dictation, is more fertile than any other nation in Franciscans. The University of Oxford, distinguished during this century for the bitter animosity of its students against Papal dictation and Papal legates, is exclusively directed and ruled by these new teachers. The clergy and the nobles in the reign of Henry III., who were forming a party against the king, to give freer utterance to the national voice, and support the independence of the people against the Pope, and, lastly, those classes in the towns which had hitherto been, and still continue to be, the most indefatigable asserters of municipal freedom, and the strongest opponents to the encroachments of churchmen, are at the same time the most liberal supporters of the Order of St. Francis. A thoughtful reader of history will pause and inquire how men engaged in the most engrossing of all struggles, in the assertion of political independence and religious freedom, could have felt so deep an interest in a religious order, like the friars,

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[1] Advt. I. p. 27, ed. Markby.

[2] Almost every Franciscan schoolman of note came from these islands, Bonaventure and Lully excepted. We are proportionably scanty in the names of Dominicans.

whose name is identified with the least popular of all popular occupations, unless there had been something in the speculations as well as the practice of these men, which was felt to have an intimate affinity with such precious objects; unless in that liberty of discussion introduced by them and so new to Europe, so far beyond all papal control, men had also seen that other forms of liberty were involved. It was morally impossible that the schoolmen could be successfully enthralling the mind of Europe, at that time above all others, when it was rising day by day into a greater sense and value of its independence. But we are not left to conjecture. Out of the ranks of the schoolmen came forth the most popular preachers, the most uncompromising opponents of the Pope, as well as the great asserters of papal authority. Under their training are educated the precursors of the Reformation, as well as the ablest of the reformers themselves. From whatever point of view the history of the friars regarded, whether in the poetical form of Dante's "Divina Commedia,"[1] or the romantic, as of Raymond Lully, or of the great methodizer, as Thomas Aquinas, or of the founder of experimental philosophy, as Roger Bacon; whether as training the popular mind to science, or elevating it by the representation of those mystery plays out of which the modern drama sprang, whether as that of the popular preacher wielding vast assemblages of men,

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[1] Had Dante not been a poet, he would have been a schoolman. His turn of mind is eminently scholastic; and it is the greatest proof of his genius that he could rise superior to this bias and retain entire his poetical sympathies and powers. As in Etna, rocks, woods, and rubbish, the most unmalleable material, that would have overwhelmed a smaller fire, were in the furnace of his heart and brain turned into red-hot molten lava. The "Summa" of Thomas Aquinas is the ground plot of the Commedia, marvellously simple and marvellously comprehen-[sive.

or captivating their fancies by the lighter forms of fiction, story, apologue, or anecdote, that history is alike remarkable. It deserves the most careful study, not only for its own sake, as illustrating the development of the intellect of Europe, previous to the Reformation, but as the link which connects modern with mediæval times. It is the maturest development of the mind of the latter, the preparation and forerunner of the former.

For Englishmen the whole subject is replete with unusual interest; as in their history the succession of events from the scholastic era to the Reformation, and the law of that succession, can be traced with so much more distinctness than in the history of any other people.

The very men who, in later times, were launching the severest sarcasms against the schoolmen, or ridiculing their subserviency to Aristotle, had been trained to their new freedom and vigour of mind by the men they had learned to despise. The unreservedness with which the schoolmen ranged through every region of metaphysics and divinity led, in turn, to equal freedom of discussion, equal unreservedness in political discussions. Then, as since, the greatest social innovations ensued. The true sources of our civil wars in the 15th century are to be found rather in the teachings of Wicliffe and his followers than the rival claims of Yorkist or Lancastrian; and Wicliffe is the genuine descendant of the friars, turning their wisdom against themselves, and carrying out the principles he had

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sive. Dante, too, like Aquinas, marshals before him the past and the present; he has their special sphere and place for all, the dead and the living. There is this happy difference, however, that Virgil stood him in the place of Aristotle. Hence, though his judgment is scholastic, though it is fettered by classifications and definitions, his heart and imagination revolt against them. This is the secret of his sternness and his tenderness; and not of his alone, but of the whole middle age.

learnt from them to their legitimate political conclusions. But these are considerations proper for the historian. I turn to—

II.—THE STATE AND HISTORY OF THE MSS.

Of the era thus sketched in the foregoing pages, this volume contains the earliest accounts; scanty and meagre compared with the importance of the subject, but still almost the only contemporary materials we possess of the settlement and progress of the Franciscan Friars in England. The history of the order was compiled long after its importance had declined. Contemporary narratives and letters, such as those which are exhibited in this volume, are extremely rare. This is a justification for their appearance among the "Memorials and Chronicles of Great Britain."[1]

Valuable as they are on this account, they have additional claims on the reader, as they are now for the first time given to the world. The MSS. from which they have been derived are unique, and have narrowly escaped total destruction.

I. The treatise of Eccleston *De Adventu Minorum in Angliam*, which stands first in the volume, is found in a mutilated MS., in the Chapter Library

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[1] I cannot consider the life of St. Francis, by his disciple, the celebrated Cardinal Bonaventura, as forming any exception to this statement. The pious motive which dictates the duty of such a tribute to the memory of a saint and founder of a religious order, is very different from that which determines the judgment of an ordinary biographer or narrator. The *Liber Conformitatum* of Bartholomew of Pisa, the best account we yet possess of St. Francis and his earliest companions, notwithstanding its absurdities, did not appear until the close of the 14th century. In this respect the Franciscans form a remarkable contrast to the Benedictine monks, and Eccleston might reasonably regret that, whereas other orders had their historians, and their records of great men to place before their disciples, the Franciscan possessed no such means for glory and edification. See p. 3.

at York ; the latter portion of it has been totally obliterated by damp. Happily a fragment of the latter portion preserved in another MS. in the British Museum has enabled me to recover nearly the whole of this singular and interesting narrative.

II. Of the Epistles of Adam de Marisco the MS. in the British Museum is the only one known to exist. It is deficient in some leaves at the end. That deficiency has been fortunately supplied by a single copy of the last letter, and of that only, in the Bodleian Library at Oxford. The Cottonian MS. has been charred and shrivelled by the fire from which that Library suffered, and the margin is impaired. In other respects it has been carefully preserved, and though often perplexing, is generally legible.

III. The *Registrum Fratrum Minorum* from the same collection, forming the third treatise in the series, has suffered in a much greater degree from the same accident. Fortunately the contents of this MS. are of less historical value than either of the others, and the loss is comparatively unimportant. I believe, however, that I am correct in stating, that such documents as these, illustrating so minutely the early history of the Minorite order, are without a parallel. No chartularies, or registers of their houses have been preserved, if indeed any ever existed. The usages of their society, and the strict rules of their order, forbade the acquisition of property. They had no historians, like the monks ; their founder and earliest converts were notoriously unfavourable to learning, except as it qualified them for the duties of the preacher and the missionary. The possession of parchment and writing materials was forbidden by the injunctions of St. Francis. How could a body of men require charters and registers, who possessed no lands? How value historical records or historical writing, who placed the highest importance on poverty and

meditation? With the exception of Roger Bacon's Opus Tertium, in which he gives an account of the peculiar hardships under which he laboured in the prosecution of his studies, I know of no other works, besides those included in this volume, which can help the historical inquirer to a better knowledge of the foundation and progress of this remarkable order in England.

Occasional references to their doings will be found in the common monastic chronicles; but such notices must not be compared in historical value with the sustained narratives in which the fortunes of almost every great monastic house may be traced from its foundation to a few years within the period of its dissolution. They fail to supply the minute information to be derived from monastic chartularies or registers, without which the passing notices of a great house or remarkable event can never be adequately gauged or their due proportions and real worth discovered. Such references to the friars are not favourable, it must be confessed; they are as bitter as religious jealousy could make them. But a just estimate of the order is not to be derived from its professed enemies. And such were the monks. Had there even existed a greater sympathy between them, it was not to be expected that the monk, whose day was gone by, and whose influence was declining before the genius of the new order, could either understand or applaud the man who magnified poverty, declaimed against common property, and considered the labours of the cloister as unfitted for the age, unsuited to the duties of a teacher.

The MSS. 1. Of Eccleston.

Upon this subject I have spoken before. I proceed to describe briefly the MSS. employed by me in forming the text of the work, and the plan pursued. Of the two MSS. of Eccleston, the one preserved at York is quoted under the name Ebor.; the other in the Cot-

tonian Library (Nero, A. ix.) as Cott. or Cotton. Both MSS. are written on vellum; both belong to the early part of the fourteenth century. A fac simile of each appears in the front of this volume. The first (A.), taken from the York MS., corresponds with p. 67 of the text; the others (B.) and (C.) are specimens of two different portions of the Cottonian MS., and refer to pages 31 and 54.

The York MS. consists of forty-three pages in small quarto. More than a century since it was examined by Dr. Richard Richardson, and an account of it, with a summary of its contents, transcribed by him for Hearne the antiquarian, and published by the latter in his edition of Otterbourne, vol. i. appendix, p. xcii. In his letter, dated from York, July 5th, 1726, Dr. Richardson states, "that even in his days one-third "part of the MS. seemed to have been written with "bad ink, and the writing was almost defaced." "The "whole book," he adds, "is much fuller of abbrevia- "tions than any of those few manuscripts which I have "seen; so that I cannot give you so good an account "of it as I would." He then proceeds to enumerate the titles of the fourteen Chapters as here printed, giving an English summary of their contents. The York MS.

One hundred and thirty years have not improved the legibility of the MS., which fully bears out the description given of it by Dr. Richardson. The handwriting is more than usually cramped and contracted. The difficulty of determining the true reading is greatly increased by the badness of the ink and the effects of damp. Besides Dr. Richardson, the York MS. had been inspected, in all probability, by Anthony Wood. In his History of the Antiquities of the University of Oxford, Wood makes frequent allusions to Eccleston. Sometimes he refers to an imperfect copy in the Cotton Library, sometimes he quotes from an apparently perfect copy, without stating where it was

preserved.[1] As MSS. were commonly lent in those days, there can be little doubt that Wood had seen the one now preserved at York. As early, then, as the time of Wood the Cottonian manuscript was defective; and since neither Wood nor Hearne, nor yet Bishop Tanner, all men of patient research, and greatly interested in the antiquities of their country, mention more than two MSS. as existing in their days, and corresponding with the two at present known, there is sufficient reason to infer that no other MSS. than those employed for the text of this volume have come down to the present time. This fact is of some importance.[2]

Besides these English writers to whom Eccleston was known, I find it stated in the list of authorities prefixed to the *Annales Minorum*, that Wadding had consulted a MS. of Eccleston. In the account of Eccleston given by this writer in his Bibliotheca Minorum, Eccleston's work is described in a tone which seems to imply a perfect acquaintance with its contents; it would lead to the inference that Wadding had the use of a copy more comprehensive than any yet named, or known to Leland, Wood, or Bishop Tanner. Wadding was a native of Ireland, a writer of great research, of equal modesty, of undoubted accuracy. He was familiar with the writings of the brethren of his order, relating to their own history and the general history of England, preserved at Kilkenny and elsewhere. It is, therefore, possible that he

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[1] Thus "*In imperfecto exemplari Tho. Eccleston, MS. in Bib. Cotton. coll. ult.*" Again, "*In altero exemplari.*" Historia de Antiq. Universitatis Oxon. p. 68. "*Perfectum exemplar Eccleston,*" &c. Ib. p. 71.

[2] Leland printed in his Collectanea extracts from a MS. of Eccleston (see App. p. 54), which, according to his statement, *De Scriptoribus Britannicis*, was preserved in the Queen's library at Granta Girviorum. But in Leland's extract a passage occurs at present to be found only in the Cottonian copy.

may have seen such a copy of Eccleston, which has since disappeared with other works of the same kind.[1] But if so, it is remarkable that, in his account of the arrival of the Franciscans in England, and the planting and diffusion of their order here, Wadding should have preferred the later and obviously erroneous accounts of Bartholomew of Pisa,[2] and the still more modern and vague narratives of Gonzaga, to the contemporary and precise information furnished by Eccleston. On various occasions the testimony of Eccleston would have been of the greatest service to Wadding, in clearing up obscurities connected with the early history of the Friars. Eccleston speaks with the fulness and unhesitating sincerity of an eye-witness, where Wadding is meagre and unsatisfactory. Is it credible that if Wadding had really seen the MS. of Eccleston, he would have treated it with so much contempt and apparent indifference? Such a supposition is impossible, considering the terms in which he has spoken of Eccleston in his Bibliotheca.

I infer, therefore, that Wadding's acquaintance with Eccleston's history extended only to the extracts of it published by Leland and Wood, no further. Even those he does not appear to have treated with the consideration they deserved. For he trusted implicitly to Pitts, a poor compiler of the 16th century.

There seems, then, little hope of recovering a more perfect or complete copy of Eccleston's work; and the extracts made from it by the writers already mentioned are too scanty to yield much help for correcting the errors and obscurities of the text. Owing to these deficiencies and the incompleteness of both MSS., it

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[1] What has become of the MSS. once existing in the Irish Conventual libraries?

[2] Compare the account of Bartholomew of Pisa with that of Eccleston in the Chron. of Lanercost. See it in Appendix, p. 633.

was impossible to give a decided preference to either. For the earlier portion of the work the York MS. was the only guide; in the later I have been compelled to adopt the Cottonian. But without this necessity I should have been justified in the preference. It fully merits the praise accorded to it by Wood and Richardson.

Of the history and transmission of either MS. no record remains. The names of Esseby and Eccleston point to the author's connection with the province of York. A tradition, confusing Thomas of Eccleston with Thomas of York, leads to the same conclusion. On the other hand, the Cotton MS. belonged to the convent of Hereford, in the wardenship of Bristol, as is obvious from the notice at p. 559.[1] Unfortunately the old covers of the MS. have been replaced by a later binding.

§ 2.

MS. of Adam de Marisco.

Of the Epistles of Adam de Marisco (de Marsh) no other MS. is known than the Cottonian, Vitellius, C. viii. It is a handsome folio, on vellum, of the latter end of the thirteenth or the beginning of the fourteenth century. A fac simile of it is prefixed to this volume, marked D. With the exception of the last letter, addressed to the Archbishop of York, the MS. contains a complete collection of the Epistles of Adam de Marsh. At an early period they attracted the attention of persons interested in antiquarian and historical researches. They are quoted by Wood in his Antiquities of the University

[1] The Wardenship of York included Lincolnshire (see Appendix, p. 579). Esseby might be Honour Ashby, or one of the numerous villages of that name in Lincolnshire or Yorkshire. For the loan of a transcript of the York MS. I am indebted to the kindness of the present Archdeacon of Craik.

of Oxford from the MS. now in the Cottonian Library. No other MS. was known to Wood or to Bishop Tanner; and no other is now supposed to exist, if, indeed, any other copy ever did exist. Much that is valuable in the earliest and most authentic materials for the history of this country is in the same predicament. The writing, like the fac simile of Eccleston (A.), resembles the official hand employed in copying state records and enrolments, except that in general the contractions are more numerous and perplexing. This is a common characteristic of all the MSS. which I have examined of the Franciscan Friars, forming a remarkable contrast to the more splendid volumes of the monastic orders, during the thirteenth century. The frequent complaints made by Adam de Marisco and Roger Bacon against the reluctance of their superiors to allow facilities for writing or provide transcribers,[1] will account for this rigid economy of parchment, and the general meagreness and penury of Franciscan MSS. With the exception of the two letters addressed to Cardinal Bonaventure,[2] and the declaration at p. 307, the handwriting of the MS. is the same throughout. Spaces have been left for the rubricated capitals, which have not been filled in. In the earlier part of the MS. a few corrections of more obvious errors have been inserted by another hand in the margin. But the injury done to the margin by the accident in the Cottonian Library has mutilated the corrections in some instances, and obliterated them entirely in others. The latter portions

[1] See this volume, p. 355, and the Opus Tertium of Roger Bacon, who complains that a good transcriber was not to be found in his order. The ordinary copyists pirated MSS., and disposed of them to rival authors or publishers.

[2] These are in a stiff and regular hand, similar to the Oxford MS., for a specimen of which I am indebted to the Rev. F. Hingeston.

of the volume have not been submitted to this revision; gross mistakes exist; words are omitted necessary to complete the sense. In one instance the superscription of the letter has been forgotten; in another, it is wrongly given. The top margin of the MS., extending to five or six lines on both sides of the page, has been blackened and shrivelled by the action of the fire; the lines of the writing are distorted, the letters contracted to a minuteness which renders the true reading not always an easy task, as the reader may judge by the fac simile taken from the first page.[1] A slight distortion of so minute and peculiar a hand often produces considerable perplexity, and the artificial, involved, and stilted style of Adam de Marisco, the involution of parenthesis in parenthesis, the irregularity of the punctuation, the startling transitions, present formidable obstacles to editor as well as reader.[2] In some instances it was impossible to divine the author's meaning; in others the obscurity was removed by the substitution of a word in the text, which had been erroneously omitted by the scribe. In these cases I have either suggested, in a foot-note, what seemed to me to be wanting, or carried the correction into the text and distinguished it by brackets.[3] But I have never ventured on these liberties without due notice. On more than one occasion I have permitted a passage to remain as copied from the MS., though fully convinced that it was not in the form which the author left it. Such errors are common in MSS. of this kind,

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[1] The skill with which this MS. has been repaired is highly creditable to the authorities of the British Museum.

[2] Long sentences occur without a single stop. In other cases a full stop is placed in the middle of the sentence. This character ⁘ is used as equivalent to a comma or interrogation; and the comma to a semicolon. The full stop (.) is used indifferently for all and any.

[3] Thus [ ].

and must rather be corrected by the ear than by the eye. As the scribe wrote to dictation, the omission of a word, or a misapprehension of its sound, was often productive of errors. But the confusion in the punctuation is still more inexplicable. To have adopted the same rigid rule here as in the words of the author would have presented the work in a form altogether unintelligible.[1] It is open, of course, to the reader to set aside my punctuation and adopt his own; and he will probably see reason to depart from my judgment on more than one occasion; at the same time I hope my assurance will be accepted that I have bestowed considerable pains in giving a faithful and accurate transcript of the MS., and have repeatedly recurred to doubtful passages, collating and re-collating, that I might not impose on the reader my own inadvertencies for errors and omissions in the original.

Of the transmission of the MS. and its primary destination, no notice has been preserved. The MS. has been bound up with several others of different dates, and manifestly derived from different libraries. A leaf is wanting at the end, the ancient binding is gone, and none of the flyleaves remain. It would be vain, therefore, to hazard a conjecture to which of the religious houses of the Franciscan Order it originally belonged. But as Adam de Marisco spent the greater part of his life in Oxford, and while there must have preserved the copies of the letters, which were afterwards collected into this volume, it is not unreasonable to suppose that the MS. was compiled and written in Oxford. Among his correspondents were the Queen of England,

[1] I know of no instance where the most inflexible editor has retained the punctuation of a mediæval MS., however faithful he may be to its most obvious blunders. In the case of the letters of A. de Marisco we need no speculation on this subject; the scribe assures us that they were written from dictation, p. 307.

the Earl and Countess of Leicester, Richard Earl of Cornwall, the Archbishop of Canterbury, the Bishops of Winchester and Worcester, Bishop Grostete, the Franciscan Ministers, and others. The correspondence extends over several years, and he must at an early period have entertained the idea of eventually collecting it for publication. This is further evident from the fact that the names mentioned in some of the letters have been left blank, as if the writer were unwilling to let them appear, for political or other reasons. Unfortunately, no traces of the letters addressed to the writer is now to be found. Even in the correspondence of Bishop Grostete, as published by Brown in his Fasciculus, not a single Epistle appears addressed to Adam de Marisco, although the letters of the latter bear evident testimony of the intimate and unbroken correspondence between himself and the bishop. I may add, in conclusion, that this MS. is undoubtedly the same as the one mentioned by Bishop Bale (who generally contrives to repeat and augment the blunders of his predecessors,) under the title of *Epistolæ ad Grossetestum;* the only work of the kind which Bale has attributed to Adam de Marisco.[1]

§ 3.

Registrum Fratrum Minorum.

The third work in the collection, *Registrum Fratrum Minorum Londoniæ,* is derived from a paper MS. of the fifteenth century, preserved in the British Museum, and numbered Vitellius F. XIII. It is very carelessly written by a scribe evidently ill at ease in the Latin

[1] It is stated by Leland, I know not on what authority, that Adam de Marisco persuaded Grostete to leave his MSS. to the Library of the Franciscans in Oxford. That his MSS. were preserved there, is clear from the letter, p. 185.

tongue. The capital letters are clumsily rubricated, and the whole MS. bears evident marks of that degeneracy of which Leland complains,[1] and of the decline of those arts for which the religious bodies had once been famous. It has suffered great injury from the Cotton fire. The margins have been destroyed and grievously discoloured, and the text is destroyed in various places. It was known to Stow, the antiquarian, who made use of it in his Chronicle of England; and a translation of the most important parts of it, by the same writer, is still preserved among his books and memoranda in the Harleian Collection. It is the only work of the kind extant. A painful proof, if such were needed, of the utter devastation committed when the Franciscan convents were dissolved, and their libraries dispersed.

III.—LIVES OF THE AUTHORS.

Thomas of Eccleston.

Thomas of Eccleston; his life and writings.

Of Thomas of Eccleston nothing more is known than what is to be gathered from his work here printed. According to Leland, he was a scholar at Oxford of no mean repute. In his desire to investigate the origin, increase, and success of the Franciscan Order, to which he belonged, and especially its settlement and progress in England, he made inquiries of his superiors, and from the information thus collected compiled his work. "He began," adds Leland, "with the arrival of Ag-
" nellus of Pisa in Britain, and continued his task
" with the greatest diligence, scrupulous care, and un-
" blemished fidelity, to the time of William of Not-
" ingham, Minister-General of the Order. He dedicated

[1] Scriptores Britan., p. 309.

" the book, when completed, to Simon Escheby, his " learned friend, of the same Order." [1]

It will be seen, on a reference to Eccleston's preface, that Leland's information was drawn exclusively from Eccleston's own account of himself as given in the work here printed. He states that he was twenty-five years engaged in collecting the materials for his book.[2] It affords a few scattered notices which supply us with some facts that have escaped the research of Leland and his successors. At one time Eccleston refers to the memory of Adam de Marsico, who died in 1257 or 1258; at another, he speaks of William of Nottingham as being no longer alive.[3] This must have been after the year 1250, when William of Notingham was succeeded by Peter of Tewksbury. He also states that, during the life of William, he had resided at the convent of London, and had been not only a witness, but partaker of the hard fare of the brethren there. Again he states that he was an eye-witness of the charity shown to the Friars by the city of London.[4] He mentions the construction of the convent there, and the liberality of Henry de Frowyc and Salekin de Basing, assisted by the munificence of Henry III.[5] In another place he speaks of himself as being a student at Oxford, with a companion who afterwards obtained the applause of Grostete,[6] the Bishop of Lincoln. These references leave no doubt that Eccleston must have been contemporary with Henry III.

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[1] *Perduxit historiam diligentia summa, cura solicita, denique fide optima*, &c.—Scriptores Britan. s. v.

[2] p. 3.

[3] *Tempore piæ memoriæ W. Ministri*, p. 9, cf. pp. 32, 56.

[4] *Tempore meo vidi Londoniæ*, p. 9.

[5] *See* p. 17. Compare the account given by Eccleston with that given in the Registrum Minorum, p. 461. No doubt can exist that Eccleston, if not resident in London, was well acquainted with the proceedings of the Convent there.

[6] p. 39. He speaks of himself at pp. 36 and 53.

And this is sufficient to disprove the absurd statement of Bale, who places him in the reign of Edward III., a blunder heedlessly followed by Pitt, Tanner, and others. The progress of exaggeration is exemplified in this notorious biographer. After quoting Leland's account of Eccleston, which he has curtailed of expressions too favourable to the Friar, Bale thus proceeds: "Opus est ad instar libri Conformitatum "Bartholomæi Pisani, licet quantitate minus, fabulis, "mendaciis ac blasphemiis plenum. Tractat enim "de Francisci tunica, chorda, vulneribus et braccis, "de primis fratrum exordiis in Anglia, de absti-"nentiis, jejuniis, ciliciis, vigiliis, castrationibus vel "emasculationibus, ædificiis, precibus horariis, visio-"nibus, portentis, prodigiis, studiis, doctrinis et lec-"turis. Absolutumque opus hoc Simoni Essebio amico "et ejus ordinis professori dedicavit." It might almost be doubted whether Leland and Bale were speaking of one and the same work, but for the notorious disregard of the latter to strict veracity, whenever an opportunity occurred for venting his hatred against the religious orders. To the same suspicious authority we owe the assertion that Eccleston was the author of a work in 1269 against the Dominicans, entitled *De Impugnatione per Dominicanos*, and he adds, "atque alia coa-"gessit, sed ejusdem omnino saporis; ita ut ex his "nihil aliud professi videantur quam scenicam quandam "hypocrisim ac merum quæstum." It is, however, scarcely worth while to enter upon a serious refutation of a writer whose judgment and accuracy bore no proportion to his prejudices.[1]

Subject of his work.

Eccleston's work fully bears out the character it has received from Leland. It is the production of a simple-minded, single-hearted friar, who entertains no

[1] I leave it to Bale to settle how Eccleston could write against the Dominicans in 1269 and flourish in the reign of Edward III.!

misgivings as to the piety, sincerity, and good works of his order, and is proportionably zealous that their poverty, self-denial, and labours of love should not be forgotten. Without any of the ambition of the professed historian, he has contrived to compose a narrative of thirty years, which cannot fail of interesting his readers, whether curious or not in the progress of the order to which he belonged. He gives us what no other writer, less simple-minded and zealous, would have cared or perhaps been willing to give;—a clear, unvarnished picture of the friars in their poverty, and before their order had been glorified by the eminent schoolmen of a later period. In this little work the reader may see the friar in his cell or his refectory; sitting round the fire and warming his dregs of sour beer, or shedding tears at mass in his little chapel of wood; or he may listen to the provincial minister in the infirmary warning the novices in that peculiar form of apologue or fable which made the friars famous, and associated their names with the most pithy apophthegms and stories throughout Christendom.

The two following, related of Friar Albertus of Pisa, will serve as a specimen:—

"At divine service he was very devout, and avoided "wandering of mind by shutting his eyes. In the "society of the brethren he was always cheerful and "pleasant, and drew upon himself the affections of "all. So when he was let blood in the convent, on "one occasion, he set forth this parable among them, "chiefly on account of a novice who was then present, "who was too wise in his own eyes, and presumed to "intermeddle in what did not concern him:—'There "'was a countryman,' he said, 'who hearing that there "'was so much rest in Paradise, and so many delights, "'set out in quest of it, if perchance he could gain "'admittance. And when he had reached the gate, "'after some trouble, he found St. Peter and requested

" 'to be let in. Then St. Peter asked him if he could
" ' observe the laws of Paradise, and would keep them
" ' before him, and he said "Yes," if St. Peter would
" ' be good enough to tell him what they were. Then
" ' Peter told him that he had nothing else to do except
" ' to hold his tongue. The countryman very gladly
" ' assented to these conditions, and was admitted;
" ' and as he was walking through Paradise he saw
" ' a man ploughing with two oxen, a lean and fat
" ' one; and he allowed the fat ox to go as he would,
" ' but kept whipping and spurring the lean one.
" ' And running up to him, the countryman rebuked
" ' him; and straightway St. Peter appeared, and
" ' would have expelled him, yet he spared him that
" ' time, and told him to take warning for the future.
" ' And forthwith going a little further, the country-
" ' man saw a man carrying a long beam with which
" ' he wanted to enter a house, but he always turned
" ' the beam across the door; and running up to him,
" ' the countryman told him to turn one end of the
" ' beam forward. And again St. Peter appeared, and
" ' would by all means have expelled him, but he
" ' spared him that time also. Going his way a
" ' third time, the countryman saw a man lopping
" ' trees in a wood, and he spared all the old and the
" ' rotten trunks, but cut down the straightest, tallest,
" ' and greenest trees. And running up, he rebuked
" ' him. Then St. Peter appeared and incontinently
" ' expelled him.' For he wished," continues Eccleston,
" that inferiors should hold their superiors in respect on
" all occasions, saying, 'Far be it that familiarity
" ' should breed contempt.'

" In the aforesaid collation, Friar Albertus told
" another parable against the presumption of young
" men; saying, that there was a young bull who
" diverted himself in the meadows and fields just as
" he would. One day, about Prime or Terce, he

" turned aside to see the ploughing; and he beheld " the senior bulls pacing leisurely along in the furrow, " and doing but little work. So he rebuked them, " and told them he would do as much as they at a " start; and they begged that he would come and " help them. So placing his neck in the yoke, he " ran with great speed to the middle of the furrow, and " being weary and out of breath, he looked round and " said, 'What! is it not all done?' And the old bulls " answered 'No,' and laughed at him. Then the young " bull said that he could not go any further. There- " fore, said they, we advance with moderation, " because we have to work continually, and not for a " time only." [1]

It would not be difficult to multiply passages of this kind; but these will be sufficient to show the predominant element of Eccleston's work, of which a more minute and precise account will be found in the summary prefixed to it. The anecdotes of Bishop Grostete, interspersed throughout the narrative, are not the least interesting portion of it. They confirm the popular estimation of his character; but they also present him in a new light, as the liberal friend and supporter of the Minorite Friars, fully alive to the importance and even the necessity of their mission.

Adam de Marisco.

His family. The materials for the life of Adam de Marisco, the *Doctor Illustris* of the Schoolmen, are scarcely more numerous or more trustworthy than those which relate to Eccleston. He is stated by Leland to have been a

[1] p. 56.

native of Somersetshire, though I know not on what authority. But if any sanction for this statement has been derived from his name, Somersetshire may claim the honour as well as any other county. The patronymic was common in every part of England during the middle ages; wherever there was a marsh, there also would be found a De Marisco. It is still more remarkable[1] that there was another Adam de Marisco living at the same time. Like our author he belonged to the diocese of Lincoln, like him he was an acquaintance of Bishop Grostete, like him, too, a member of some religious fraternity, and but for the untoward circumstance that he had been convicted of theft, and was a prisoner at York, he might very well have passed for the "true Dromio." From his letters, however, we are now enabled to glean a few facts respecting Adam de Marisco and his family, unknown to previous biographers.

Besides the Schoolman, two at least of the same family, Thomas and Robert, are mentioned by him in this volume; we may not improbably add to them a third, named William, whom Adam de Marisco calls his kinsman,[2] the bailiff of Bugden, apparently in the service of Bishop Grostete. Robert, to whom more frequent reference is made, and for whose welfare and reputation our author was extremely solicitous, was the brother of Adam, and resided with him at Oxford.[3] He appears, like his brother, to have enjoyed the friendship and confidence of the bishop; probably studied under him at the University, and was advanced by him to the archdeaconry of Oxford about the year 1248.[4] On the occasion when Robert was taking his

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[1] See the remarkable extract from the Patent Rolls, in App.

[2] *Germanus meus*, p. 252.

[3] See pp. 99, 135, 137.

[4] pp. 132, 172, n.

degree in theology at Oxford, Grostete had expressed a desire of being present and presiding at the ceremony.[1] In his 33rd letter, Adam de Marisco expresses a hope that his brother Robert may be admitted to the priesthood by the imposition of Grostete's hands—a request not likely to be refused. Like his brother, the Archdeacon was a strict disciplinarian in ecclesiastical matters;[2] no small recommendation to the friendship of Grostete.

Of Thomas, whom the writer styles a relative by blood,[3] and for whose interests he interposes more than once in these letters, no notice occurs elsewhere, nor is it possible to ascertain his rank or occupation from the references in this volume. He is once[4] mentioned as the bearer of a letter from Grostete to Ethelmar, Bishop of Winchester, and the Prior of St. Swithin's It might consequently be inferred that he also was in Grostete's service.[5]

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[1] Giraldus Cambrensis, on a similar occasion, entertained the University at a public banquet three consecutive days.

[2] Matthew Paris, who is far from being uniformly partial to Grostete, and could not forgive the Bishop for his affection and liberality to the Friars, accuses him of injustice for giving Robert de Marisco the living of Aylesbury. "Master Robert de Weseham (he says), Dean of Lincoln, a man distinguished for his morals and learning, was, chiefly at the instance of the Bishop of Lincoln, elected and appointed Bishop of Coventry [1245], in the place of William de Montpellier. The Bishop of Lincoln having thus obtained the object of his wishes, sequestered and alienated the Church of Aylesbury, as he had long wished to do, from the deanery of Lincoln, (because he believed that the Dean would prove refractory, owing to the rich emoluments of the Church,) and he gave it to Master Robert de Marsh, not without great injury to the Church, which had been held from time immemorial by the Dean of Lincoln." In an. 1245, Weseham had succeeded Grostete as divinity reader to the Friars in Oxford. Ecclest. p. 48.

[3] *Consanguineus meus*, p. 223. *Mihi secundum carnem propinquo*, p. 243. *Secundum lineam consanguinitatis conjuncto*, p. 243: see also p. 399.

[4] p. 95.

[5] He also mentions Juliana of Horningdene as a relative, p. 239

Adam de Marisco received his education at Oxford; entered the priesthood; and before his admission into the Franciscan order held a living near Wearmouth, in the diocese of Durham, for three years, if we may credit the Chronicle of Lanercost. Wood[1] mentions a letter of Grostete, then Archdeacon of Leicester, addressed to Agnellus, the first provincial minister of the Grey Friars, in which the writer expresses his esteem for our author, and regrets his departure, as he calls it, "from his Holy College." This letter must refer to the period after Adam de Marisco had entered the Order. According to Eccleston[2] he assumed the habit at Worcester, during the wardenship of Agnellus, that is, between 1236 and 1239; and his admission procured the new comers no small degree of reputation. The author.

"Master Adam of Oxford, who was famous through-
"out the world," says Eccleston, "had made a vow
"that he would grant any request that should be pre-
"ferred to him in the name of the 'Blessed Mary;'
"and he told this to a certain recluse, who was
"a friend of his. She revealed the secret to her
"friends; that is, to a monk of Reading, to another
"of the Cistercian order, and to a friar preacher;
"telling them that they could gain such a man in
"such a way; not wishing that Adam should become
"a Friar Minor. But the Blessed Virgin did not
"permit any one in his presence to make the needful
"request; but deferred it to another time. One night
"he had a dream that he had to cross a bridge,
"where some men were throwing their nets into the
"stream, endeavouring to catch him; that he escaped
"them with great difficulty, and reached a peaceful
"spot. Now when, by the Divine Will, he had escaped
"all others, he went casually to visit the Friars, and

[1] Antiq. Univ. Oxon., p. 72. | [2] p. 16.

" during the conversation William de Colville, the " elder, a man of great sanctity, said, among other " things, to Adam: 'My dear master, enter our Order " 'for the love of the Mother of God, and help our " 'simplicity.' And Adam immediately consented to " do so, as if he had heard the words from the lips " of the Mother of God. He was at that time the " attendant on Master Adam de Marisco, and master " of his robes;[1] and wisely induced him, by the grace " of God, not long after to enter the Order. Now, it " seemed to Adam de Marisco that, on a certain " night, he and his companion were going to visit a " certain castle; and outside the gates there was " a crucifix painted; and whoever wished to enter, " must first kiss the cross. Friar Adam of Oxford " entered first, having kissed the cross, and imme- " diately afterwards the other Friar Adam followed, " doing the same. But the former, on finding the " staircase, ascended with so much rapidity that he " was soon out of the sight of his companion, who " followed him and cried aloud, 'More slowly, more " 'slowly!' But the other was seen no more. The " meaning of this vision was soon after manifested to " all the brethren in England; for Friar Adam after " his admission visited Pope Gregory [IX.], and ob- " taining the Pope's assent to preach to the Saracens, " died before his companion, at Barlete. But Adam " de Marisco entered at Worcester, through zeal of " greater poverty."

Reads at Oxford.

He was the first of the Order who read lectures at Oxford;[2] and, if not the founder, was an eminent instrument in the formation of that school, from which proceeded the most celebrated of the Fran-

[1] *Et ad robas.* Wore his livery; was in his service.

[2] Eccleston, p. 38.

ciscan Schoolmen,—Richard of Coventry, John Wallis, Thomas Dockyng, Thomas Bungay, associated in popular tradition with Roger Bacon, Peccham Archbishop of Canterbury, Richard Middleton, Duns Scotus, Occham, and Burley. According to Wood, Bishop Grostete presided at Adam's commencement as Doctor in Theology, and delivered the oration, enlarging on the abilities and reputation of the candidate. But the best proof of the care and assiduity with which he filled his office, will be found in the great repute of the school over which he presided, and the European reputation its members conferred on the University of Oxford.[1] Lyons, Paris, and Cologne were indebted for their first professors to the English Franciscans in Oxford. Repeated applications were made from Ireland, Denmark, France, and Germany for English Friars;[2] foreigners were sent to the English school as superior to all others. It enjoyed a reputation throughout the world for adhering the most conscientiously and strictly to the poverty and severity of the Order; and for the first time since its existence as a University, Oxford rose to a position second not even to Paris itself.[3] The three Schoolmen of the most profound and original genius, Roger Bacon, Duns Scotus, and Occham, were trained within its walls. No other nations of Christendom can show a succession of names at all comparable to the English Schoolmen in originality and subtilty, in the breadth and variety of their attainments. Italy produced its Aquinas, a great organizer, like the

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[1] See numerous instances in Eccleston.

[2] See these letters, pp. 93, 354, 365, 379.

[3] The attractions of Paris were very great, but its fame was not owing to native talent. The two Schoolmen who taught first in its University, Alexander ab Hales and Thomas Wallis, were Englishmen; so was its most popular lecturer, Richard Anglicus or Richard of Cornwall. Perhaps the opposition the friars incurred in that university, arose as much from national as professional jealousy.

Roman himself; its Bonaventure, in whom St. Francis reappears in a shape more learned, if not more spiritual; Germany its laborious Albertus Magnus; Spain its Raymond Lully, the representative of Spanish adventure and Spanish genius. But no nation can show three Schoolmen like the English, each unrivalled in his way, and each working with equal ability in opposite directions. The influence of the English school was consequently more profound, more brilliant the reputation of its teachers.

His various occupations.

To his task as lecturer in the Franciscan school at Oxford, Adam de Marisco refers on various occasions;[1] not, indeed, with that fulness of detail which would have made his work at once the most welcome and the most valuable record of the early efforts of the Schoolmen, but still not without throwing many gleams and broken rays of light on a highly curious subject, where nothing but darkness and uncertainty prevailed before. At one time he is employed in interceding for the University of Oxford, with its chancellor, Grostete, Bishop of Lincoln; for it had the merit then, as since, of getting into interminable scrapes,— first with its chancellors; then with the Papal legates, whom it treated with small respect; then with the King himself; then with the burgesses of the town. The residents both in town and university, numbered by thousands where they now count hundreds, heaved and fermented under the potent influence of contending dialectics and opposite schools, swayed hither and thither, like a field of waving corn, by the contradictory gusts of adverse disputants. The possibility of preserving discipline was consequently difficult. Like its kindred institutions in Germany, Oxford was the stronghold of popular feeling and popular opinion; the licence of its students

[1] pp. 232, 281, 335.

proportionably great; popular outbreaks proportionably common. Nation consorted with nation within its walls, and fierce battles, beginning in jest and ending in earnest, disturbed the peace of the University and alarmed the authorities of the realm. On these occasions the influence of Adam de Marisco, his reputation as a scholar, his intimacy with Grostete and the most powerful courtiers of the day, Richard Earl of Cornwall, Simon de Montfort, the King's brothers and uncles, proved of considerable advantage to the authorities of the University. At one time he intercedes for the Vice-Chancellor, who had used the University seal (*signum*) to Grostete's displeasure (p. 100); at another, he is engaged in settling the disputes between the bailiffs of the bishop and those of Richard Earl of Cornwall (105). At one time it is the more grateful task of thanking the bishop for his promise of sending (13*s.*) out of his alms-box for the poor scholars at Oxford (p. 135); or refreshing his memory as to the necessities of two poor kinsmen of the bishop there, in whose straits and needs the good friar felt great sympathy and compassion (p. 137). Or he urges the concession of a loan of 40*l.* for Master Simon de Valentine from the University chest (p. 257); or the extension of the means of study to his novices (p. 315); books and transcribers are required for one (p. 355), parchment and vellum for another (p. 391); this friar's health is impaired (pp. 320, 328, 404), that friar's repentance deserves forgiveness (p. 361). Again, he has to stand up for the rights of his scholars against the jealousy of the Convocation at Oxford (pp. 338, 346), who are by no means inclined to depart from the ancient usages of the University in favour of the new students, or allow them to proceed in theology without biding their due time at the established resting-places of Arts.

Subject of his letters.

And all this has to be done, not in the uninterrupted leisure of the scholar, but amidst the importunate demands of the world. He is wanted by the archbishop, a well-meaning prelate, of little prudence and less learning; who has a great idea of discipline, and a consequent knack of getting into trouble, with no proportionate knack for getting out of it. He must go with his grace to Rome to plead his cause with the Pope (pp. 131, 162); or be at his side as prompter (p. 327); or join him in the visitation of his province (pp. 334, 342, and 344); or help in the Convocation (p. 344). Then he has to attend the Parliament (p. 105); or preach the Crusade for the Holy Land (p. 475). He is wanted by the Queen (pp. 152, 275, 291, and 310); by the Earl and Countess of Leicester at Boulogne (p. 339); by Grostete at Bugden (p. 386). Here to give his advice upon disputed points of church discipline, there to find arguments for resisting irregular preferments. In 1230 he is at Rome with St. Anthony, of Padua, opposing the encroachments and irregularities of the versatile and ambitious minister Elias.[1] In 1256 he is nominated on a commission by the King and the Pope to settle the disputes between the Bishop and the Prior of Winchester. He is deputed the same year by his Holiness, at the desire of the King, to examine the claims of Richard, the Bishop of Chichester, to the title of Sanctity.[2] The King requires his personal attendance at the court (p. 402), where he has already preached one sermon too many, and fallen into disgrace for his uncourtly sincerity (p. 275). One minister would be glad of his attendance at Reading (p. 390); St. Bonaventura hopes to see him in France (p. 306). Ireland is holding a chapter—

[1] Wadding, ii. 240.

[2] Wad. iv. 43.

cannot he be there? In 1245 he is with Grostete at the Council of Lyons, and is left behind at Paris in charge of a sick brother, who cannot come on. "It is not safe" (says Grostete in a letter to the provincial minister,) "to let brother Adam stay there; "for if they get scent of him, they will detain "him at Paris, especially now that Alexander ab "Hales and John de Rupellis are dead; and so both "you and I shall be deprived of our greatest com- "fort" (p. 630).

What opportunity can he have for serving the wretched and the vile, what for performing the prime and essential duties of a good friar? These letters show. They may be the less entertaining on that account to the general reader; but they serve to illustrate the character of the writer; and what, perhaps, is of no less importance, the character of the Order to which he belonged. For this assiduity was not singular; it was exemplified in others, more celebrated than Adam de Marisco for their scholastic attainments; and it helps us to understand the immense influence enjoyed by the Friars in their better days—when men of the greatest attainments and the highest reputation in the Universities were doing service as missionaries, labouring among the poor, and testing by the hardest practice the value of the most abstruse speculations or idealism the most refined. Letter lxxxvii. is written on behalf of a poor simple woman named Alice, who is in a great strait; letter cxvi. for Philip Pathy, oppressed by the violence and vexation of that scourge of his country, Peter de Esrigge; letter cxxxiii. for Mylisand, a poor woman of Reading, whom the lawyers in a matrimonial suit have overwhelmed by their quibbles and their quillets; letters clxxxix., cxciv., cxcvi., for Hugh Cote, sunk in the slough of despond, who by the visitation of a heavenly inspiration now wishes to make reparation for his faults, and is prepared to

restore to their owners three horses of unusual value, and other property gained by forbidden means. Letter ccxxxi. is on behalf of Thomas of Cornwall, who has known better times, and has fallen into poverty; letter ccxxxii. for Juliana, a widow, for whom the laws of those days provided no adequate security from violence and oppression.

Notwithstanding all the interruptions and claims upon his attention, our good Adam finds leisure for the demands of literature. He writes to Grostete for copies of the letters of the King of France and the Bishop of Tusculum "upon the fall of Egypt and "the sad condition of the Holy Land" (pp. 108, 109). On another occasion he is concerned for a MS. of the Ethics of Aristotle, which the bishop has had transcribed for his esteemed friend, Friar Hugo de Berionz (p. 114). Or he sends, for the bishop's inspection, the writings of Abbot Joachim, which a friar coming from abroad had brought with him, that the bishop may determine whether that pious writer is correct in anticipating that the Day of Judgment is at hand; which friar Adam thinks is not at all unlikely, considering the execrable wickedness of the times. The bishop is to read the book in his chamber with his secretaries, and when he has taken a copy return it (p. 147.) Or he sends to his ancient friend the Abbot of Vercelli, a disquisition upon *The Angelic Salutation*, begging in return a copy of his *Exposition on the Ministry* (p. 206.) To William of Notingham, the Provincial Minister at Paris, he transmits a copy of Richard St. Victor *De Trinitate*, to be collated with the original MS. at Paris (p. 359), and requests that the Bible of a deceased friar may be assigned to Thomas Dokkyng (p. 359).[1] He wishes to have des-

[1] Dokkyng was one of the early readers to the University. See likewise the letter on a translation of the Bible, made by William of Arundel, p. 204.

patched to the Council at Lyons (A.D. 1245) the *Moralia* of St. Gregory, which he left at Reading, and Rabanus Maurus *De Natura Rerum;* "and you may "pack the books neatly," he says, "in a waxed cloth, "taking off the wooden covers" (p. 378). From Warin de Hanwell he requests a copy of a sermon preached by him before the Chapter of London, on the Nativity of the Virgin (p. 408).[1]

His style: So much for the subject of some of these letters. A few words as to their style.

Unlike the writings of John of Salisbury and Peter of Blois, still less of Giraldus Cambrensis, there is an utter absence of all classical allusions and classical quotations, so predominant in the writings of the scholars just mentioned, and by no means uncommon in that age. This is remarkable. Still more when it is remembered that Adam de Marisco was an Oxford scholar of no mean repute before he entered the order, and on the testimony of Roger Bacon, not inclined to flatter his contemporaries, well acquainted with the classical languages. Bacon's statement is confirmed by these letters, involved as they are in construction and disfigured by bad taste. This absence of classical phraseology is attributable to the more intense and exclusive study of theology introduced by the friars; to their desire, in the first instance, of making all learning subservient to the objects of the missionary and the preacher; and not less to the poverty enjoined upon them by their founder, to whom learning was positively distasteful, especially when it seemed, as in his days, to separate the professors of it from their ordinary fellow men, among whom St. Francis wished his order

[1] In letter ccxxv., addressed to his intimate friend and pupil, Thomas of York, he reminds him of a promise often made, but still unfulfilled, of a picture or table (*tabula*) of the Holy Trinity. What is meant I do not clearly see.

to labour, uniting them in loving sympathy with each other.[1]

Intimate with Grostete and De Montfort.

The intimacy between Adam de Marisco and the two great reformers of this reign, Bishop Grostete and Simon de Montfort, as shown in these letters, would lead the reader to expect that Adam de Marisco shared in their sentiments on the great political and religious questions which agitated the reign of Henry III. He was loved and trusted by both; by both he was assiduously consulted. With Grostete he never ceases to insist on the necessity of firm resistance to the secularizing spirit then rapidly invading the church, and grasping its temporal possessions. Popes and kings, prelates and barons, disunited in all other

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[1] We have in Adam de Marisco the Oxford Scholar, drawn with so much liveliness and accuracy by Chaucer:—

"A clerk ther was of Oxenford also,
That unto logik hadde longe i-go.
Al so lene was his horse as is a rake,
And he was not right fat I undertake;
But lokede halue, and thereto soburly.
Ful thredbare was his overest courtepy,
For he hadde nought geten him yit a benefice;
Ne was not worthy to haven an office.
For him was lever have at his beddes heed
Twenty bookes, clothed in blak and reed,
Of Aristotil and of his philosophie,
Then robus riche, or fithul, or sawtrie.
But al though he were a philosophre,
Yet hadde he but litul gold in cofre.
But al that he might of his frendes hente
On bookes and his lernying he it spente,
And busily gan for the soules pray
Of hem that gaf him wherwith to scolay.
Of studie tooke he most cure and heede,
Not oo word spak he more than was neede.
Al that he spak it was of heye prudence,
And schort and quyk and ful of gret sentence.
Sownynge in moral manere was his speche,
And gladly wolde he lerne, and gladly teche."

Prol. to Cant. Tales.

respects, were united in this. In an age disorganized by the inefficiency of the sovereign, by the uncertainty and weakness of the laws, when successful resistance to the unjust powers of the king in one reign had acted as an incentive to a resistance of right and lawful authority in his successor, it is not to be wondered that the sacred functions of the church were disregarded, its spiritual character overlooked and despised. The incessant wailing and lament on this head throughout these epistles might lead to a suspicion of exaggeration. It might be attributed to a secluded and melancholy temper, indulging in a professional or morbid iteration of grievances, did not independent evidence, too strong and too varied to be set aside, confirm their darkest and gloomiest denunciations. Boys of twelve years old were thrust by the Popes into the most responsible livings in England; non-resident rectors received the fruits of benefices they had never seen, and hardly knew in what counties they stood. Greedy courtiers surrounded the throne, gaping for temporal wealth of the church, and striving by every artifice, every act of servility to enrich themselves at the cost of the poor; hireling vicars, ill paid and ill educated, were thrust in, to do the work of which others reaped the benefits. Grostete complains of a monk bringing him a curate for ordination, who was dressed in rings and scarlet like a courtier. He has to pass constitutions that his clergy shall not haunt taverns, or play publicly at dice, or engage in drinking bouts, or hire out their services for mass in noblemen's halls, among dogs and polecats, drunken flunkeys, ribald minstrels, all sorts of abominations, in fact, social and physical. In vain he denounces the scandalous lives of monks and clergy; they set their diocesan at defiance, and shielded themselves behind exemptions purchased from Rome. Bishops engrossed in the secular occupations of chancellors, judges, commissioners, or ambassadors, or

thwarted in their attempts to enforce discipline by the conflicting jurisdiction of king's court and papal court, or bewildered by the irreconcilable dicta of canonist and civilian,—left matters to proceed as they would, with here and there only a noble exception. It was hard to punish the most flagrant transgression of morality, or check the grossest violations of justice and order in laymen or in clergymen, without incurring infinite trouble, annoyance, and expense. Reformers the most zealous gave up the task in despair, and even Grostete himself needed the remonstrance of Adam de Marisco, when inclined to relax in his efforts; or sought his advice and encouragement when resolved to persevere. "I know not how a shepherd," says Adam in one of his letters to Grostete, "can escape the reproach of "a hireling, if under a hard government and the malice "of the times he abandons the Lord's fold.[1] Gladly, "therefore, did I cast my eyes on that passage in "your letter, wherein you say, 'I do not propose at "'this present to give way (*cedere*); but by the "'help of the Lord I will proceed as I have begun.' "Blessed be God! who will never fail to bridle the "persecutors of his faithful servants, be they as cruel "as they will. I am so depressed that scarcely any "spirit remains in me, when I think on the plagues "which attend your high position (*dignitatem*); staining "the fair reputation of your house with intolerable "infamy,[2] with the filthiness of a vile life, and the "opprobrium of the stews. I can only call them "foolish clerks in name and totally without experience "in managing the business of a great prelate. Let not "your blessed circumspection linger in the correction

[1] As Grostete had resolved to do, according to the assertion of Mat. Paris.

[2] Not his private house; but his cathedral or diocese.

" of such." (p. 156.) And again, "I think that the " spiritualities and temporalities of your bishopric " should be administered by trustworthy persons." (p. 163.) Again, in letter xiii., he expresses his readiness to serve the bishop, " If there is in me any counsel " or any consolation, as you have said in your letter, " am I not ready, when either your advantage re- " quires or your need compels me?" On another occasion, " Grieved as I am at your letter, I rejoice " greatly that for a cause of such singular excellency " you think it all joy to fall into temptation and " trial.'" (p. 101.)

He addresses De Montfort and his Countess in terms equally free and confidential.[1] He tells the Earl on one occasion, as if fully aware of the deceit and treachery surrounding him,[2] that "his only hope of safety " against the dangers of his enemies, the plots of de- " ceitful friends, and the reverses of the world, was

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[1] See the letters to this nobleman, cxxxiv., *seq.*, and to his countess, clvii., *seq.*

[2] Popular tradition attributed the Earl of Montfort's ruin to Gloucester's treachery, and to Prince Edward's facility in making promises whilst in adversity, which he did not intend to keep in prosperity. Thus a contemporary poet addresses the former, anticipating his defection:—

" O Comes Gloverniæ comple quod cœpisti;
Nisi claudas congrue multos decepisti.
Age nunc viriliter sicut promisisti;
Causam fave fortiter cujus fons fuisti.
Si, quod absit! subtrahas manum et levamen,
Terræ fraudem faciens, inferens gravamen,
Maledictus maneas! fiat! fiat! Amen."

Wright's Political Songs, p. 122.

Another writer in the same collection, in a poem on the Battle of Lewes, re-echoing precisely the sentiments expressed by Adam de Marisco says of Prince Edward:—

'Cum in arcto fuerit quicquid vis promittit,
Sed mox ut evaserit promissum dimittit;
Testis sit Glovernia, ubi quod juravit,
Liber ab angustia statim revocavit.'

Ib. p. 94.

" in reliance upon Him, who sits on the throne of " justice and judgment, if the Earl would be careful " of preserving in his own person, his soldiers and " servants, and in all belonging to his government, de- " votion to God, unbroken loyalty, friendship with " one another, charity towards all." (p. 261.) In times of such confusion it was not to be expected that the followers would imitate the moderation of their leaders, or be restrained from imitating excesses practised with impunity by their opponents. " What use is it," exclaims he to the Earl, "to provide for the peace of " your fellow-citizens, and not guard the peace of your " own domestics and your own household?" And then he adds a caution which, in De Montfort's case, was not needless: " Better is a patient man than a " strong man, and he who can rule his own temper " than he who storms a city." (p. 264.)[1] At the same time he does full justice to the earl's nobler qualities; to his untiring zeal for the good of the church and the protection of the oppressed; to his modesty; to the encouragement and favour shown by him towards all designs for reforming the corruptions of the age, and securing the freedom of the people. In all these respects the letters of Adam de Marisco confirm the popular estimation in which the Earl was held. When the earl had remonstrated apparently for the favourable terms in which the writer had spoken of him, Adam de Marisco answers: " My conscience does not " accuse me on that head; nor have I in this, as I " conceive, departed from the examples of the wise,

[1] This want of moderation in the Earl, pardonable enough considering the difficulties of his position, is confirmed by too many independent testimonies, and even by these letters, to allow of any doubt. To this cause was in some measure owing the disunion of his party after the Battle of Lewes, and his subsequent misfortunes. See also the two remarkable letters addressed to his countess, clix., clxi.

" or opposed the demands of reason. It is true that " the folly of a degenerate mind may be elevated to " pride by its honours and cast down to inertness by " praise ; but the wisdom of a noble soul is inclined " by the one to humility, and by the other is animated " to virtue." (p. 266.) And in a letter immediately following : " If you have received the answers of broken " friendship and feigned affection, what else are you " now suffering than what you before expected? The " clear circumspection of your wisdom will remember, " in how many conferences, after repeated and care- " ful examination, we drummed into each other's ears " the execrable shamelessness of seductive cunning, " such as we now see : although, considering the trust- " worthiness of courageous fidelity, your wisdom did " not think it proper to decline the danger of a truly " grand exploit, for the imminent suspicion merely " of some stupendous dishonesty. What then? The " forethought of danger certainly mitigates the presence " of affliction ; according to that remark of St. Gre- " gory, altogether to be embraced, wherein he says : " ' The blows that are foreseen strike less painfully ; " ' and we suffer the ills of life with greater patience, " ' if we fortify ourselves against them by the shield " ' of prudence.'" Then after a while he adds: " I have " abridged this letter as I am unwilling to fatigue " your ears with importunate advice, so multifariously " occupied as you are with such a variety of distracting " cares ; and I know also that the studious industry " of your serenity will out of a few things wisely " extract a multitude for your welfare. This, I most " anxiously wish, pray, and beseech you, that you " would studiously procure for yourself the saving com- " fort of God's Word by frequent examination of the " Holy Scriptures, breaking through (so far as it can " reasonably be done) the storms and perturbations of " distracting cares. I think it would be very suitable

" to your discretion if you would frequently peruse " the 29th, 30th, and 31st chapters of the Book of " Job, and other passages in the same book, suitable " to your condition, and with them the delightful " commentaries of St. Gregory, as God shall give you " opportunity." (p. 267–8.)[1]

It would carry me far beyond the limits of a preface to multiply similar passages of equal interest and importance. One fact, however, is revealed by these letters of too much value to be left unnoticed; I mean the intimate friendship which they disclose between Simon de Montfort and Grostete. This, I believe, is a new light on the history of the times and in the characters of these popular heroes of England in the thirteenth century.

It has not often occurred that the spiritual reformer of the Church and the champion for civil freedom for the people have acted in cordial co-operation. It was so here. An intimacy subsisted between the Earl and the Bishop, uninterrupted except by the death of the latter, in 1254. These letters furnish evidence of the interest felt by De Montfort in the efforts of the bishop for the improvement of his diocese, his cordial sympathy in Grostete's strenuous resistance to improper nominations and the exercise of ecclesiastical patronage. They show also how that confidence was reciprocated. "The Earl of Leicester," says Adam de Marisco to the bishop, " has spoken to me of " that most salutary design of yours for liberating " souls with which you have been divinely inspired; " he praises, extols, and embraces it beyond what " most men would have conceived; he is prepared of " take part in the work, himself and his associates, if " any such can be found. But as he is very anxious

[1] Compare also p. 225.

" for your bodily health, he asserts that he does " not see how you can attempt to grapple with " such difficulties and dangers in your own person." (p. 111.) And again to the same: " I return your " lordship the breviate which you wrote *Of the rule* " *of a kingdom and a tyranny;* as you sent it, " sealed with the seal of the Earl of Leicester. If it " should be the hap of the Earl to return soon into " Gascony, after deliberation had with me and his " Countess on the subject, he proposes to send back " his eldest son, Henry,[1] to your fatherhood, that whilst " his years are yet tender, he may, under the guardian- " ship of your holiness, as hitherto, by the blessing of " God, make proficiency some time longer, and so far " as is possible, in learning and good manners. But " if my lord the Earl should stay in England, he " proposes to dispose otherwise of the boy according " to your salutary advice." (p. 110.) In another letter: " Blessed be God, my lord of Lincoln is well and " your excellent children of admirable disposition and " great promise, improve in virtue and goodness " daily." (p. 268.)[2]

But I must bring these observations to a close.

His death.

On the death of William of Kilkenny, the bishop of Ely, in 1256, the King nominated as the successor in that see Henry of Wenghan, keeper of the seal. The monks refusing compliance, elected their subprior Hugh de Belesale, and despatched him to the Papal court with a large sum of money to prosecute his claim. In the mean time the Archbishop of Canterbury, not without the King's connivance, wrote to his friends at Rome desiring that Adam de Marisco might

[1] Who fell by his father's side at the Battle of Evesham, and was brutally treated by the King's followers. See Mr. Wright's Political Songs, p. 126., and Will. de Rishanger, p. 7, in confirmation of this intimacy.

[2] Compare also pp. 107, 161, 276.

be nominated to the vacant see. "Although this "friar Adam," says Matthew Paris in no friendly mood, "a brother of the order of Minors, advanced in years "and possessed of much learning, had abandoned all "lordly greatness and large revenues to assume the "religious habit, yet he was reported to have given a "willing consent to this substitution, according to the "saying of Ovid:

"'Vix ego Saturno quemquam regnante videbam,
"'Cujus non animo dulcia lucra forent.'

"Master Henry of Wengham, the chancellor in whose "behalf the King had urged his entreaties on the "monks of Ely, endured with patience the thoughts "of any one else being promoted to the said bishopric "and humbly declared that either of the two were "more worthy of it than himself."[1] Again, in the same year, the same chronicler adds (if indeed it be the same), "On the feast of St. Gordian and St. Epi-"machus [May 10] the election of the bishop-elect of "Ely [i.e. of prior Hugh] was quashed by the inter-"ference of the King and the Archbishop of Canter-"bury, who endeavoured to appoint Master Adam de "Marisco, one of the order of Minors, in his place. "This proceeding excited the wonder of all, because "neither the election nor the elected could be con-"demned with justice, nor any fault be found with "the elect." He concludes his narration by stating that the candidate appointed by the monks succeeded at last, by dint of great bribery, after involving his diocese in considerable difficulties, and returned to England in 1258.

Meanwhile to him who had been in some measure the innocent cause of this dispute, the result was becoming

[1] Matthew Paris, in an. 1257.

every day less and less important. Never of strong bodily health, the sharp discipline of his order, his increasing years, and the fatigues of his office, proved too much for his feeble frame. In his last letters addressed to Cardinal Bonaventure, the newly appointed general of the Order, Adam de Marisco had earnestly requested the immediate return of John of Stamford, the provincial minister. "Ill health," he says, "under "various forms is weighing heavily upon me, to the "destruction of this present life; therefore I anxiously "and humbly beg that you will condescend to "despatch to me personally (if saving reason will in "any way permit) the venerable father friar John, "the provincial minister, without delay; by whom, "through the blessing of God, I may, happen what "will, be directed through things transitory and my "thoughts erected to things eternal."[1] The illiberal insinuation of Matthew Paris is sufficiently disproved by these letters. Had wealth or titles been the object of Adam's ambition, he had frequent opportunities for gratifying that wish, without waiting until sickness and age deprived the temptation of half its charms. Numerous passages in these letters show, he might without reproach have taken both, had he been so minded. But in all that concerns the Franciscan Friars the testimony of Matthew Paris must be received with caution. He shared in the prejudices of his order. The Franciscan was a *parvenu;* that alone was enough to excite the aristocratical prejudices of the English monk. The activity, the learning, the popular talents of the friar had thrown into the shade the monastic Orders who had hitherto monopolized popular favour; and the luxurious life and dress of

[1] This and the letter immediately following were the last which he wrote. See p. 307.

the monk contrasted unfavourably with the meagre diet and beggarly clothing of the new comers.

One would have been glad, had a life spent in so much active good, in promoting the interests of learning and the efficiency of the Church, gone down to the grave in peace at the last. But I fear that the unworthy scandal to which Matthew Paris has given currency was not confined to that writer. In one of the last letters of this book, more than usually dark and ambiguous, Adam says to two friars, his correspondents, "I am afraid lest even those who "are now friendly to me will suspect the fictions of "the guileful against me. But I know not what to "to do. Let Him discover who knows the secrets "of all hearts. After the lapse of a few days and "endeavours made in this behalf, I think (God "willing) that the pen of my foolishness will not "again prove importunate to you or any one else." (p. 412.)

The precise date of his death is uncertain, and must have been equally uncertain in the middle of the 14th century. The author of the Chronicle of Lanercost, generally better informed than other historians of the proceedings of the Franciscans, tells the following strange story:—"On the sixth of the Ides of "November (November 8th), died Robert Grostete, "&c. In the same fatal year he was followed by "friar Adam de Marisco, beloved by the bishop "above all other men. He was the first of the "order of Friars Minors who, after Grostete, held "the chair at Oxford. One thing I will record of "him for the instruction of posterity: this Adam "de Marisco was a man famous in his life and fa-"mous for his knowledge; and before the change of "his condition he had been rector of a church for "three years, named Weirmouth, in the diocese of "Durham. When he was tired of the world, and

" would gladly have changed his life and habit, by the " common lot of all men, as it is said, he died and " was buried, through grief,[1] at Lincoln, between " the bishop and the south wall, God so providing, " that as they were lovely and amiable in their lives " so in death they should not be divided. When the " news of his death was brought, according to the " custom of the order, to the chantry priest at Lon- " don, he heaved a deep sigh for the death of so ex- " cellent a man. And taking to his bed from grief " and anxiety, he saw in his slumbers Friar Adam " standing in the chief place of the quire of the " church, with a peaceful countenance. Then the priest " asked him whether he was really dead, as the ru- " mour went, and Friar Adam said that he was. Then " said he: 'Dearly beloved father, tell me in what " 'condition you now are in?' 'I am happy,' he re- " plied, 'for I have escaped the judgment. But that " 'cursed church, which I held for three years, was " 'very nearly the cause of my damnation.' At that " time the friar did not know what church Friar " Adam meant, or what office he had held; but in " the morning when he told the vision he was cer- " tified of the facts by his companions."[2]

The chronicler is honest enough to acknowledge that this was only a dream. It was certainly not a true vision; for Adam de Marisco outlived Grostete three years at least, dying in 1257, or the spring of 1258. It is, however, probable that grief for the loss of his oldest and most intimate associate, under whom he had studied at Oxford, with whom he had gone hand in hand through a long period of the most intimate

[1] I translate the passage strictly as it stands in Mr. Stevenson's edition, and am not accountable for any seeming confusion in the narrative.

[2] Chron. de Lanercost in A.D. 1253. Compare Trivet in the same year.

and confidential friendship, accelerated his death. It is painful to think that the Earl of Leicester was left to fight the battle alone, without the aid, sympathy, or counsel of the only two friends whom he could trust implicitly.

His reputation as a schoolman.

The reputation of Adam de Marisco as a scholar, and his claim to the title of *Doctor Illustris*, bestowed on him by his contemporaries, must, unfortunately, rest entirely on these letters; for no other writings of his have been preserved. The word seems to imply the English qualities of clearness and precision; and justifiable as it might be when applied to his scholastic speculations, is scarcely borne out by his letters. However, as the cleverest and most amusing of correspondents are not necessarily remarkable for the possession of excellences expected in a subtle thinker or profound philosopher, so it often happens that the epistolary correspondence of the philosopher holds out little promise of excellence in his other writings. The claim of Adam de Marisco to scholastic eminence does not rest upon the vague voice of popular tradition, but on the positive testimony of one who certainly had no great tolerance for mere scholastic cleverness or logical astuteness. This is the evidence of Roger Bacon:—

"Et adhuc vulgus philosophantium semper est im-
" perfectum et pauci sapientissimi fuerunt in perfec-
" tione philosophiæ. Ut primi compositores, ut Salomo,
" deinde Aristoteles pro tempore suo; postea Avicenna,
" et in diebus nostris Dominus Robertus Episcopus
" nuper Lincolniensis et Frater Adam de Marisco;
" quia hi fuerunt perfecti in omni sapientia et nun-
" quam fuerunt plures perfecti in philosophia."—*Opus Tert.* ch. xxii.

Again speaking of the great need of philological books in his days, and especially of the Latin tongue, Roger Bacon observes:—

"Omnes sancti et philosophi Latini et poetæ scive-
" runt de linguis alienis, et omnes sapientes antiqui
" quorum multos vidimus durare usque ad nostrum
" tempus ut Dominos Episcopos Lincolniensem et Sancti
" Davidis et Fratrem Adam."—*Ib. ch.* xxv.

Elsewhere, "Omnes sapientes antiqui et qui adhuc
" remanserunt usque ad tempora nostra dixerunt quod
" fuit animus unum. Ego bis audivi venerabilem an-
" tistitem Parisiensis Ecclesiæ Dominum Gulielmum
" Alverniæ, congregata Universitate coram eo, repro-
" bare eos et disputare cum eis, et probavit per aliquas
" rationes quas pono, quod omnes erraverunt. Dominus
" vero Robertus Episcopus Lincolniensis et Frater Adam
" de Marisco majores clerici de mundo, et perfecti in
" sapientia divina et humana, hoc idem firmaverunt.
" Unde quando per tentationem vel derisionem aliqui
" Minores præsumptuose quæsiverunt a Fratre Adam.
" '*Quid est intellectus agens?*' Respondit: '*Corvus*
" '*Eliæ:*' volens per hoc dicere quod fuit Deus vel
" angelus. Sed noluit exprimere quia tentando et non
" propter sapientiam quæsiverunt."—*Ib. ch.* xxiii.

The last remark will be considered by most men as decisive on the subject.

SUMMARY.

THOMAS OF ECCLESTON DE ADVENTU MINORUM.

Dedication of the Author's work to Simon de Esseby, p. 9; undertaken in the belief that practice is more influential than precept;—as other Orders had wonders to narrate, love and respect for his own Order induced him to publish the accounts which he had collected during five-and-twenty years from his foster fathers and brothers of the English Franciscans.

Arrival of the Minorites in England, September 11, A.D. 1224, p. 5; land at Dover, four clerks and five laymen, *ib.*; their names and quality, *ib.* Had been carried across for charity by the monks of Fescamp, p. 7; entertained two days at the Priory of the Holy Trinity, Canterbury; four start for London; five entertained at the Priests' Hospital there. Their scanty fare, p. 8; other instances of like hardship, *ib.* In one place at the arrival of visitors the warden borrowed a pot of ale for the strangers, and he and his friars made believe to drink; in London the drink was sourer than vinegar, 9. The four who had started for London entertained fifteen days by the Black Friars; have a house in Cornhill, and make separate cells, stuffing the interstices with dry grass; are without a common chapel. About November 1st, two of them start for Oxford, and live at a house in St. Ebb's; thence to Northampton, p. 10; where they have a house in the Parish of St. Giles's. The wardens at Oxford, Cambridge, Lincoln, and London. The Order increases so rapidly that in 1256, under Peter of Tewksbury, fifth minister, their numbers amounted to 1242, in forty-nine different localities.

Their first converts: Friar Solomon procurator for his house; begs of his sister, who curses the hour she had ever seen him, p. 11; made an acolyte by Stephen Langton, archbishop of Canterbury; is entertained by the archbishop; returns barefooted in the deep snow; falls ill, and cannot stir for two years; is visited by Jordanus, the Master of the Dominicians, and the surgeon advises amputation of the foot, p. 12; when the axe is to be applied, and the foot is uncovered,

the fester breaks; he is sent abroad, recovers, becomes warden of London, and confessor-general to the city; breaks his spine, and becomes hump-backed; visited with great agonies; has a vision of Jesus Christ and St. Peter; is rebuked by them; his pains vanish, p. 13. How the Devil threw a handful of lice at Fr. Gilbert de Vyz. William of London, a famous tailor, and friend of Hubert de Burgh, Chief Justice, received; Jocius of Cornhill, a clerk, and two priests, with Philip of London, afterwards warden of Bruges, finally of Ireland. Then certain masters of arts, Walter de Burgo, Richard Norman, Vincent of Coventry, with Adam of Oxford and William of York, join the Order, p. 15; then Adam de Marisco; anecdotes of their conversion. Others join in great numbers, p. 16. The devotion of the people towards them increases; find powerful friends at Canterbury; and at London, where lands are given for their use by the burgesses, 17. William Joyner builds them a chapel; Peter de Oliland leaves them money for an infirmary; Henry de Frowie and Salekin de Basing, an aqueduct; others a library. At Oxford Robert le Mercer lets them a house; Richard le Muliner gives the burgesses for their use a plot of ground and a house. At Cambridge the burgesses gave them an old church near the jail, p. 18; where they afterwards build a small wooden chapel, made by one carpenter in one day, from fourteen couple of planks. At Shrewsbury the King gives them a plot of ground, and Richard Pinde, a burgess, builds them a church; they remove the stone walls of their dormitory for clay.

Their strict and holy life, p. 19; their cheerfulness, p. 20; a young friar at Oxford rebuked in a vision for being too much given to laughing, 20; their earnestness in obeying the orders of their superior and accepting missions in most desolate spots; their zeal in teaching and preaching, visiting barefooted the schools of theology, however remote, 21. Haymo of Faversham, with three other masters of arts, received at St. Denys; account of their conversion, 22. Fr. Haymo becomes famous, 23; deposes Gregory de Neapoli and Fr. Helias. Of William de Colville; Nicholas Rufus and his vision; Radulphus de Rosa, the favourite preacher of Henry III. Henry Burford and his verses, 25; Henry de Reresby; Martin de Barton, the associate of St. Francis, 26; Peter Hispanus, who commanded a bird to stay its flight.

Division of the English provinces resolved on at a provincial chapter held at London, 27; Fr. Gilbert custos at London, Will. de Esseby at Oxford, Richard de Ingeworth at Cambridge, Martin de Barton at York, Fr. Stephen at Salisbury, Fr. de Leycestria at Worcester. At Oxford the friars used no pillows, nor shoes, except in cases of illness. Story of William de Madeley, who found a pair of shoes and went to matins in them; had a dream that he

was attacked by thieves, and putting out his feet to show that he was a friar, found to his confusion that he was shod. Starting from bed, he throws his shoes out of the window.

Visitation of the English province by William Colville, p. 29; (2) by John Naverius; (3) by Fr. Wygmundus, friend of Cardinal Otho; great confusion arises from his excessive severity, p. 30. A provincial chapter at Oxford; an appeal against the visitation; Fr. Colville's sermon against contracting debts, p. 31. Division of the English province into administrations by order of Fr. Helias, p. 32. Henry Reresby, minister of Scotland; then Friar John de Kethene, warden of London, afterwards minister of Ireland; at the convent at Genoa advocates a strict interpretation of the rule; promotes learning; buys a Bible at Paris with an entire gloss, which he carries to Ireland, p. 33; deposed in the Council at Metz, when the administrations are reduced to thirty-two, sc. 16 ultramontane and 16 cismontane.

The Order increases, their areas enlarged, p. 34. Reply of William of Notingham to his friend, who threatened to accuse him for violating the rule in the matters of building, p. 35; anecdote of St. Francis, *ib.* Ill effects of a building mania, p. 36; anecdotes illustrating this point, *ib.* New house at Paris falls the moment it is finished, p. 37; erection of schools in Oxford; Grostete lecturer, *ib.* Succession of lecturers, p. 38; places of lecture in various parts of England, *ib.* Readers at Oxford, 39; Thomas of Eccleston a student there, *ib.*; anecdote of his fellow student, *ib.* Readers at Cambridge, p. 40. Eustace de Normanville chancellor of Oxford, p.41; preachers and confessors of the Order, *ib.* Anecdotes respecting them, p. 42 *sq.* Anecdote of Lanfranc, p. 43. The general-ministers, p. 44. Scandal caused by Helias. The provincials appeal against him, p. 45; reappointed, and again deposed, *ib.* Account of the dispute in the presence of Gregory IX.; Friar Haymo, the speaker against Helias, encouraged by Cardinal Sumercote, p. 46. Friar Albert of Pisa elected, p 47; celebrates the first mass in the Order, *ib.* Helias refuses obedience, is excommunicated, and joins the Emperor, p. 48; Friar Haymo of Faversham elected; reforms under him, *ib.*; commission appointed, of whom Adam de Marisco is one, to consider the doubtful points of the rule, *ib.* Apparition of St. Francis to John Banister, p. 49; the English friars object to any relaxation, *ib.*; election of Friar Crescentius, *ib.*, and of John of Parma, *ib.*, who had visited Oxford before his generalship, 50; his praise of the English friars, *ib.*; anecdotes of him, and of Friar Haymo, and others, *ib.*

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Sees no reason for coming sooner, as the bishop of Worcester will not be with Grostete before Christmas.—Proffers of service whenever required. Exclaims bitterly against the troubles to which the church was exposed.

XIV. To the same - - - - - - - - 97
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XV. To the same - - - - - - 98
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XVI. To the same - - - - - - 99
Has communicated the bishop's wishes to the Masters and Scholars of the University of Oxford, who have consented to draw up certain articles without delay.—Intercedes for Ralph de Sempringham, the Vice-Chancellor of the University, who has unconsciously offended Grostete.—Has received a letter directed to himself and the Vice-Chancellor, with a copy of two papal letters.—Rejoices at the resolution shown by Grostete.

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XVIII. To Grostete, Bishop of Lincoln - - 103

Asks that in the cause of the Earl of Leicester's men to be heard before Grostete, the bishop will so moderate his censures that, whilst the rights of the church are preserved inviolable, the Earl may feel that he is indebted to the consideration of the bishop.

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XX. To the same - - - - - - 104

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XXI. To the same - - - - - - - - 105

A request in behalf of Symon Fitz-Symon.—He, J. de Crakhale, and Roger, the bishop's seneschal, met at Oxford, to settle the dispute between the bishop's men and the men of the Earl of Cornwall, the second week in Lent.—Master Symon will give the bishop an account of their proceedings.—Advises the bishop to write a deprecating letter to the Earl to suspend further proceedings until after Easter, when both may personally meet and settle the controversy in an amicable manner.—The Earl is a formidable adversary, only to be overcome by submission.

XXII. To the same - - - - - 107

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Has received a letter from a brother of the Order in France, giving an account of the excesses committed by the Pastoreaux.

XXV. TO THE SAME - - - - - - 110
Returns him his Essay.—The Earl proposes to intrust his son Henry to the bishop's care.—The Earl would rather that the settlement of the dispute respecting his men should be determined by the bishop personally.—Has spoken to the writer of the bishop's salutary design for the redemption of souls; but is apprehensive of the bishop's health.—Adam encourages him to proceed. The Baron de Munchunsy, who has been called before the bishop in the matter of his wife, is wrongfully accused.

XXVI. TO THE SAME - - - - - - 113
John le Gracius declines the bishop's invitation. Has spoken to an able physician, Reginald de Stokes, whom Adam advises to be taken into the bishop's service.—The MS. of Aristotle's Ethics may be sent to the Gray Friars, London. Peter de Wymbledon, the Queen's physician, will take care of it.—Has written to the archbishop's official against the vicar of Blokkesham.—Requests his consideration for the nunnery of Belton.—Great disputes in the University of Oxford, in consequence of the incarceration of two of its clerks.—The Queen is resolute in presenting none but suitable clergymen.

XXVII. TO THE SAME - - - - - - - 116
The troubles in Oxford quieted.—History of the Vicar of Blokkesham.—Calls his attention to the bad management of the temporalities of the diocese.—Advises him to have a proper inquisition made.—Desires to stay at Oxford the

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ensuing Christmas. The convent has deferred, not denied the bishop the company of Fr. W. de Pokelintun.—Sends him a letter of the discussion in the Archbishop's consistory.

XXVIII. To Grostete, Bishop of Lincoln - - - 119
Professing his affection for Grostete, but desires to remain in some quiet retreat whilst the bishop is absent in the North.—Hears of the excesses of the Pastoreaux.

XXIX. To the same - - - - - - - - 122
Requests that the niece of Reginald de Bathonia may be admitted into the Nunnery of Godstow.

XXX. To the same - - - - - - - - 122
Gives him a very long and minute account of the charges brought against De Montfort by the people of Gascony.—The Earl's answer.—The King's intemperate language and behaviour.—The Earl has since then arrived at Boulogne to wait the result.

XXXI. To the same - - - - - - - - 130
Interposition for the nunnery of Belton.

XXXII. To the same - - - - - - - - 131
Earnestly requests the bishop's aid and advice in the business of the archbishop, who is on his journey to Rome to prosecute his cause against the Bishop of London.

XXXIII. To the same - - - - - - - - 132
Robert de Marisco cannot be at Lincoln this Christmas.—The day of his degree is at hand, if the bishop wishes to attend.—J. de S. Egidio wishes to retire on the plea of ill health from the prebend of Lecton (Leighton).

XXXIV. To the same - - - - - - - - 134
Requests that the messenger to be sent into Gascony to De Montfort may call for his letters.—Mentions the names of persons fitted for the prebend.—Wishes to know his pleasure respecting the reception of Robert de Marisco.—Commends John de Schersted.—The poor scholars of Oxford have not received the 13*s.* intended for them.

XXXV. To the same - - - - - - - - 136
If the bishop desires to consult friar Adam de Hekeshovre (q. Bekeshoure?) on the state of

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his health, it will be advisable to send to the Provincial Minister, who is going in a few days to Coventry.—Calls to his notice the necessities of two of the Bishop's poor kinsmen, scholars in Oxford.

XXXVI. To Grostete, Bishop of Lincoln - - - 138
The Prior of Newham will not oppose the bishop.—Rejoices that Grostete has expressed a determination to resist all improper presentations.

XXXVII. To the same - - - - - - - - - 140
Moralizes on a great feast lately held at London.

XXXVIII. To the same - - - - - - - - - 141
Is very anxious to have some conversation with the Bishop on the dangerous state of the Church.—Has spoken with the King and his councillors as they passed through Oxford.—Has heard from the former that certain unfounded complaints are rife, not unknown to the bishop.—The King has bad advisers.

XXXIX. To the same - - - - - - - - - 143
Advises the Bishop to moderate his studies as destructive to his health.—Apologizes for his importunity.

XL. To the same - - - - - - - - - 143
The difficulty of finding fit clergymen to present to livings.

XLI. To the same - - - - - - - - - - 144
Thinks it prudent not to interfere at present in the affair of N——. Would greatly regret if he should now be involved in any interminable dispute in his later years, and his new calling of a friar, after having experienced the bishop's goodness to him from his youth.

XLII. To the same - - - - - - - - - 146
That our Lord's remark of the shepherd flying when the wolf cometh, does not apply to such a retreat as he advises the bishop.—Warns him that many look with regret on the dispute between him and his clergy.

XLIII. To the same - - - - - - - - - 146
Sends him the expositions of Abbot Joachim, brought by a certain friar.—Desires his opinion about them.

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XLIV. To Grostete, Bishop of Lincoln - - - 147
In behalf of William de Leschelade.

XLV. To the same - - - - - - 148
The prior of [Neuham?] will comply with the bishop's request.—Urges the bishop to appoint, and set all objections at defiance.

XLVI. To the same - - - - - - 149
Anora de Baskerville is unfit for the rule of the priory to which she has been appointed.

XLVII. To the same - - - - - - 150
Requests his interest with the Abbot of Thornton that John, the chamberlain of the late Bishop of Durham, may be admitted to probation in that house.—The Bishop of St. David's begged the writer's attendance at his consecration.

XLVIII. To the same - - - - - 151
Gives an account of a great eruption in the island of Guernsey.—At the request of the Queen, he has gone from Oxford to Reading, to treat of matters affecting the King and his heirs.—The Earl of Leicester and Peter of Savoy were at Windsor.—His wish for Master Reginald Stokes, the physician, and others, will be complied with.

XLIX. To the same - - - - - - - 153
Regrets to hear that Grostete despairs of amendment.—Meets the complaint of the bishop that no one stood by him.—Is grateful for the honour intended him by the Bishop.—Wept as he stood on the shore of Dover, earnestly desiring that he might, in filial devotion to the bishop, obey his directions in works of piety; but this could not be done without leave from the Pope or the General Minister.—Advises Grostete, if he stays longer abroad, to write conciliatory letters to the King, the Queen, and Richard, Earl of Cornwall.—Had expected his messenger from Genoa, &c.—Intending to accompany the archbishop to Rome, he had been recalled.

L. To the same - - - - - - 157
Is delighted at the prospect of Grostete's speedy return.

LI. To the same - - - - - - - - 159
That he and Robert de Marisco will find it very

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inconvenient to visit the bishop at Christmas. He will, however, comply, if the bishop desires it.

LII. To Grostete, Bishop of Lincoln - - - - 160
Complains of his many occupations—answers certain observations in the Bishop's last letter.

LIII. To the same - - - - - - - - - - 161
Recites the proceedings of the Archbishop of Canterbury against the Bishop of London.—Has better hopes of improvement in the state of England.—Wishes that the children of the Earl of Leicester might return at once to Grostete.

LIV. To the same - - - - - - - - - - 164
Wishes to have the bishop's direction for the celebration of certain masses for his late sister, Juetta.

LV. To the same - - - - - - - - - - 164
Requests the bishop's intercession for a nun named Carru.

LVI. To the same - - - - - - - - - - 165
Recommends Adam de Bokefeld to the living of Euere.

LVII. To the same - - - - - - - - - - 166
Of the excommunication of the Bishop of London by the Archbishop of Canterbury.

LVIII. To the same - - - - - - - - - 167
Requests his interference in reconciling a quarrel.

LIX. To the same - - - - - - - - - - 168
Of the caution required in promoting to benefices.

LX. To the same - - - - - - - - - - 169
Introducing Master Vincentius, a friend to Adomar, the King's brother, who desires the bishop's acquaintance.

LXI. To the same - - - - - - - - - - 170
Has made the bishop's apology to the Countess of Leicester for detaining her ladyship's man, on the death of his cook.—The countess replied that she would gladly let the bishop have the best and most necessary of her servants if the bishop liked.—The bishop's letter afforded him matter for laughter and sorrow.

LXII. To the same - - - - - - - - - 171
For the Rector of Tingehurst.

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LXIII. To Grostete, Bishop of Lincoln - - - - 171
For Hugh de Mandeville.

LXIV. To the same - - - - - - - - - 172
On his return from the Bishop, found John, Archdeacon of Oxford, suddenly taken ill and unable to perform his duties.—Begs the bishop to relieve him from all ministerial occupations and responsibility, that he may prepare for death.

LXV. To the same - - - - - - - - - 173
Presents a petition for two knights.

LXVI. To the same - - - - - - - - - 173
In behalf of Peter de Stanford, Master of the Hospital of Lutterworth, who had been presented to the living of Soleby by Geoffrey, Lord de Spencer.

LXVII. To the same - - - - - - - - - 174
William de Grimele, an Oxford Scholar, desires the Mastership of the Schools at Lincoln if they are vacant.—Begs the bishop will intercede with the Chancellor of Lincoln for that purpose.

LXVIII. To the same - - - - - - - - - 175
Adomâr, the King's brother, desires a conference with Grostete as to the state of his soul.—Wishes the writer to go with him, who fears that he shall be otherwise detained.

LXIX. To the same - - - - - - - - - 176
For Henry de Thorney, a scholar, and his pupil, Richard de Patesille, who desire the bishop's aid.

LXX. To the same - - - - - - - - - 176
In behalf of the Nunnery of Belton.

LXXI. To Walter de Cantiloup, Bishop of Worcester - - - - - - - - 177
In behalf of a Cistercian Monk, who had thrown off his habit during his novitiate, and now repented.

LXXII. To the same - - - - - - - - - 178
Is rejoiced to learn that the King is more favourably disposed to the Earl of Leicester.

LXXIII. To Richard de Wich, Bishop of Chichester 179
Will submit his request to the Minister General, and obey his commands.

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LXXIV. To Walter de Cantiloup, Bishop of Worcester - - - - - - - 179
Regrets that he cannot visit him at present.—Hopes that he will not be obliged to attend Parliament.

LXXV. To Fulco Bassett, Bishop of London - 181
In conjunction with others, expresses his regret that having been requested by the Lord Richard de Rupella to nominate a fit person to the Church of Wikenden, they had recommended Galfridus Grossus. They recal their nomination, promising to present another.

LXXVI. To R. [Richard of Gravesend], Dean of Lincoln - - - - - - 185
In reply to his inquiries about the Bishop of Lincoln's writings.—Of the dispute respecting the prebend of Thame.—John Mansell has resigned all claim.—Warns him against the impropriety of taking the living himself.—Recommends Oliver Lexinton.

LXXVII. To W. Lupus, Archdeacon of Lincoln - 190
On the duties of his new preferment.

LXXVIII. To the Archdeacon of Oxford - - 194
In behalf of Gilbert Ekeldun and his colleagues.

LXXIX. To Giles le Rous, Archdeacon of Northampton - - - - - - 195
Returns him a sum of money untouched, which the archdeacon had generously sent him, and thrown into his cell.

LXXX. To Solomon, Archdeacon of Leicester - 197
Requesting his good offices for the nunnery of Belton.

LXXXI. To Robert de Marisco, Archdeacon of Oxford - - - - - - 198
On the same subject.

LXXXII. To the same - - - - - - 198
Urges him to caution in recommending clergymen, and to appoint a day and place for their meeting.

LXXXIII. To the same - - - - - 199
A letter of advice and encouragement.

LXXXIV. To the same - - - - 202
In favour of Robert de Geringes.

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LXXXV. To Hugh, Archdeacon of Essex - - 203
That the last will of W. de Cerde had maliciously been prevented from taking effect. Requests him to see justice done in this behalf.

LXXXVI. To John of Basingstoke. Archdeacon of Leicester - - - - - 204
That the translation of the Bible made by William of Arundel, Archdeacon of Huntingdon, was not left to the friars minors, but to the monks of Wylmundele.

LXXXVII. To Matthew de Stratton, Archdeacon of Buckingham - - - - 205
In behalf of a poor woman named Alice.

LXXXVIII. To the Abbot of St. Andrew's, Vercelli - 206
Congratulates him on his prosperity.—Sends him an exposition of the Angelic Salutation.—Asks for the abbot's writings in return.—Warns him of the responsibility he incurs by not residing in his parish in England.

LXXXIX. To H., Abbot of Wautham - - - 208
In behalf of a scholar at Paris, who desires to be received into his monastery.

XC. To R., Abbot of Dorchester - - - 209
Urges him to reconciliation with the Abbess of Godstow.

XCI. To H., Abbot of Wautham - - - 210
Praises his accessibility.

XCII. To N. [Nicholas Sandwich], Prior of Canterbury - - - - - 211
Regrets much to learn, after the accommodation agreed upon between the chapter and the bishop of Lincoln, the prior still delays to bring the matter to a termination, and relies on certain legal objections.

XCIII. To W., Prior of Newham - - - 220
In behalf of his canon, Walter, who had been unjustly scandalized.

XCIV. To the Treasurer of St. Swithyn's, Winchester - - - - - 220
In behalf of some person unnamed.

XCV. To Eustace de Len, the Archbishop's Official - - - - - 221
In behalf of John Attchirche.

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XCVI. To John de Crakhale - - - - - 222
Requesting him, if he has any trouble on his conscience, to visit the Papal Nuncio before he leaves England, and obtain absolution.

XCVII. To G. de Canz - - - - - - 223
For his relative, Thomas de Marisco, the bearer of a letter.

XCVIII. To Richard de Gravesend - - - 224
Congratulates him on receiving a papal dispensation.—Recommends him to consult the bishop of Lincoln.

XCIX. To Ralph of Canterbury - - - - 225
Begs him to visit the Earl of Leicester, who desires his company.

C. To Peter de Kyllum - - - - - - 226
On his promotion to the Church of St. Mary the Virgin, Oxford.

CI. To John de Crakhale - - - - - 229
A letter of congratulation on his return.

CII. To W. de Pokelington - - - - - 229
A letter of consolation and advice.

CIII. To Master S. Gien - - - - - - 232
By command of his superiors, he has resumed his task of lecturing at Oxford.—Has written to his former pupil, Bartholomew, to pay the debt due to his correspondent.

CIV. To John de Offinton - - - - - 233
A letter of exhortation.

CV. To the same - - - - - - - 236
In continuation of the same.—In reference to the subject contained in the letter sent by Roger de Langeford, begs he will wait for the answer of the University until Whitsuntide.

CVI. To the same - - - - - - - 238
The answer of the University on the subject mentioned in the previous letter.

CVII. To Jer. de Chauste - - - - - 239
In behalf of Juliana de Horningdune, his relative.

CVIII. To Robert de Esthale - - - - - 239
For a nun named Karru.

CIX. To Roger de Fuldune - - - - - 240
For a priest named Adam.

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CX. To W. de Bradele - - - - - 240
For one Walter, a goldsmith of the town of Oxford.

CXI. To J. de Crakhale - - - - - 241
On the duties of his calling.—The expense of the chapter of the friars at Gloucester, which Grostete has promised to pay, amount to 23*s*.

CXII. To J. Mansel, Provost of Beverley - - 242
In behalf of his relative, Thomas de Marisco.

CXIII. To Jer. de Cauxtune - - - - 243
For the same.

CXIV. To Reginald de Bathonia - - - 243
Advises him to compound his quarrel with Robert de Northam, before the judges proceed to pass sentence of excommunication upon him.

CXV. To Th. de Anesti - - - - - 244
Requests his charity for W. de Standun, whom he had helped in his studies from his tender years, and who is now in great distress from poverty.

CXVI. To Robert de Esthale - - - - 246
For Philip Pathy oppressed by Peter de Esrigge, the scourge of the whole country.—The Earl of Cornwall ought to apply some remedy to the cruelties of the wretch.

CXVII. To Eustace de Len - - - - 247
Begs his interference for a speedy execution of the will of Robert de Abendune, formerly rector of Risberga.

CXVIII. To Ralph de Simplingham - - - 248
Fears a renewal of the disturbances in the University of Oxford;—has written to the Dean of Oxford to suspend the execution of order entrusted him.

CXIX. To Robert de Esthale - - - - 249
For John of London.

CXX. To J. de Stokes - - - - - 250
Recommends him not to send his reply to Simon de Valentia.

CXXI. To Bartholomew, Rector of Raddewelle - 251
Requests him to satisfy a debt of 40*s*. due to S. Gyen, his former instructor.

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CXXII. To John de Crakhale - - - - - - 252
That William, his relative, steward of Bugden, may be discharged from his duties, on the score of ill-health.

CXXIII. To the same - - - - - - - - - 253
For John, overseer of Bugden.

CXXIV. To the same - - - - - - - - - 253
For Roger Cuchur.

CXXV. To Peter de Stanford, Warden of the Hospital of Lutterworth - - - - - 254
On his appointment to the living of Soleby.

CXXVI. To Ado, the King's Brother - - - 254
In behalf of the bishop of Anio, nominated by the Pope to the See of St. Asaph.

CXXVII. To W. de Hemingeberga - - - 255
To give lodging to the courier of the Abbot of Canterbury, going to the Provincial Minister.

CXXVIII. To H. of Anjou - - - - - - - 256
Requesting to know whom he would like to appoint tutor to his nephew in the place of John Pescham, who has entered the Franciscan Order.

CXXIX. To Robert de St. Agatha - - - 256
In behalf of Simon de Valentinis, who wishes to borrow 40*l.* under due caution from the University chest—out of the funds left by the charity of William of Durham

CXXX. To the same - - - - - - - - - 257
In behalf of Walter Gyffard.

CXXXI. To John Mansell, Provost of Beverley - 258
Asks his favour for Peter de Kyllum, appointed to St. Mary's—who is going to attend the King.

CXXXII. To John de Crakhale - - - - - 259
For one Warnerius, vintner of the town of Oxford.

CXXXIII. To Hugh de Mortimer, the Archbishop's Official - - - - - - - - 260
For Mylisand, a poor woman of Reading, oppressed in a matrimonial suit.

CXXXIV. To Simon de Waletun - - - - - 260
For the bearer.

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CXXXV. To Simon de Montfort, Earl of Leicester - 261
Trusts that God will rescue him from all his perils, if he keeps in due order his family and followers.—Feels anxious that he has never heard from the Earl, of his success, since his last letter.

CXXXVI. To the same - - - - - - - 262
The countess expected to be confined the 9th October last;—remonstrates with the Earl for having carried off with him into Gascony the parish priest of Hodiham;—thinks his reason for so doing frivolous;—begs he may be sent back.

CXXXVII. To the same - - - - - - - - 264
Praises the Earl for his zeal and services to the church;—admonishes him that better is he who conquers himself than he who conquers a city.

CXXXVIII. To the same - - - - - - - 264
Is suprised at the Earl's return, although aware that urgent causes require it.—Although uniform experience assures him that circumspect counsel will not be had on those matters of which the Earl wrote to him, much as they require it, yet God, in whose hand are the hearts of kings, will determine all things for the best.

CXXXIX. To the same - - - - - - 265
On the same subject;—justifies the favourable expressions of his letter.

CXL. To the same - - - - - - - - - 266
Warns him that falsehood in friends is to be expected—that dangers are best borne when anticipated. Exhorts him to study the book of Job, with the sermons of St. Gregory.—Has spoken with the King, who acquiesces to the Earl's advice.—The Queen is equally well disposed to him.

CXLI. To the same - - - - - - - - 269
Hopes that the Earl's unexpected success will make him the more thankful to God, who is the author of it.—The bishop of Lincoln has written to him fully.—Hopes that aid will be given him from the Pope.

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CXLII. To Simon de Montfort - - - - 270
Requesting a present of venison for the Dean of Lincoln at his installation feast.

CXLIII. To the same - - - - - - 270
Feels great anxiety at the delay and uncertainty in the Earl's business.—Trusts that he will succeed; but if he falls, it is glorious to fall in a good cause.—Warns him to be cautious with his tongue.—Has incurred the King's displeasure for a sermon he preached, and is forbidden the Court.—Sends him an account of the defeat of the Crusaders.

CXLIV. To the same - - - - - - - 276
Regrets that he cannot speak personally with the Earl and Countess.—A letter will not express what he wishes to tell them; and he forbears to write lest he should be betrayed.—Thanks him for his news from the Holy Land.

CXLV. To the same - - - - - 278
Of the battle of Mansourah;—his great grief on that occasion.

CXLVI. To the same - - - - - 280
Of the true motives and ends of victory.—The King, the archbishop, and the nobility better inclined to the Earl.—As Gregory de Bosell must supply his place with the archbishop, whilst Ad. de Marisco pursues his lectures in Oxford, the former cannot visit the Earl at present.

CXLVII. To Peter of Savoy - - - - - - 282
Regrets to hear that the Earl of Cornwall had advised a long delay in a matter of such urgency.—Advice as to his conduct.

CXLVIII. To Geoffrey, Lord de Spencer - - - 284
Recommends Peter de Stanford.

CXLIX. To John de Lexinton, the King's Justiciary - - - - - - - - 285
In behalf of Thomas de Marisco.

CL. To William, Lord de Beauchamp - - - 286
For S. Druel, a knight in his service.

CLI. To the Prioress of Godstow - - - - 286
Requesting her to discharge a debt due to William of Cirencester.—Exhorts her to strictness in ruling her nuns.

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CLII. To Elinor, Queen of England - - 288
That he will use his endeavours to obtain licence from the superiors that the persons mentioned by Walter de Bradele may be permitted to leave England.

CLIII. To the same - - - - - 289
Begs her intervention with Robert de Manneby, prior of the Hospital of St. John of Jerusalem, that William de Hampton may be admitted into that fraternity.

CLIV. To the same - - - - - 290
Expressing his willingness to obey her commands, now a second time conveyed to him.

CLV. To the same - - - - - 291
Regrets that from unavoidable difficulties he cannot attend upon her;—was with the Earl of Cornwall, the first Sunday in Advent, whose displeasure is somewhat mitigated.

CLVI. To Senchia, Countess of Cornwall - - 292
Thanks her for her kind inquiries.—Is at present with the friars in Oxford.—W. Batale is staying at the convent of Northampton.

CLVII. To Elinor, Countess of Leicester - - 292
That Gregorius de Bosell, although he has received licence from his superiors to go into Gascony, cannot attend her at present, being engaged with the archbishop.—Wishes to hear from her of the state of the Earl.

CLVIII. To the same - - - - - 293
Congratulating her on the birth of her child.

CLIX. To the same - - - - - 294
That a wife is bound to render assistance to the husband;—that an angry woman grossly neglects her duties.—Warns her against excess of apparel.—Begs pardon for his freedom of speech, as he knows not that he shall live long enough to see her again.

CLX. To the same - - - - - 296
On the difficulty of finding a suitable priest for her service;—thinks that her return to England ought to be managed with the greatest circumspection.

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CLXI. To Elinor, Countess of Leicester - - 297
That she has great reason to rejoice if the Earl has undertaken the difficult task of preserving Gascony for the King.—If from any cause he fails, it is her duty, laying all contention aside, to direct him in the spirit of moderation to more cautious counsels.—John de la Haye will inform her of the state of things in general.

CLXII. To the same - - - - - - 299
Has heard indecorous reports of her some time past.—Admonishes her to reform her ways towards her husband, her children, and her household.—He will labour for her interest and her honour.

CLXIII. To the same - - - - - 299
Is grateful for her careful letters.—Notwithstanding the diffidence of his friends, Providence will give victory to the cause of the Earl.

CLXIV. To the same - - - - - 300
Is thankful for her concern about him.—God's goodness to her, a call to gratitude.

CLXV. To Lady Ida de Beauchamp - - 301
In behalf of a knight in her service, named S. Druer.

CLXVI. To John of Parma, Minister General - 302
On friendship.—Begs the return of William of Notingham, who has by unanimous consent been chosen provincial minister.

CLXVII. To the same - - - - - 304
Begs that friar N. may be sent to friar W., who is languishing from a fit of illness.

CLXVIII. To Bonaventure, Minister General - 304
Thanks him for the letters he has received.—Sickness weighs heavily upon him, to the destruction of his present life.—Requests, therefore, that the provincial minister, friar John, may return at once into England, by whom he may be guided in every event.

CLXIX. To the same - - - - - - 306
Grieved that he cannot visit him—but God's will must be done.—Thanks him for having sent the provincial minister so speedily into England.—Is anxious to call his attention to a letter which he sent Bonaventure shortly after he became general.

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CLXX. To W. of Notingham, Provincial Minister - 307
Whilst he and Gregory Bosell were starting for Rome in company with the archbishop, partly from the interference of the Queen, partly from papal mandate, and other objections, it was resolved that he should remain at home whilst they proceeded on their journey.—Urges a favor for W. de Madele.—Sends him a letter he had received from Grostete at the court of Rome.

CLXXI. To the same - - - - 309
Is of opinion that the Minister ought to comply with the King's wishes, setting all objections aside.—Before he leaves England, he ought to provide for the preaching of the Crusade—and take leave of the King and Queen, recommending his Order to their patronage.

CLXXII. To the same - - - - 310
The Queen has sent the writer a very earnest and affectionate letter, requesting his presence.—The Countess of Leicester and a nobleman have also preferred the same request.—He will find it very troublesome to comply.—Wishes the Minister's advice. Commends his zeal in reforming the Order.

CLXXIII. To the same - - - - - 312
Expresses his deep regret that whilst Grostete was proceeding on his journey to Rome he (the writer) was detained in England by the importunities of the King, Queen, and the Archbishop.—The business of the last has caused him great annoyance, from which he sees no escape, unless the Minister obtain for him an injunction from the Pope.—Robert de Thornham has devoted himself to a mission to the Saracens.—Bespeaks his favour for Peter, the Minister of Cologne.

CLXXIV. To the same - - - - - 314
In commendation of A. de Hereford, whom he desires shall continue at his studies;—that Lawrence de Sutton may act as secretary in his place.

CLXXV. To the same - - - - - 316
Requesting that a friar named N. Anilyeres may follow his studies for a year or so at Oxford, Cambridge, or London.

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CLXXVI. To W. of Notingham - - - - 317
For a friar named John of Beverley.

CLXXVII. To the same - - - - - 318
Begs to be excused, on the score of ill health, trouble of mind, and the urgency of employment from meeting him at Bedford.—Peter of Tewksbury knows his sentiments, and is altogether as competent to give advice.

CLXXVIII. To the same - - - - 319
Eustace de Normanville has declined accepting an invitation to become reader to the friars of Norwich.—Encloses papers relating to the province of Ireland and the mission there of Andrew de Lexinton.—Desires his consideration for A. de Bechesoueres and R. de Waltham;—wishes the former, who is skilful in physic, to be sent to Oxford.—Asks him to recommend P. of London to the friars there.

CLXXIX. To Robert de Thornham - - - 321
That Eustace de Normanville cannot comply with the request made to him.

CLXXX. To William of Notingham, Provincial Minister - - - - 322
Of the mystical interpretation of numbers in the Old Testament.—The dispute has been arranged between the archbishop and the chapter of Lincoln;—intends, at the earnest request of his grace, to spend Christmas with him in Kent.

CLXXXI. To the same - - - - - 326
In reply to his letter stating that he had refused to stay at Bugden, notwithstanding the entreaties of the bishop, the desire of the brethren, but had hastened off to Cambridge in the horrors of a winter season.

CLXXXII. To the same - - - - 327
Giving an account of his proceedings with the archbishop during his late visitation.—Had returned to Bugden, August 1st, leaving two other friars to supply his place: one of whom the archbishop wishes to detain with him during the rest of his visitation until Michaelmas day.—The writer thinks that the archbishop's wish should be complied with, considering his zeal in reforming the church.

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CLXXXIII. To W. of Notingham - - - - - - 329
In behalf of the bearer, who wishes admission into the Order.

CLXXXIV. To the same - - - - - - - - 330
Richard of Cornwall will proceed to London to have his advice on the mandate received by him from the Minister General.—A certain brother wishes to make a confession touching certain proceedings in which the Countess of Oxford is concerned.

CLXXXV. To the same - - - - - - - - - 332
Seconding a request from the Queen of England that friar W. de Batale may attend her Majesty for the good of her soul.

CLXXXVI. To the same - - - - - - - - - 333
Bespeaks his indulgence for friar R. dictus Monachus, now returning to him.—At the receipt of his last letter did not know where he and other friars were to be found.

CLXXXVII. To the same - - - - - - - - 334
In behalf of a sick brother, John de Dingtone.

CLXXXVIII. To the same . - - - - - - - 334
States the arguments which he had used to the archbishop for declining to render that constant assistance which his grace required of him.—The archbishop had induced the Queen to interfere that he might obtain his wish.—The Earl of Leicester, by letter, and the Countess personally, had solicited Adam to go to Boulogne to confer with the former. The dispute is settled between the archbishop of Canterbury and the bishop of Winchester.—Proceedings at Oxford on the occasion of Thomas of York becoming Regent in Divinity.—Regrets not having received permission to leave England.—Has written to the archbishop and the Countess of Leicester.

CLXXXIX. To the same - - - - - - - - 340
In behalf of Hugh Cote, a penitent thief.

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CXC. To W. of Notingham - - - - - - 342
Received his last at London.—Had since returned to Oxford, much interrupted by papal appointments to try cases and by applications from the Queen and the archbishop;—requests aid for Robert de Thornham. — Is not sure that he will be able to resume his lectures before Christmas.

CXCI. To John [Stamford?] - - - - - - - 343
The archbishop has overwhelmed him with regret by insisting on his attendance at an assembly of prelates to be held in January, for appeasing the dissensions of the kingdom.—Had earnestly besought his aid in his forthcoming visitation.—Asks his advice what he ought to do;—fears, that if he complies, there will be an end of all quiet study for the future.

CXCII. To W. of Notingham, Provincial Minister - - - - - - - - - - 346
A full account of the the discussions in the University of Oxford, on occasion of Thomas of York becoming Regent in Theology.—Requests that Thomas Bachun of Notingham may be appointed secretary to Richard of Cornwall.

CXCIII. To the same - - - - - - - - - 350
For Thomas de Wyke, a priest, who desires to become a Minorite.

CXCIV. To the same - - - - - - - - - 351
For Hugh Cote.

CXCV. To the same - - - - - - - - - - 351
For a friar, Robert de Kouele, who had apostatized.

CXCVI. To J., Warden of Worcester - - - - 352
For Hugh Cote.

CXCVII. To W. of Notingham, Provincial Minister - - - - - - - - - - 353
That Walter de Madele had not procured from the Minister General any authority to be sent from England to another province.—He is willing to enter on the task of interpreting the Scriptures or any other the Minister

Page.

requires him.—Adam thinks that it will be best that other friars be sent to Paris, as the Minister General demands, and Weston and Madele remain in England. — Begs that the latter may have proper helps, as other readers have.

CXCVIII. To W. of Notingham - - - - - - 355
Gives his advice on the election of ministers and vicars for the Order. — Suggests that Thomas of York, for his many excellent qualities, may be appointed reader at Oxford; —that the friars to whom Hugo Leukenor has been appointed reader, should provide for him.—Requests that Thomas of Maydenstan, a sick brother, may stay at Oxford; that J. of Stanford may visit a friar who is enjoined a heavy penance and impart to him some consolation.

CXCIX. To the same - - - - - - - - - 358
Begs a favourable hearing for Richard of Cornwall. — Sends him a MS. of Richard St. Victor *De Trinitate*, to be corrected at Paris;—begs to have it sent back as soon as collated.

CC. To the same - - - - - - - - - - 359
Begs that the Bible belonging to the late P. of Worcester may be given to another friar, Thomas Dokkyng; he has friends who will more than pay for the value of the book. Refers to the wishes and destinations of several friars.

CCI. To the same - - - - - - - - - - 361
Requesting mercy for A. de Brangford, an apostate friar.

CCII. To the same - - - - - - - - - - 361
Deplores the relaxation of discipline and the secular employments of the Order.

CCIII. To the same - - - - - - - - - 363
Requesting his consideration for Hugo de Lyndun, and that G. de S. Edmund may be restored to the convent at Oxford.

CCIV. To the same - - - - - - - - - - 364
On the same subject.

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CCV. To W. of Notingham - - - - - - - - 365
Earnestly hoping that Richard of Cornwall may be prevailed on to stay in England; but if his determination be inexorable, that the Minister will provide that he is furnished with MSS. and all things necessary for his departure.

CCVI. To the same - - - - - - - - - - 366
Sends a letter he has received from the Minister General;—protests that obedience to its demands would be worse than exile to one of such little strength, weakness of sight, advanced age, and perilous health, as himself.—Thinks that he can write his advice upon the articles in question, if that be required, quite as effectually as give it in person.

CCVII. To the same - - - - - - - - - - 368
In great pain and helplessness.—Wishes for a dispensation as to standing or riding for Gregory de Bosell, who is at present residing with the archbishop.

CCVIII. To the same - - - - - - - - - 369
That Andrew of Lexinton may stay in Ireland and hold a provincial chapter there.

CCIX. To the same - - - - - - - - - - 371
Requesting that H. de Syreford, a friar, may be allowed to assist the bishop of Salisbury at the earnest entreaty of the latter.

CCX. To the same - - - - - - - - - - 373
Congratulating him on his unanimous election as Provincial Minister, and earnestly entreating him to accept the proffered honour.—Has received his letter from Lyons.

CCXI. To the same - - - - - - - - - - 374
Requesting his merciful consideration for the bearer, an apostate friar.

CCXII. To the same - - - - - - - - - - 375
Excusing himself for not writing more frequently.

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CCXIII. To W. of Notingham - - - - - 376

That the bishop of Lincoln entered Lyons during Epiphany in excellent health and was honourably received by the Pope and the Cardinals.—The Pope has promised him favour, but the event is uncertain. — A general council will be held on the 24th of June, at which the bishop intends to be present.—There is some talk of sending a mission of the friars minor to the Holy Land and to Tartary;—certain English friars are named for that purpose.—Adam, the writer, and friar John have been well received.—Expect that the friars will be hardly treated by the bishops at the forthcoming council;—they are not in favour at Court.—Conjectures that certain friars will be invited to attend.—Begs him to send the *Moralia* of St. Gregory, *Rabanus Maurus,* and the First Prophecies [of Ab. Joachim ?]—Desires his remembrance to certain friars at home.

CCXIV. To [Gregory de Neapoli], Provincial Minister of France - - - - - 378

Requests that N. de Anivers, a young friar, may be permitted to stay in England to study theology;—there are not the same aids for study elsewhere as in England.

CCXV. To G., Provincial Minister of France - - 380

Requesting a longer stay for the same friar in England.

CCXVI.*a*. To S., Minister of the Trinitarian Friars at Paris - - - - - - - - 381

Requests his good offices with Blanche, Queen of France, to promote a reconciliation between the Earl of Thoulouse and the Earl of Leicester;—the Queen had promised the writer her efforts in this behalf;—but he felt reluctant to press himself on her Majesty's attention.

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CCXVI.*b*. An Imperfect Report of a Speech, apparently delivered before the Pope and the Cardinals - - - - - - 382

[Is this a report by Adam de Marisco of a speech delivered by Grostete, in the council at Lyons, against "Apostolical Provisions," as they were termed?]

CCXVII. To John, the Papal Nuncio - - - 385

In behalf of Henry de Bathonia.

CCXVIII. To the same - - - - - - - 385

Requesting his aid and direction for the proctor of the abbot and convent of Oseney going to Rome.

CCXIX. To the same - - - - - - - 386

Is prevented from visiting him; — begs him to be at the bishop of Lincoln's on the 15th August, to deliberate on business of importance, where the writer will meet him.

CCXX. To Friar John de Stanford, Warden of Oxford - - - - - - - - 387

On the day he had received his letters, an order had reached him from the minister, commanding his attendance at Reading, thence to London, if need be, on urgent business affecting the nation.—The order had been sent at the desire of their Majesties.—Begs he will hasten [to Oxford?]

CCXXI. To the same - - - - - - - 388

That Ralph de Multon, a poor scholar, may be allowed to visit friar A. de Bechesoueres for the completion of his cure. Has spoken to the bishop of Norwich, just returned from his pilgrimage. Begs him to hasten his return.

CCXXII. To the same - - - - - 389

Proposes to follow his advice and retire to Reading for the benefit of quiet.—Will stay there so long as he finds it of service.

CCXXIII. To Friar R., Warden of Cambridge - 390

Thanks him for his consideration for the students of Oxford and himself.—Begs that he will let them have, as soon after Easter as is convenient, a quantity of vellum, so far as he can oblige them without troubling his friars.—Commends to their special devotion the soul of J. de Bannebyria, dear to him from a child.

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CCXXIV. To Friar J., Warden of Hereford - - 391
Will excuse his presence among them, delighted as they would otherwise be, considering his many engagements.—They frequently hear of the learning, devotion, and ministerial success of Walter de Raveningham.

CCXXV. To Friar Thomas of York - - - 392
Expostulates with him in jest for not keeping a promise so often made of sending the writer a picture of the Trinity (tabula Trinitatis).—Friar John, the Papal Nuncio, has just procured for them a new privilege from the Holy See.

CCXXVI. To the same - - - - - 393
A most pressing request to him to befriend William, a priest, the bearer of this letter, against the cruelty of the satellites of satan.—Had been presented to the Queen for a living, and on her presentation received institution from the Bishop of Ely;—reminds him of his successful efforts on previous occasions.—The King is furious at the late presentation;—the Queen and the Countess of Leicester have employed all efforts, in vain, to pacify him.—The cause of the Earl, notwithstanding his numerous perils, is likely to prosper.

CCXXVII. To the same - - - - - 394
Commends him for resisting improper presentations.—Earnestly hopes the Earl of Leicester will succeed.—Expects to meet him at Easter.—Urges upon him the necessity of giving good advice to the earl.—Friar Lawrence sends him the book he had asked for.

CCXXVIII. To Friar William Bellun - - 396
For Thomas, the bearer.

CCXXIX. To the same - - - - - 396
For Edmund, the bearer.

CCXXX. To the same - - - - - 397
For R. de Hukelby.

CCXXXI. To the same - - - - - 397
For Thomas of Cornwall, fallen into great distress.

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CCXXXII. To Friar William Bellun - - 398
For Juliana, a widow, oppressed by her enemies.

CCXXXIII. To the same - - - - 399
For Thomas de Marisco.

CCXXXIV. To the same - - - - 399
For W. de Radenore, rector of Christ Church, Clapham.

CCXXXV. To the same - - - - 400
Expressing his thanks to the Queen for her inexhaustible liberality;—thanks him for making his apology with the Earl of Cornwall.—Should be happy to visit the Earl if any opportunity offered, which is not at present probable, seeing that very important events are likely to take place and make a great change in the Earl's condition.

CCXXXVI. To the same - - - - - 401
The Bishop of Anio, elect of St. Asaph, has business at court; asks his assistance for the bishop.

CCXXXVII. To the same - - - - 402
Cannot visit his majesty at the present time from ill-health and badness of the weather, and various vexations.—Begs him to make his excuse.

CCXXXVIII. To Friar R., surnamed the Monk - 402
Asking him to introduce to Robert de S. Agatha, or some other person, in the service of the Bishop of Lincoln, a clergyman impoverished and atrociously injured, that he may be received with favour in the court of the bishop.

CCXXXIX. To the same - - - - 403
For the prioress and nunnery of Belton;—that the Bishop of Lincoln's negligence in this matter is fostered by designing persons.

CCXL. To Friar Adam de Bechesoueres - - 404
In behalf of Roger de Kyrkeby, who requires medical aid.

CCXLI. To the same - - - - - - 405
For the celebrated Walter de Merton, who wishes to consult him.

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CCXLII. To A. de Lexinton, Vicar of the English Minister - - - - - 405
Expressive of his friendship. Refers to the affairs of the friars at Scarborough. (See Appendix p. 642.) Thinks he had better not come to Reading, as the writer's stay there is uncertain—will see him at the ensuing chapter.

CCXLIII. To Friar Gregory - - - - - 406
Recommending two persons, not named, to the Church of Kemesyng.

CCXLIV.*a*. To Warinus de Haswell - - - 407
Requesting a copy of his sermon on the Nativity of the Virgin.

CCXLIV.*b*. Against the Secular Occupation of the Friars - - - - - 408

CCXLV. To Friars N. and N. - - - - 411
Thanks for their consolatory letter;—assents to their remark that he ought not to distrust God; "but will that wipe away all tears from the eyes of those who mourn over the abominations of Jerusalem?" Deprecates the scandals propagated against him by the malicious.

CCXLVI.*a*. To ——— - - - - - 413
Will attend to his recommendation; would have been glad of a personal conference, which is rendered impossible by distance.

CCXLVI.*b*. An Address to the Pope on Henry III. assuming the Cross - - - 414
[This was apparently composed in 1250, at the instance of the Archbishop of Canterbury, and for his use.]

CCXLVII. To Sewalus, Archbishop of York - - 438
On his advancement to the See of York.

PRIMA FUNDATIO FRATRUM MINORUM LONDONIÆ.

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PRIMA FUNDATIO FRATRUM MINORUM LONDONIÆ - - 493

Foundation of the church of the Gray Friars, 508; of their conduit, 509; tokens for tracing it, 510; lavatory, 511; hospital, *ib.*; schools and other buildings, 512; founders of the new church, 513; benefactors to the building, 515; founders of the library, 519; indenture for the windows between the warden and corporation of London, 521.

NAMES OF THE GRAY FRIARS WHO HAVE SUFFERED FOR THE FAITH - - - - 526

Of the bishops and confessors of the Order who have been general ministers, 529; who have not, 530; popes and cardinals who have been general ministers, 531; general ministers, 532; English provincial ministers, 537; kings and nobles of the Order, 539, 541; of the second Order, 543; of the third Order, *ib.*

APPENDIX.

EXCERPTA EX CHRONICO CUJUSDAM THOMÆ FRANCISCANI AD SIMONEM DE ESSEBY, &c. - - - 547

[From Leland's Collectanea, iv. 341.]

DIVINITY READERS IN OXFORD - - - - 552

[From the Cotton MS. of Thomas of Eccleston; added in a more recent hand.]

DIVINITY READERS IN CAMBRIDGE - - - 555

[From the same.]

GENERAL MINISTERS - - - - - 558

[From the same.]

ENGLISH PROVINCIAL MINISTERS - - - 559

[From the same.]

AN EARLY ENGLISH VERSION OF THE TESTAMENT OF ST. FRANCIS - - - - - - 562

[Cotton MS. Faustina, D. f. iv.]

A LIST OF THE WARDENSHIPS OF THE GRAY FRIARS IN ENGLAND - - - - - - 579

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Rules for the Household of Bishop Grostete - 582
[From an early English MS.]

Dialogue between the Soul and Body; in early French - - - - - - - - 587
[Subjoined to the 151st letter of Adam de Marisco.]

A Latin rhyming Poem, containing an Account of a Dispute between the Friars and the Followers of Wycliffe - - - - - - - 591

English Poems on the same Subject - - - 601

Papal Commission to Adam de Marisco to determine the Disputes between the Bishop and Canon of Winchester - - - - - - 609

Extracts from the Patent Rolls, illustrating the Settlements of the Gray Friars in England - 613

Grostete's Letter, giving an Account of his Return from the Council of Lyons - - - 627

Queen Elinor, to Henry III. - - - - 629

Notes of Passages referred to in the Text - 631

MONUMENTA FRANCISCANA.

Tempe⁹ n̄ modico p̄t adnexū | Collectō. xv.
fratr⁹ Anglia euoluto: d̄ quādam | De Stone
da mīst⁹ Gualt⁹ fr̄ Helya. vt p̄mū anglim | anglie
na stret⁹ t duas. vt tert⁹ una scotie. q̄ ā vt p̄. | TA Ministres.
anglie uocata. uoluit. n. vt dicebā. q̄ ḡt d̄no fr̄m
p̄dicatorū xlii. hē pōes p̄uocādi t ubiq; ēbe. vice xij ap̄o
stolor⁹. s. q̄ ipe sībi hret septuagīta duos mīstros. uice
septuagīta duor⁹ discipulor⁹. Facto ē mīst⁹ p̄uincialis
fratr⁹ fr̄ Helyas. & reposuit. fr̄ Adā. q̄ hret ad ipm obia
modum⁹ erat. Suaresit. q. ei fr̄ Ioh⁹ de Lechene Guard
ond⁹ q. ōia loca ubi ebrietās capi solet. ipse p̄ plus p̄
honestas. z vtas ad ōdes recipi. h̄ papiū zelū di
uino gessit. offert⁹ ei⁹ penitentiā exhibuit. h̄
uerabiles p̄es nr̄m fr̄em albū. d̄ loco leycestr̄ ei⁹ de
tu fuit. p̄cep⁹. z ab eo filio expōi postea. humiliter
ip̄e rogauit. Hic ḡt cum p̄fat⁹ annos p̄uinc⁹ fratr⁹
babth p̄sse. p̄uincia p̄uince anglie. a mīst⁹ gra
li fr̄e Albro. mīst⁹ hybernie. cui⁹ hic q̄p q⁹
dig⁹ memō dixi. i. cū Gualt⁹ Iannitest bone memo fr̄
Willo de Nottingham ordīs anglie una cū fr̄e gregorio de
boselli. assumēt⁹ assistat. a scribe. q. to tu. cū. Guille⁹ ia fr̄
liat⁹ optimū. aut p̄secut⁹ est. dubitat. dīs spa. & ne
cepit. pauīa. p. prauitatē. penit⁹ d̄ structōe. & ex
posco. rogite. q. d̄s. mīs. actū. ad ea. q. ḡlo. laudor
e. q. ḡrauīa. sustinēdū. Hic. q. albr⁹ fr̄ē. p̄ uocatā
uoce. fris. Helye. mīs. omīs. diffinitor⁹. grat. hic. op
tinuit. ut. moneā. p. fres. ut. ad. obiam. cāt. z. d̄no

Iunder
Tempe⁹ fris. Iohis. mīs. da
uit. fr̄i. Helyas. ut. fres
ip̄i. lauaret. femora. alia. sua
lauunt. & fratr⁹. a. d̄no. mīst⁹
tōs. anglie. & q. mādatum
fuit. fr̄i. d̄. ut. ad. ministra
tōs. scōrū. ꝓcepti. suum. ex
pectauerunt.

Iunder.
Mat⁹. fr̄tuus. fris. elye. p
uisū. fuit. ut. tm. ḡni. duc
ad. ministros. cent⁹. t. or. die
xvii. s. ut. noctesq; xvi. at
q. s. in. electo. mīst⁹. Guilis
ad. solos. ꝓncat. mīst⁹. et
custodes. sicut. cent. voces
delectos. t. diffice. in. tantū
do. tu. ydiotis. sc. vix. ex
pedire. posse. ad. q. ḡsecuz
tor. rerum. ꝓquirere.

MVCI

Eccleston de Adventu Minorum.

COTTON MS.

Day & Son, Lith. to the Queen.

Collacio xii. de successione ministrorum primarum.

Primus igitur minister Anglie fuit frater Agnellus Pisanus vir super damnum et vir-
providentia nimis precipue preditus omni virtute ordinis et honestate conspicuus. Qui
post nuncium quod pro pace Anglie simul cum fratre Petro de Thekesbury tunc tempore
custode London' et fratribus predicatoribus in curia Romana laudabiliter consumma-
verat, infirmatus est Oxonie dyssenteria pro frigore ut dicebatur et labore
quem pro pace reformanda inter dominum regem et Marescallum suum in Marchia
Wallie et in discussione pro Anglia sustinuerat. Postquam autem fluxus per me-
dicinalia restrictus fuerat, accepit eum yliaca passio et dolor lateris
unde vix a clamore continuo se valuit. Clamavit autem per tres dies conti-
nuos antequam obiret quasi continue Veni dulcissime Ihesu. Cum igitur sacramenta
cuncta tamquam vere percepisset, ipse de successore rogatus ut consuleret, consuluit
ut mitteretur frater Hugo de Wellys ad fratrem Helyam, et ut fratres peterent sibi
concedi ministrum fratrem Albertum Pysanum vel fratrem Haymonem vel
fratrem Radulphum Remensem. Constituit autem quantum in se fuit vicarium fratrem
P. de Thekesbury. Et sic penitus singularis suffragiis singulorum fratrum
completa commendatione quam et ipse cum conventu dixit, feliciter expiravit.
Videbatur autem socio suo fratri Waltero de Maddeley, qui fuit custos domus iacenti
in choro quod a quo videbatur petentem depositum. Planum et longum vulnera
habentem in modum crucifixi Ihesu et sanguinantia. Cum vero quereret quis esset, ipse
dulcis Ihesus Christus: assumpsimus continuo unde ut erat frater Agnellus. Post
multos autem annos cum necesse haberent fratres amovere corpus suum cum ...
capellam destruxissent in qua coram altari et in choro sepultus
erat, invenerunt capsellam plumbeam in qua iacuit simul cum fossa
plenam oleo purissimo. Ipsum vero corpus simul cum vestimentis incorruptum
et suavissime redolens. Igitur frater Helyas
recepto nuncio de morte fratris Agnelli
statim primale sigillum in cuius impressione

Cnadens.

Dignum memoria per
viri venerabilis magister

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5. DE PROMOTIONE PRÆDICATORUM.

6. DE DIVISIONE PROVINCIÆ PER CUSTODIAS.

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THOMÆ DE ECCLESTON LIBER DE ADVENTU MINORUM IN ANGLIAM.[1]

In dulcedine Domini et Salvatoris nostri Jesu Christi prædilecto patri suo, Fratri Simoni de Esseby, suus frater Thomas consolationem Spiritus Sancti. Dedication.

Omnis justus vitam suam judicare debet per exempla meliorum, quia plerumque plus exempla quam rationis verba compungunt. Ut habeatis de propriis unde charissimos filios vestros confortetis; ut ipsi etiam qui tot et tanta et insuper semetipsos pro consequendo statu et ordine nostro reliquerunt, cum aliorum ordinum mirabilia legerint et audierint, habeant unde in propria vocatione non minus ædificentur, et ei qui se vocavit, dulci Jesu, inexhaustas gratias agant; quare, perdilecte pater in dulci Jesu, consecro vobis collationes, quas a charissimis nutritiis et coalumnis meis per xxv. annos consecutum fuisse me gaudeo, ad honorem ejus, in quo sibi Deus Pater complacuit, Christi dulcissimi Dei et Domini nostri.

[1] Added in a later hand: *Consolatio fratris Thomæ ad patrem suum Simonem de Esseby.*

THOMAS DE ECCLESTON DE ADVENTU MINORUM IN ANGLIAM.

Collatio I.

De Primo Adventu Fratrum Minorum.

Anno Domini MCCXXIV., tempore domini Honorii papæ, scilicet eodem anno quo confirmata est ab eo regula beati Francisci, anno domini regis Henrici, filii Johannis, octavo, feria tertia post festum nativitatis Beatæ Virginis,[1] quod illo anno fuit die dominica, applicuerunt primo Fratres Minores in Angliam apud Dovoriam; quatuor scilicet clerici et quinque laici. Clerici fuerunt isti: primus Frater Angnellus Pisanus, ordine diaconus, ætate circiter trecenarius, qui a beato Francisco in proximo capitulo generali destinatus erat provincialis minister in Angliam; fuerat siquidem custos Parisiensis, et ita prudenter se gesserat, ut tam fratribus quam secularibus famosæ sanctitatis merito plurimum complaceret. Secundus fuit Frater Ricardus de Indewurde,[2] natione Anglicanus, sacerdos et prædicator, et ætate provectior, qui primus extitit qui citra montes populo prædicavit; et ordine et processu temporis sub bonæ memoriæ Fratre Johanne Parent missus est minister provincialis in Hiberniam; fuerat enim vicarius Fratris Angnelli in Anglia, dum ille ad capitulum generale proficisceretur, in quo facta est translatio reliquiarum Sancti Francisci, et eximiæ sanctitatis exempla præclara præbuerat. Completo igitur

A.D. 1224. Arrival of the Minorite Friars in England.

[1] This Festival was on Sept. 8.

[2] I. e. *Intworth*; more generally *Ingewrthe*, in both MSS.

A.D. 1224. The English mission.

fideli et Deo accepto ministerio, absolutus in capitulo generali a bonæ memoriæ Fratre Alberto ab omni fratrum officio, zelo fidei succensus, profectus est in Syriam, et ibidem felici fine requievit. Tertius erat Frater Richardus Devoniensis similiter Anglicanus, ordine acolitus, ætate juvenis, qui longanimitatis et obedientiæ plurima nobis exempla reliquit. Nam post diversas provincias per obedientiam peragratas, per annos xv. febribus tum quartanis frequentius fatigatus, apud locum Romehale continue morabatur. Quartus erat Frater Willielmus de Esseby, in caparone probationis adhuc novitius, natione similiter Anglicanus, ætate juvenis. Iste in diversis officiis, diutius subministrante spiritu Jesu Christi, laudabiliter durans, humilitatis et paupertatis, caritatis et mansuetudinis, obedientiæ et patientiæ, et omnis perfectionis exempla nobis reliquit. Quum autem quæreret ab eo Frater Gregorius minister Franciæ "si vellet ire in Angliam?" respondit "se nescire si vellet." Quum miraretur minister de responso, tandem dixit Frater Willielmus: "Idcirco se nescire quid vellet, quia voluntas sua non erat sua sed ministri; unde voluit quicquid minister voluit ipsum velle." Huic testimonium præbuit Frater W. de Notingham, quod erat obedientissimus; quum enim daret ei optionem eligendi sibi locum ad manendum, dixit quod "locus ille sibi summe placuit quem sibi placeret sibi assignare." Et quia blandimentis præcipue præditus erat gratissimæ lenitatis, plurimorum secularium in ordinem provocavit affectum. Insuper plures idoneas personas diversæ dignitatis, ætatis, et ordinis, ad viam salutis induxit; et in multis demonstravit ad oculum, quod novit dulcis Jesu mirabiles res facere, et de locustis vincere gigantes.[1]

Lay brethren.

Laici vero fuerunt hi; primus Frater Henricus de

[1] Num. xiii. 33.

Ceruise,[1] natione Lombardus, qui pro merito sanctitatis et discretionis præcipuæ postea factus est gardianus Londoniæ, qui et completo laboris sui cursu in Anglia, multiplicato jam fratrum numero, in patriam suam rediit. Secundus erat Frater Laurentius, de Belvaco oriundus, qui laboravit in principio, in opere inexhausto, secundum decretum regulæ; et post ad beatum Franciscum regressus, ipsum videre frequenter et ejus colloquiis consolari meruit; tunicam denique suam sibi pater sanctus liberalissime contulit, et benedictione dulcissima lætificatum in Angliam remisit. Qui post multos labores, per merita patris ejusdem, ut æstimo, ad portum quietis Londoniam applicuit, ubi nunc desperabili languore detentus finem tam diutinæ fatigationis expectat. Tertius fuit Frater W. de Florentia, qui post receptionem fratrum cito in Franciam rediit. Quartus fuit Melioratus. Quintus, Frater Jacobus Ultra-Montanus, in caparone probationis adhuc novitius. A.D. 1224.

Isti novem per monachos de Feskamp caritative in Angliam transvecti, et cordialiter in necessitatibus exhibiti, cum venissent Cantuariam, apud prioratum Sanctæ Trinitatis manserunt per binos dies; et statim quatuor profecti sunt Londoniam, scilicet Frater Ricardus de Ingewrth, et Frater Ricardus Devoniensis, et Frater Henricus, et Frater Melioratus. Quinque vero alii diverterunt ad Hospitale Sacerdotum, ubi manserunt quousque providissent sibi locum. Cito enim post concessa fuit eis camera parvula infra domum scholarem, ubi de die in diem sedebant quasi clausi continue. Sed cum scholares in vespera domum rediissent, intraverunt domum in qua sedebant, et ibi faciebant sibi ignem, et sederunt juxta eum, et ollulam nonnunquam cum fæcibus cerevisiæ, cum collationem Touch at Canterbury.

[1] The name is uncertain; the reading in the text has the authority of Wood, Antiq. Oxon., p. 67. He conjectures *Ceruise*, or *Cernuise*; others *Tervise*, or *Trevisa*.

A.D. 1224. bibere deberent, posuerunt super ignem, et posuerunt discum in olla et biberunt circulariter, et dixerunt singuli aliquod verbum ædificationis; et sicut testatus est qui hujus sinceræ simplicitatis fuit, et sanctæ paupertatis socius et particeps esse promeruit, tam spissus aliquando fuit potus eorum, ut cum dixi[1] calefieri deberent, infuderunt aquam, et sic cum gaudio biberunt. Simile quoque accidit frequenter apud Sarum, ubi cum tanta jocunditate et lætitia biberunt fratres fæces circa ignem in coquina, collationis hora, ut felicem se reputaret qui posset eas ab alio amicabiliter rapere.

Their deep poverty. Id ipsum apud Slopisbyriam, in primo adventu fratrum Slopisbyriam, Frater Martinus senex, qui et cepit locum, se fecisse gratulatus est. In diebus illis tam districte cavebant fratres contractionem debitorum, quod vix pro extremis necessitatibus debitum contrahere permittebant. Unde accidit ut Frater Angnellus, cum Fratre Salamone, gardiano Londoniæ, vellet audire compotum fratrum Londoniæ, quantum sc. expendissent infra unum terminum anni, cumque audisset quod tam sumptuose processisset vel satis parca fratrum exhibitio, projecit omnes talias et rotulos, et percutiens seipsum in faciem, exclamavit, "Ay me captum!" et nunquam postea voluit audire compotum. Contigit quoque ut supervenirent duo fratres ad quendam locum fratrum valde vexati; et cum non esset cerevisia in domo, consilio seniorum accepto, gardianus fecit accipi mutuo unam lagenam cerevisiæ; ita tamen quod fratres conventuales qui cum hospitibus erant, inde non biberent, sed simularent se bibere, propter caritatem. Usque ad tempus formationis ordinis consueverunt fratres facere collationem omni die, et bibere qui vellent in communi, et ordine tenere capitulum, nec fuerunt arctati in recipiendis diversis ferculis vel vino, nec tamen admittebant oblatas pitancias nisi per

[1] Sic, pro *disci*.

tres dies in hebdomada, in pluribus locis. Ipso conventu Londoniæ, tempore piæ memoriæ W. ministri, et Fratris H. gardiani, vidi fratres bibere tam acidam cerevisiam, ut mallent aliqui aquam, et comedere panem, quam *tortam* vulgus vocat. Insuper, deficiente pane, in presentia dicti ministri et hospitum in hospitio diutius comedi alia.[1] A.D. 1224.

Collatio II.

De Prima Divisione Fratrum.

Quatuor igitur fratres, quos supra nominavi, cum venissent Londoniam, diverterunt ad Fratres Prædicatores, et ab eis benigne suscepti sunt, et apud eos manserunt diebus quindecim, comedentes et bibentes quæ apponebant eis, sicut familiarissimi. Postea conduxerunt sibi domum in vico Cornhulle, et constituerunt sibi cellas in ea, construentes herbas inter cellarum interstitia. Perduraverunt quoque in prima simplicitate usque ad æstatem sequentem sine cantaria, quia nondum privilegium habebant erigendi altaria et celebrandi in locis suis divina. Et statim ante festum Omnium Sanctorum, et antequam Frater Angnellus venisset Londoniam, profecti sunt Frater Ricardus de Ingewrth et Frater Ricardus Devoniensis Oxoniam, et ibi similiter a Fratribus Prædicatoribus familiarissime suscepti sunt; comederunt in suo refectorio, et jacuerunt in suo dormitorio, sicut conventuales, per dies octo. Postea conduxerunt sibi domum in parochia S. Ebbæ, et ibi manserunt sine cantuaria usque ad æstatem sequentem. Ibi seminavit dulcis Jesus granum sinapis, quod postea factum est majus omnibus oleribus. Inde profecti sunt Frater Ricardus de Inge- A.D. 1225. Entertained by the Dominicans of London. Settle in Oxford.

[1] An legendum *ordea?*

A.D. 1225. wrth et Frater Ricardus Devoniensis Northamtonam, et recepti sunt in hospitali. Postea conduxerunt sibi domum in parochia Sancti Egidii, ubi fuit gardianus primus, Frater Petrus Hispanus, qui loricam ferream portavit ad carnem, et alia plurima perfectionis exempla monstravit. Primus gardianus Oxoniæ fuit Frater W. de Esseby, adhuc novitius; commodatus tunc erat ei habitus professionis. Primus gardianus Cantabrigiæ fuit Frater Thomas de Hispania. Primus gardianus Lincolniæ fuit Frater Henricus Misericorde laicus. Dominus Johannes Travers primo recepit fratres apud Cornhulle, et locavit eis domum, et factus [est] gardianus laicus quidam Lombardus, qui tunc primo de nocte didicit literas in ecclesia beati Petri de Cornhulle, et postea factus vicarius Angliæ, dum Frater Angnellus proficisceretur ad capitulum generale. In vicaria tamen habuit socium Fratrem Ricardum de Ingewrth; ad ultimum vero felicitatem tantam non ferens, sed effeminatus potius honoribus, et a seipso alienatus, ab ordine miserabiliter apostatavit. Dignum memoria quod secundo anno administrationis Fratris Petri, quinti ministri Angliæ, anno scilicet ab adventu fratrum in Angliam xxxii°, numerati sunt viventes fratres, in provincia Angliæ, in xlix. locis, MCCXLII.

The Wardens at Oxford, Cambridge, Lincoln; and at London.

Collatio III.

De Receptione Novitiorum. Frater Salamon.

Igitur cum se divisissent fratres qui primo venerant in Angliam, et ad diversa loca profecti fuissent, venerunt quidam, quos Spiritus Jesu in hoc ipsum adduxit, petentes ordinem. Quorum primus qui reciperetur fuit bonæ indolis adolescens, et elegantia corporis admodum clarus, Frater Salamon; qui mihi referre solitus erat, quod cum adhuc esset novitius factus est procurator, venitque ad domum sororis suæ ut

The novices.

eleemosynam peteret. Ipsa vero portans ei panem avertit vultum dicens, "Maledicta sit hora qua te unquam vidi;" et ipse quidem cum gaudio recepit panem et recessit. Tam stricte vero tenuit præfixam sibi formam parcissimæ paupertatis, ut cum nonnunquam propter fratrem quendam infirmum in caparone suo portaret farinam et sal, seu ficos pauculos, et ligna ad ignem sub axilla sua, diligentissime cavit, ne extra metas exquisitissimæ necessitatis aliquid reciperet vel retineret. Unde contigit aliquando ut tantum frigus pateretur, quod illico se moriturum crederet; non habentibus autem fratribus unde ipsum calefacere possent, pium sibi suffugium sancta caritas monstravit.. Convenerunt siquidem omnes fratres circa ipsum [et] suis sinibus, sicut porcis mos est, eum comprimendo foverunt. Quum autem ad ordinem acolitatus promoveri deberet, missus est ad venerabilem patrem sanctæ memoriæ archiepiscopum Stephanum, et sibi a fratre quodam seniore præsentatus; qui gratissime suscepit eum, et sub hoc titulo ad ordinem promovit: "Apostolatum accedat Frater Salamon de ordine apostolorum." Hoc ideo dixerim, ut innotescat quantæ reverentiæ fuerit apud sapientes fratrum primordialis spiritualitas. Quum autem comedissent in mensa archiepiscopi, reversi sunt fratres Cantuariam nudipedes, in nive quæ profunda nimis extitit et intuentibus exhorrenda. Postea accepit gravitatem in uno pede, unde languit Londoniæ per duos annos, ita quod vix unquam nisi portatus [se] movere potuit. In hac infirmitate visitari meruit a sanctæ memoriæ Fratre Jordano, magistro totius ordinis Prædicatorum, qui dixit ei, "Frater, non verecunderis, si Pater Domini nostri "Jesu Christi traxerit te ad ipsum per pedem." Igitur postquam tam diu jacuerat in cellario, ubi missarum solempnia non audierat, fratres enim non celebrabant in loco, sed ibant ad audiendum divina et ad celebrandum ad ecclesiam parochialem, factus est morbus ita desperatus, ut judicio chirurgorum pedem

A.D. 1225. Fr. Solomon.

A.D. 1225. Fr. Solomon.

oporteret præcidi; et cum allata esset securis, et pes discoopertus esset, exivit sanies quædam quæ spem aliquam permittebat; unde dilatum est illa vice durum id judicium. Interim concepit certam spem, quod si ad sanctum aliquem duceretur, pedem utique recuperaret et salutem. Ergo cum Frater Angnellus advenisset, mandavit absque dilatione, quocunque modo commodius fieri posset, ad sanctum aliquem in partes transmarinas duceretur. Quod factum est; nec fefellit eum fides sua; quin potius postea in tantum convaluit, ut absque baculo incederet, et missas ipse celebraret, et gardianus Londoniæ et generalis confessor totius civitatis existeret. Verumtamen, quia dulcissimo Jesu diutius supplicaverat, ut eum in præsenti a peccatis suis purgaret, misit ei gravitatem quæ fregit spinam dorsi sui, ita ut gibbosus et curvus fieret; misit ei hydropisim calidam et sanguineum fluxum hæmorrhoidum, usque ad obitum suum. Postremo vero, pridie quam pergeret ad Ipsum, immisit ei dulcis Jesus tantum dolorem cordis, cujus tamen doloris causam penitus ignoravit, quod omnes præcedentes passiones in respectu illius agoniæ nihili æstimavit. Vocatis igitur tribus fratribus qui sibi specialiores erant, indicavit eis agoniam animi sui, et intente supplicavit quatenus pro statu suo instanter orarent. Ipsis ergo in oratione unanimiter perseverantibus, apparuit ei dulcissimus Jesus Christus cum beato Petro Apostolo coram lecto suo stans, et aspiciens in eum, ipse vero statim cognito Salvatore clamavit, "Miserere mei, Domine, mise-
" rere mei." Et respondit Dominus Jesus ei: "Quia
" semper me rogasti ut in præsenti te affligerem et
" purgarem, misi tibi dolorem præsentem, et præcipue
" quia caritatem tuam primam reliquisti, et non fecisti,
" ut decuit vocationem tuam, dignos fructus pœniten-
" tiæ, et quia pepercisti nimis divitibus in injungendo
" sibi pœnitentiam." Et addidit beatus Petrus, "In-
" super scias te graviter peccasse in judicando fratrem
" Johannem de Cycestria, qui nuper obiit. Et nunc

"roga Dominum ut det tibi talem finem, qualem ipse A.D. 1225.
"habuit." Et clamans Frater Salamon dixit, "Mise-
"rere mei, dulcissime Domine, miserere mei dulcis
"Jesu:" qui subridendo respexit in eum ita placido vultu quod tota præcedens angustia statim evanuit, et ipse speciali gaudio repletus certissimam spem suæ salutis concepit; et confestim vocatis fratribus denunciavit quæ viderat; unde non modice consolati fuerunt.

Dignum memoria, quod cum essent fratres in loco de Cornhulle, venit Diabolus visibiliter et dixit Fratri Gilberto de Vyz, cum sederet solus, "Credis evasisse me? Ecce hoc habebis adhuc:" et projecit super eum plenum pugillum suum pediculorum,[1] et evanuit.

Secundus frater, qui receptus est a Fratre Angnello, William of London.
fuit Frater Willelmus de Londonia, qui fuerat aliquando mutus, sed apud Berginge, meritis Sanctæ Etelburgæ, sicut mihi retulit, loquelam recuperavit. Hic etiam, cum esset familiaris domini justiciarii de Anglia, Huberti de Burgo, licet laicus, et latius,[2] ut putabatur, existeret, et in arte scissoria famosus, prius quam fratres aream vel cantariam haberent, Londoniæ indutus est.

Tertius erat optimæ indolis, pius, nobilis, et delica- Jocius of Cornhill.
tus, de ipsa civitate Londoniæ oriundus, Frater Jocius de Cornhulle, clericus; qui post multos labores, quos ibi sustinuerat, profectus est in Hispaniam moraturus, et ibidem feliciter obiit.

Quartus fuit Frater Johannes, clericus, quasi octo- John, a Clerk.
decim annorum adolescens, bonæ indolis et optimæ conversationis, qui citius completo cursu vitæ præsentis, migravit ad Dominum Jesum Christum. Ipse domino Philippo sacerdoti, cum doleret dentes suos, suavi modo suasit, ut mitteret panem et cerevisiam Fratribus Minoribus, et promisit quod Dominus Jesus curaret eum. Et sic factum est; unde ambo cito postea dederunt seipsos et intraverunt ordinem.

[1] *pudiculorum*, MS. | [2] *Latinus?* in MS.

A.D. 1225. Philip of London.

Quintus fuit Frater Philippus Londonia oriundus, ordine sacerdos, qui postea gardianus Brugensis factus, et officium prædicationis adeptus, plurimos lucrifecit. Postremo missus est in Hiberniam, et ibidem feliciter migravit ad Dominum.

Walter de Burgo.

Post hos autem intraverunt quidam magistri, qui famam fratrum magnificaverunt; Frater scilicet Walterus de Burgo, de quo vidit frater unus mirabilem visionem; quod scilicet Dominus Jesus descendens de cœlo porrexit ei rotulum, in quo scriptum erat, "Tempus tui tritici non est hic, sed alibi." Huic revelavit [fraudem][1] cujusdam mulieris religiosæ, quæ per visiones fictas delusit quendam fratrem discretum ita quod eas scriberet. Frater vero Angnellus non credens injunxit conventui ut orarent quatenus Deus revelaret ei rem quandam pro qua fuit solicitus. Et ecce nocte illa visum fuit Fratri Waltero quod vidit cervam quandam ascendere velociter ad cacumen cujusdam montis excelsi, et duo canes magni consecuti sunt eam, et converterunt eam usque in vallem, et ibi strangulaverunt eam; accurrens autem Frater Walterus, ubi cervam invenire se credidit, non invenit nisi sacculum plenum sanguine. Cum igitur visionem hanc narrasset Fratri Angnello, concepit quod per hypocrisim seducta fuisset, et misit ad eam duos discretos fratres, qui tandem confessam quod finxisset quæ dixerat, veritati reconciliaverunt.

Ric. Norman.

Intravit et alius magister, scilicet Frater Ricardus Normannus, qui cum verbum ædificationis a dicto Waltero quæreret,[2] post diuturnam deliberationem respondit, "Qui vult esse in pace, sileat." "*Ky vot estre en pes, tenge sey en pes.*"

Vincent of Coventry.

Intravit tunc temporis magister Vincentius de Coventre, qui non multum post germanum suum, magistrum Henricum, ad intrandum ordinem, co-operante

[1] Some word is wanting here in the MS. to complete the sense; either *mendacium* or *fraudem*.

[2] Sic, for *quæreretur?*

gratia Jesu Christi, diligenter induxit. Intraverunt vero in die conversionis Sancti Pauli, cum sanctæ memoriæ magistro Ada de Oxonia,[1] et domino Willelmo de Eboraco solempni bacalario. Hic vero magister Ada de Oxonia, toto famosus orbe, voverat ut quicquid peteretur ab eo, pro amore Beatæ Mariæ, faceret; et hoc ipsum cuidam inclusæ, sibi familiari, retulit. Ipsa vero amicis suis, scilicet monacho cuidam de Redinges, et alii de ordine Cisterciensi, et fratri cuidam Prædicatori revelavit secretum suum, dicens, quod talem virum taliter lucrari possent, nolens scilicet quod frater minor fieret. Sed Beata Virgo non permisit, licet presentem eum aliquis haberet, ut pro amore suo id peteret; sed usque ad aliud tempus deferret. Visum enim fuit ei nocte, quod debuit transire pontem quendam ubi fuerunt homines in aquam tendentes retia ad capiendum eum; ipse vero hoc cum magna difficultate evasit, et venit ad locum placidissimum. Igitur cum divino nutu cæteros evasisset, venit casualiter videre Fratres Minores, cumque loqueretur Frater Willelmus de Colvile senior, vir eximiæ sanctitatis, inter cetera dixit, "Magister charissime pro amore Matris Dei intra ordinem nostrum, et releva simplicitatem nostram." Qui statim, quasi ex ore Matris Dei verbum ipsum audisset, concessit. Fuit autem tunc socius Magistri Adæ de Marisco et ad robas suas, quem non multo post, per Dei gratiam, ad intrandum ordinem sagaciter induxit. Videbatur autem quadam nocte Fratri Adæ de Marisco, quod venerunt simul ad quoddam castellum, et ultra portas fuit depicta Dominica crux, et quicumque vellet ingredi, oporteret eum osculari crucem. Ingressus est ergo primus, osculata cruce, Frater Ada de Oxonia; et alter Frater Ada statim, eadem osculata, secutus est. Sed prior, inventa mox coclea, tam velociter ascendit, ut ab aspectu sequentis citius raperetur; sequens vero clamavit, "In-

A.D. 1225.

Adam of Oxford.

Adam de Marsh.

[1] "In altero exemplari '*Ada de Exonia*' scribitur." Wood, ib. p. 68.

A.D. 1225. cedatis moderatius, incedatis moderatius!" Sed alter nusquam postea comparuit. Et quidem visio hæc omnibus qui tunc erant in Anglia fratribus potuit esse manifesta; siquidem Frater Adam post ingressum profectus est ad Papam Gregorium, a quo, secundum quod optaverat, missus est ad prædicandum inter Saracenos; sed apud Barlete, socii sui mortem precedens, obiit, et post, ut dicitur, clarus miraculis effulsit. Intravit autem Ada de Marisco apud Vygorniam, zelo scilicet majoris paupertatis.

John of Reding. Post hos intravit Frater Johannes de Redingia, abbas Osengyæ, qui nobis omnis perfectionis exempla reliquit.

Rich. Rufus. Post hunc quoque magister Ricardus Rufus, tam Oxoniæ quam Parisiis fama clarissimus.

Intraverunt quoque milites nonnulli; scilicet dominus Ricardus Gobion, dominus Egidius de Merc, dominus Thomas Hispanus, dominus Henricus de Walepole; de quorum ingressu dixit dominus Roy, "Si volueritis esse discreti in fratribus recipiendis, si non procuraveritis privilegia ad oppressionem hominum, et præcipue si non fueritis importuni in petendo, poteritis principari principibus."

The charity of Founders and Benefactors: at Canterbury. Post hoc crescente numero fratrum, et eorum sanctitate comperta, crevit et fidelium devotio in eos, unde loca sibi competentia providere curaverunt. Igitur Cantuariæ contulit eis aream quandam, et ædificavit capellam satis honestam pro tempore, dominus Alexander, magister Hospitalis Sacerdotum; et quia fratres nihil omnino appropriare sibi voluerunt, facta est communitati civitatis propria, fratribus vero pro civium libitu commodata. Specialissime vero promoverunt eos dominus Symon de Longeton, archidiaconus Cantuariæ, et dominus Henricus de Sandwyg, nobilis quoque comitissa, domina Inclusa de Baginton, quæ sicut mater filios, sic fovit eos in omnibus; principum et prelatorum quoque gratiam incomparabiliter consecuta fu-

at London; erat, favorem sibi sagacialiter acquirendo. Londoniæ

autem hospitatus est fratres dominus Johannes Ywin,[1] qui emptam pro fratribus aream communitati civium appropriavit, fratribus autem usufructum ejusdem pro libitu dominorum devotissime designavit; postea vero ipse ut laicus ordinem ingressus perfectissimæ penitentiæ et summæ devotionis nobis exempla reliquit. Ampliavit autem aream dominus Jocius filius Petri, cujus filius optimæ indolis ordinem postea devotus intravit, et devotior perseveravit in finem. Capellam vero ædificavit sumptibus propriis dominus Willelmus Joymer, et ad alias domos construendas circiter ducentas libras per vices contulit, et indefesse usque ad mortem in spiritualitate fratrum, continuis eos beneficiis visitans, perduravit. Ad infirmariam vero construendam contulit centum libras in obitu suo dominus Petrus de Oliland. Aquæductum procuraverunt præcipue et mutuis collationibus dominus Henricus de Frowye, et optimæ conversationis adolescens, Salekinus de Basing, cooperante tamen amplissime regia munificentia. Alia quoque in ædificiis, tum in libris, quum et in areæ ampliatione et aliarum necessitatum sublevatione, tot et tam multiplicata beneficia, omnibus mortalibus admiranda, tempore meo vidi Londoniæ, ab ipso dulcissimo Jesu fratribus provideri, ut merito specialiter ab ipsis supra cæteros amari et honorari debeat idem in æternum. A.D. 1225.

Oxoniæ porro recepit fratres Robertus le Mercer, et locavit eis domum, in qua intraverunt ordinem multi probi baccalaurei et multi nobiles. Postea conduxerunt domum quandam in area, in qua sunt modo, a Richardo le Muliner, qui infra annum contulit aream et domum communitati villæ ad opus fratrum. Fuit autem area ipsa brevis et arcta nimis. Cantabrigiæ primo receperunt fratres burgenses villæ, assignantes eis at Oxford; at Cambridge;

[1] *i. e.* Ewin.

A.D. 1225. veterem synagogam, quæ erat contigua carceri. Cum vero intolerabilis esset vicinia carceris fratribus, quod eundem ingressum habebant carcerarii et fratres, dedit dominus Rex decem marcas ad emendum reditum[1] quod satis fieret scaccario suo pro reditu areæ, et sic ædificabant fratres capellam ita pauperrimam, ut unus carpentarius in una die faceret, et erigeret una die xiv. coplas tignorum. In festo autem Sancti Laurentii, cum non essent nisi tres fratres, clerici scilicet Frater W. de Esseby et Frater Hugo de Bugeton, et novitius nomine Frater Helias, qui tam claudus erat ut portaretur in oratorium, cantaverunt officium solempniter cum nota, et in tantum flevit novitius, ut aperte per vultum canentis currerent lacrymæ. Igitur cum sanctissime mortuus fuisset apud Eboracum apparuit Fratri W. de Esseby apud Northamptonam, et quærenti, "quomodo se haberet," respondit: "Bene
at Shrewsbury; "me habeo; ora pro me." Apud Slopisbyriam dedit aream fratribus dominus Rex; ecclesiam vero ædificavit burgensis quidam nomine Ricardus Pinde, ceteras officinas Laurentius nomine; et muros lapideos dormitorii, decernente sic ministro, Fratre sc. Willielmo, pro zelo paupertatis amovit, et luteos fecit cum mirabili et mansuetudine et permagnis sumptibus.

[1] *redditum*, MS.

Collatio IV.

Primitiva Pietas Fratrum. Silentium. Orationes.

A.D. 1225–50. Strictness and holiness of life.

Primitias autem Spiritus habentes fratres illius temporis, non humanis constitutionibus sed liberis suæ devotionis affectionibus, regula etiam contenti et paucissimis aliis statutis, quæ post confirmationem regulæ eodem anno emanaverant, Domino serviebant. Hæc fuit autem prima constitutio, quam Sanctus Franciscus fecit post regulam bullatam, sicut dixit bonæ memoriæ Frater Albertus; scilicet quod fratres inter seculares non comederent, nisi tantum tres bolos continuos propter observationem sacro-sancti Evangelii; quia venerat ad eum rumor quod fratres avide comedebant. Fratres igitur silentium usque ad tertiam tenere consueverunt, et in oratione tam assidui esse, ut vix esset per totam noctem aliqua hora, qua non esset aliquis in oratione in oratorio. In præcipuis quoque solempnibus tanto fervore cantaverunt, ut per totam noctem nonnunquam durarent vigiliæ; et cum essent nisi tres vel quatuor aut ad multum sex, ita cum nota solempniter cecinerunt. Tantaque fuit simplicitas eorum, tantaque puritas, ut de pollutione nocturna in capella coram omnibus dicerent culpas suas. Inoleverat enim inter eos tam religiosa consuetudo, ut nihil penitus jurarent, sed simpliciter dicerent, "Sciatis." Quam cito quisquam eorum vel a superiore vel a socio fuisset interrogatus, statim respondit, "Mea "culpa," et frequenter etiam prostratus. Unde magister Prædicatorum bonæ memoriæ Frater Jordanus

A.D. 1225-50.

dixit, quod Diabolus ei[1] aliquando apparuisset et dixit quod "Mea culpa," abstulit sibi omne quod lucrari credidit inter Fratres Minores, quia scilicet dicebant culpas meas invicem, si quis alium offendisset. Fuerunt tamen fratres omni tempore inter se ita jocundi et læti, ut vix in aspectu mutus se temperaret a risu. Unde cum fratres juvenes Oxonienses nimis frequenter riderent, injunctum fuit cuidam ut quoties rideret toties reciperet disciplinas. Accidit autem ut cum nullas disciplinas in una die recepisset, nec tamen posset se a risu continere, visum fuerit ei quadam nocte, quod totus conventus more solito stetit in choro, et temptabant fratres ridere more solito, et ecce crucifixus qui stetit ad ostium chori convertit se ad eos quasi vivus, et ait: "Filii Coræ sunt qui in "hora cantus rident et dormiunt." Videbatur ei etiam quod crucifixus nitebatur extrahere manus a patibulo, quasi volens descendere et recedere; et ecce custos loci statim ascendit et confirmavit clavos, ita quod non descendit. Hac igitur visione publicata territi[2] fratres maturius, sine risu notabiliore [se] gerebant. In tantum enim veritatem zelabant, ut vix hyperbolice aliquid loqui auderent, vel etiam propria delicta, cum tamen se puniendos scirent si confiterentur, celarent.

In locis capiendis, vel moram faciendo in jam captis, nulla fuit difficultas, vel aliis quibuscunque locis vel qualitercunque exsequendis, dummodo scilicet a suo superiore scirent ordinatum. Unde accidit ut in locis qui desolatorii tunc temporis dicerentur, fratres tam nobiles genere quam aliis conditionibus, in sæculo spectabiles et in ordine gratiosissimi, sine querela se poni permitterent. Hoc solum suavissimum cordis eorum contristare videbatur affectum, quod ab

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[1] *eum*, MS.

[2] *tgrriti sunt*, MS.

invicem separari oportebat. Unde frequenter usque ad partes remotas fratres recedentes conducebant, et effusis in recessu lacrimis affectionis fidem mutuo demonstrabant. A.D. 1225-50.

Collatio V.

Prædicatorum Promotio. Haymo de Faversham.

Quum fratres autem summæ simplicitati et conscientiæ puritati summopere studerent in omnibus, in audienda tamen lege divina et scholasticis exercitiis ita fuere ferventes, ut scholas theologiæ, quantumcunque distarent, adire quotidie nudis pedibus in frigoris asperitate et luti profunditate non pigrarentur. Unde, cooperante gratia Spiritus Sancti, ad officium prædicationis infra breve tempus plures promoti sunt. Inter quos primus exstitit bonæ memoriæ Frater Hugo de Baldoc, Frater quoque Philippus de Longeton, et Frater Willelmus de Esseby, qui non solum sermone, sed in exemplificata devotione verbum Dei, tam populo, quam clero, prædicaverat. Their activity in teaching and preaching.

Promovit autem plurimum prædicantes, et auctoritatis eis et famæ fomenta præbuit adventus Fratris Haymonis de Faversham, qui cum tribus aliis magistris apud Sanctum Dionysium in die Parasceues, ordine[1] sacerdos et famosus prædicator, intravit. Hic enim cum adhuc secularis esset, usus est cilicio usque ad polites,[2] et alia plurima pœnitentiæ excellentissima Fr. Haymo of Faversham.

[1] *ordinem* ? | [2] *poplites* ?

A.D. 1225-50. Fr. Haymo of Faversham.

monstravit exempla. Unde ita debilis et delicatus ad ultimum factus est, ut vix nisi in assatis vesceretur et calidis vivere non posset. Accidit autem ei visio talis, quum scilicet esset Faversliamiæ, et oraret in ecclesia coram crucifixo; et ecce descendit chorda de cœlo, et ipse accepit eam et tenuit, et ita tractus est per eam in cœlum. Cum vidisset Fratres Minores, memor istius visionis resumpsit vires, et erigens se contra se, socium suum magistrum Symonem de Sanwyz et duos alios famosos [magistros] sagaciter induxit, ut ipso celebrante missam, ipsi a Domino Jesu Christo peterent, quid sibi consultius foret[1] ad salutem. Cumque simul omnibus Minorum professio complaceret, accesserunt, ad majorem securitatem, ad sanctæ memoriæ Fratrem Jordanum, magistrum Ordinis Prædicatorum, et obligaverunt eum in animam suam ut sibi consilium suum fideliter daret. Qui, sicut erat veraciter inspiratus, consilio suo conceptum propositum confirmavit. Accesserunt ergo quatuor isti ad ministrum, fratrem scilicet Gregorium de Neapoli, et ab eodem recepti [sunt] apud S. Dionysium, postquam Frater Haymo prædicaverat in die Parasceues de hoc versu, "*In convertendo Dominus captivi-*" *tatem Syon, facti sumus sicut qui cum gaudio* "*magno induti sunt.*" In die vero Paschæ, cum viderat Frater Haymo tam numerosum populum in parochiam,[2] in qua fratres audiebant divina, (non enim habebant adhuc cantariam,) dixit custodi, qui erat laicus, Vincentius nomine, quod si auderet, libenter prædicaret populo, ne forte communicarent in mortali. Injunxit ergo ei custos ex parte Spiritus Sancti ut prædicaret. Prædicavit ergo ita motive, ut multi differrent communicare quousque fuissent ei confessi. Sedit igitur tribus diebus in ecclesia et

[1] *cofulcius floret*, MS.

[2] *in parochia* ?

audivit confessiones et confortavit non mediocriter populum. A D. 1225–50.

Fr. Haymo of Faversham.

Itaque, ut prius dictum est, postquam venerunt fratres in Angliam, venit et ipse; et tam in prædicationibus quam in disputationibus, et præcipue in prælatorum favore plurimum simplicitati primorum fratrum contulit. Fuit enim ita gratiosus et eloquens, ut etiam adversantibus Ordini gratus et acceptus existeret. Unde primo custos Parisius, postea lector Turonis, et Bononiæ, et Paduæ, positus est. In legationem quoque in Græciam ad Natatium, una cum bonæ memoriæ Fratre Radulpho de Remis, a piæ memoriæ Papa Gregorio missus est. Fratrem Gregorium de Neapoli Parisius Ministrum Franciæ, meritis suis exigentibus, a ministerio fecit amoveri; et justo Dei judicio, solutis his quos ipse immerito incarceraverat, fecit incarcerari. Fratrem quoque Heliam, qui Minister Generalis erat, propter scandala quæ fecit, et tyrannidem quam in zelatores Ordinis exercuit, in Angliam socius [missus], in præsentiam patris nostri Papæ Gregorii appellantibus, procurante eo, contra ipsum plurimis provinciis, miro Dei favore prodejecit. Quis vero de suis meritis presumere, quis de se tutus esse possit, cum tales personas ad tantam calamitatem devenisse cognovit? Quis enim Gregorio in prædicatione vel prælatione, in Universitate Parisius vel clero totius Franciæ comparabilis? Quis in universo Christianitatis orbe vel gratiosior vel famosior quam Helias? Et tamen unus in fine meruit perpetuum carcerem, alius propter inobedientiam et apostasiam suam summi Pontificis excommunicationem. Utrumque tamen hoc sero pœnituit.

Venit autem cum Fratre Haymone in Angliam bonæ memoriæ Frater Willelmus de Colville, senior, summæ simplicitatis et eximiæ caritatis vir; cujus germana postmodum in ecclesia cathedrali Cycestre pro castitate servanda sævissime jugulata est. Juvenis enim qui-

A.D. 1225–50. Fr. Haymo of Faversham.

dam, qui ob ejus pulchritudinem diu desideraverat ut eam solam posset invenire, et ad amplexus amoris induceret, cum nullo ingenio posset eam inclinare, quam maligna sit carnalis dilectio, ipsam in ecclesia perimendo, probavit. Inter carnaliter se amantes frequenter in fine tantum oritur odium, quantum prius erat amoris.

Fr. Nic. Rufus.

Postea venerunt in Angliam plures alii fratres probissimi de Anglia oriundi, qui Parisius intraverant, quos adhuc existens in habitu seculari ipse vidi: Frater scilicet Nicholaus Rufus, lector egregius, qui postea zelo reformandi ordinem, contra Fratrem Heliam pro Francia profectus est ad curiam cum Fratre Haymone. Qui et narravit quod quidam novitius retulit ei, quod cum continua siti laboraret, nec posset dormire de nocte, apparuit ei vir quidam speciosus in habitu fratrum, et præcepit ut surgeret et sequeretur eum: quod cum fecisset duxit eum in locum amænissimum, et introduxit eum in pulcherrimum palatium, et dedit ei bibere potum suavissimum, et dixit ei, "Frater, quotienscunque sitieris, "venias huc ad me, et dabo tibi bibere." Et quæsivit novitius, quis esset; qui dixit se esse Fratrem Franciscum. Exinde ad se reversus novitius nullam penitus de cætero sitis temptationem sustinuit; sed evigilans tam corde quam corpore se refocillatum et confortatum persentit.[1] Venit et tunc temporis Frater Radulphus de Rosa, qui ob eximiam gratiam prædicationis domino regi Angliæ familiarissimus effectus, fine suo probavit quam inimica sit Deo hujus mundi amicitia, et quam contrarium puritati Ordinis Minorum Fratrum, magnatum magnificari favoribus, et in curiis principum continue commorari. Venit quoque Frater Henricus de Burforde, qui cum adhuc novitius esset, et cantor Fratrum Parisius, contra

Rad. de Rosa.

[1] *persensit?*

temptationes quas sustinuit versus istos in meditatione composuit : A.D. 1225–50.

Hen. de Burforde and his verses.

Qui Minor es, noli ridere, tibi quia soli
Convenit ut plores; jungas cum nomine mores.
Nomine tu Minor es, Minor actibus esto, labores
Perfer, et ingentem vincat[1] patientia mentem.
Nempe cor objurgat, per nam patientia purgat
Si quicquam facis; est siquis te corripit? is est,
Qui te custodit; non te, sed quod facis, odit.
Quid tibi cum vili veste, cibo, quoque cubili?
Peccator[2] certe, tu singula perdis aperte
Si mentitus eris factis quod veste fateris.
Umbra minoris erit, qui nulla[3] re sua quærit.

Hic postea, pro magna honestate sua, quatuor ministrorum generalium et quatuor provincialium in Anglia socius specialis esse meruit. Hic et diu Patriarchæ Antiocheno in legatione sua in Lumbardia primo interpres et prædicator exstitit, et post domini papæ Gregorii Noni pœnitentiarius; custos quoque Venetiarum, et custodis Londoniæ quoque vicarius.

Hen. de Reresby.

Venit et tunc Frater Henricus de Reresby; qui postea fuit datus in ministrum Scotiæ, cum esset vicarius custodis Oxoniæ, sed præventus fuit morte. Qui apparuit post mortem suam custodi Oxoniæ, dicens quod "si non damnarentur fratres pro excessu "quem facerent in ædificiis, graviter tamen punie-"bantur:" et addidit, "si fratres bene dicerent "divinum officium, essent oves Apostolorum."

Martin de Barton.

Venit quoque in Angliam tunc temporis Frater Martinus de Barton, qui beatum Franciscum frequenter videre meruit; qui postea vicarius fuit ministri Angliæ, et multis aliis officiis optime se habuit. Ipse narravit, quod in capitulo generali, in quo præcepit Sanctus Franciscus destrui domum, quæ fuerat ædificata propter capitulum, fuerunt quinque

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[1] *nunciat*, MS.
[2] *ꝑcoꝛ*, MS.
[3] *a n*, MS.

A.D. 1225–50. millia fratrum. Frater vero suus secundum carnem fuit seneschallus capituli, et descindit domum ex parte communitatis.

Per ipsum scripsit Sanctus Franciscus propria manu literam sub divo in pluvia non madefactus, ministro et fratribus Franciæ, ut visis literis jubilarent divinæ Trinitati, dicentes, "Benedicamus Patrem et Filium cum Spiritu Sancto." Eodem quoque die pater idem fratrem quendam [qui] in puteum profundum ceciderat, fugiens audito rumore in ecclesiam, fusa oratione illæsum servavit. Dixit quoque quod frater quidam, qui stetit in oratione Brixiæ in Die Natali Domini in tremore quem prædixerat Sanctus Franciscus, et per omnes scholas Bononiæ per fratres prædicari fecerat, per literam in qua fuit plurimum Latinum, et ecclesia corruit, ob ruinam lapidum, illæsus inventus est. Hic terræ motus ante guerram Frederici per continuos xl. dies factus est, ita ut moverentur omnes montes Lumbardiæ.

Venit quoque in Angliam Frater Petrus Hispanus, qui fuit postea gardianus Northamtonæ, qui lorica utebatur ob carnis illecebras edomandas.

Hic novicium quendam in conventu suo habuit, qui temptabatur exire ordinem: a quo vix tandem obtinuit ut ad ministrum secum ire vellet. Cum igitur incederent per viam incepit Frater Petrus prædicare ei de virtute sanctæ obedientiæ; et ecce avis quædam silvestris præcessit eos ambulantes in via. Dixit ergo novicius, Stephanus nomine, ad fratrem Petrum, "Pater, si sic est, ut dicis, præcipe per "virtutem obedientiæ ut capiam avem hanc silves-"trem, ut ipsa expectet me." Qui cum sic fecisset, statim stetit avis, et accessit novicius, et tenuit eam et tractavit sicut voluit: et statim sedata est omnis temptatio sua, et immutavit ei Deus cor aliud, et rediit statim Northamtonam, et professus est perseverare, et postea factus est prædicator egregius, sicut ipse vidi.

Collatio VI.

Divisio Angliæ in Custodias.

A.D. 1225–50. Division of the English provinces.

Post hoc multiplicatis jam locis, et fratribus tam meritis quam numero de die in diem multipliciter dilatis, visum fuit expediens provinciam per custodias dividi. Divisa est igitur provincia in primo capitulo provinciali Londoniæ [in custodias] quarum quælibet singulari sanctitate pollebat. In custodia quippe Londoniæ, cui præfuit Frater Gilbertus, cui Beata Virgo in obitu suo apparuit, præcipue viguit fervor et reverentia et devotio in divino officio. In custodia Oxoniæ, cui præfuit Frater Willelmus de Esseby, præcipue viguit studium. In custodia Cantebrigiæ, cui præfuit Frater Ricardus de Ingewrth, præcipue viguit paucilitas pecuniæ, in tantum, ut usque ad id temporis quo visitavit Frater Albertus Angliam, non uterentur Fratres illius custodie mantellis, sicut pater idem retulit. In custodia Eboraci, cui præfuit Frater Martinus de Barton, viguit zelus paupertatis; non enim permisit ut essent plures fratres in aliquo loco quam quot possent mendicitate sola, sine debitis, in victualibus exhiberi. In custodia Sarisburiensi, cui præfuit Frater Stephanus, præcipue viguit mutuæ dilectionis affectus. Ipse siquidem tantæ fuit suavitatis, tantæque jocunditatis, et tam eximiæ caritatis et compassionis, ut nullum permitteret pro posse suo contristari. Unde, cum mori debuisset, et offerretur ei hostia salutaris, vidit ostium in hostia, per quam intrare deberet, et sic cantans alta voce, "Salve, Re-"gina Misericordiæ,"[1] apud Sarum feliciter obiit. In custodia Wygorniæ, cui præfuit Frater de Leycestria,

[1] *mīe*, MS.

A.D. 1225–50. præcipue viguit primitiva[1] simplicitas; nam et ipse, corpore quidem pusillus, sed corde magnanimus, summæ simplicitati semper studuit, et plures simplices ad ordinem promovit. Tandem cum clamore valido et lacrimis sanctam et simplicem animam suam apud Wygorniam Domino commendavit. In custodia Oxoniæ, cui præfuit per xii. annos Frater Petrus, non sunt fratres usi pulvinaribus usque ad tempus Fratris Alberti ministri. Unde cum diceret Frater Albertus in capitulo, quod fratres monticulos sibi indecenter fecerunt ad caput suum sublevandum, respondit custos quod satis scirent[2] fratres esse carnales, nec oporteret eis hoc dicere. Sed nec pedulibus utebantur fratres, nisi infirmi vel debiles, et hoc de licentia. Accidit autem ut bonæ memoriæ Frater Walterus de Madele duos pedules inveniret, et cum iret ad matutinum calciaret se. Stetit ergo in matutinis, ut sibi visum erat, sic ut melius se habens quam consueverat. Postea vero cum venisset ad lectum suum et quiesceret, visum fuit ei quod transire debuit per passum quendam periculosum inter Oxoniam et Gloverniam *boysalyȝ*,[3] ubi consueverunt esse prædones, et cum descenderet in vallem profundam, accurrerunt clamantes ex utraque parte viæ dicentes, "Occidite, occidite!" Territus ergo nimis dixit se esse Fratrem Minorem. At illi dixerunt, "Mentiris; non enim incedis discalciatus." At ille secundum consuetudinem credens se esse discalciatum, dixit, "Immo, discalciatus incedo:" cumque confinenter pedem protulisset, reperit se calciatum coram iis dictis soccis; et præ nimia confusione statim a somno solutus projecit soccos in mediam aream.

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[1] *pᵉa*, MS.
[2] *sciret* ?
[3] *Boysalym*, Besils-Legh, or *Bagley*, Bagley Wood ?

Collatio VII.

De Capitulo Visitatorum.

A.D. 1225–50. Visitation of the English province.

Factum est autem post hæc ut mitterentur speciales visitatores in Angliam, qui causa visitationis capitula celebrabant. Primus autem visitator Angliæ fuit Frater Willelmus de Colvile senior, qui capitulum suum celebravit Londoniæ sub Fratre Angnello, ubi dominus W. Joymer capellam suis sumptibus ædificavit, et tunc temporis introitum in eandem cum memorabili gloria celebravit. Post hæc venit Frater Johannes Naverius,[1] qui tunc primo portavit expositionem Regulæ secundum dominum Gregorium Nonum; qui Londoniæ, et Leycestriæ, et Bristolliæ, similiter etiam fratres novicios in maxima multitudine sub Fratre Angnello visitationis gratia convocavit. Et quidem tam arcta exstitit tunc conscientia fratrum in ædificiis construendis et picturis habendis, ut propter fenestras capellæ in loco Gloverniæ maximam vim[2] constitueret, et propter pulpitum quod frater quidam depinxerat, sibi capucium auferret; gardiano quoque loci idem fecit, quod picturas toleraverat. Tertius autem visitator venit a latere generalis ministri Fratris Heliæ, sub Fratre Alberto, Frater Wygmundus Alemannus, vir valde famosus in peritia juris et morum honestate conspicuus, et domino Ottoni cardinali, qui tunc legatus erat in Anglia, familiarissimus. Hic tam districtam[3] formam et tam exquisitam a ministro generali acceperat, et præcipue ut excommunicati essent de facto quicunque sibi quocunque modo celarent aliqua, vel dicta revela-

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[1] The name is uncertain.

[2] *max^{a}āiȝ vī*, MS.

[3] *discretam*, MS.

A.D. 1225–50. rent, a qua sententia nullus absolvere posset nisi ipse, insuper et omnes accusationes ad ministrum generalem deportaret, quod tanta fuit vero conturbatio fratrum, qualis nunquam in Ordine fuerat. Convocatis enim fratribus Londoniæ, Suthamtoniæ, Gloverniæ, et Oxoniæ, in multitudine nimia, et ultra modum id morantibus per mutuas accusationes, item per suspiciones sæcularium foris, intolerabilis subito per totam provinciam tempestas orta est. Tandem, visitatione utcunque completa, statim celebratum est provinciale capitulum Oxoniæ, et contra Fratrem Heliam unanimiter appellatum propter visitationem. Verum potestatem habuit visitator, et in mandatis acceperat, ut alia quædam faceret, quæ cederent in notabile gravamen fratrum. Divertit ergo in provinciam Scotiæ, et convocato capitulo, voluit visitare. Fratres autem formaverunt appellationem suam, et formatam proposuerunt, dicentes se esse auctoritate capituli generalis a ministro Hyberniæ visitatos, nec aliam visitationem se velle recipere. Ergo, omnibus turbatis, turbatus et ipse non modicum, rediit in Alemanniam, secum habens seriem suæ visitationis. Frater autem W. de Esseby, quem visitandi gratia miserat in Hyberniam, omnibus neutiquam peractis, profectus est ad eum Coloniam. Igitur cum venissent fratres Romam, mox petiverunt ut fratres de cætero in suis locis visitarentur per capitulum generale, secundum quod se habet constitutio de visitatoribus. Dixit vero Frater Arnulfus pœnitentiarius Domino Papæ, quod "si Diabolus fuisset "incarnatus, non invenisset subtiliorem et fortiorem "laqueum ad illaqueandas animas, quam fuit illa "visitatio."

In capitulo visitationis Fratris Willelmi de Colvile, prædicavit quidam contra contractionem debitorum, et dixit quod "ita fuit de procuratoribus, sicut fuit de "quodam sacerdote, qui consuevit singulis annis facere "festum Sancti Nicholai. Et ecce, contigit ut fieret

" ita pauper quod non potuit consuetum convivium " celebrare, et instante ipso die, cum pulsaretur matu- " tinus, jacuit in lecto suo et cogitavit, pulsante " campana prima et respondente, *Io ke fray; Io ke* " *fray,* et pulsante secunda et respondente *A crey; A* " *crey;* et cum cogitaret unde solveret, pulsabant " ambæ, et videbatur ei quod dicerent, *Ke de un, ke* " *de el; Ke de un, ke de el.*" Et surgens fecit festum ex mutuo. Et approbatus fuit sermo a capitulo. A.D. 1225–50.

In capitulo visitationis Fratris Wygredi accusatus fuit multipliciter sanctæ memoriæ Frater Eustacius de Merc,[1] tunc temporis gardianus [Oxoniæ], et per diem et dimidium exclusus a capitulo. Alius autem quidam, de quo minus credebatur, statim fuit sanctificatus; et ait frater ille, " O me miserabilem! Ille " homo tam famosæ sanctitatis, et tam probatæ religi- " onis, et precipuæ discretionis, ita visitatus est; et " ego sic evasi! Quis dabit de cetero quicquam de " judiciis hominum?"

Collatio VIII.

Divisio in Administrationes.[2]

Tempore vero non modico post adventum fratrum in Angliam evoluto, demandatum est a ministro generali Fratre Helia, ut provincia Anglicana divideretur in Division of the province into administrations.

[1] Elsewhere spelt " *Merks.*"

[2] The fragment of the Cotton MS. (Nero, A. ix.) commences with this chapter. But it is thus entitled, '*Collatio IX.*'

A.D. 1225–50. duas; ut esset scilicet una Scotiæ et altera,[1] ut prius, Angliæ nominata. Voluit enim, ut dicebatur, quod sicut Ordo Fratrum Prædicatorum xii. habet priores provinciales in toto orbe, vice xii. Apostolorum, sic et ipse sub se haberet[2] lxxii. ministros, vice lxxii. discipulorum. Factus est minister provincialis Scotiæ Frater Henricus de Reresby; sed antequam conveniret[3] ad ipsam obeundam, mortuus erat: successit igitur[4] ei Frater Johannes de Kethene,[5] gardianus Londoniæ, qui omnia loca ultra Eboracum capi fecit; in quibus plures utiles personas et honestas ad ordinem recepit. Hic præcipuum zelum gerens in divino officio devotionis exemplar semetipsum exhibuit. Hic venerabilem patrem nostrum Fratrem Albertum in loco Leycestriæ cum debita reverentia recepit, et ab eo fratribus exponi regulas humiliter imploravit. Igitur cum per plures annos provinciam Scotiæ probabiliter rexisset, reconjuncta provincia Angliæ, a ministro generali Fratre Alberto minister Hyberniæ creatus est. Ipse quoque, quod dignum memoria duxi, in capitulo generali Januensi, bonæ memoriæ Fratri Willelmo de Notingham, ministro Angliæ, una cum Fratre Gregorio de Bossellis, constanter astitit: ubi fere contra totum[6] capitulum generale causam feliciter obtinuit, ut privilegium indultum a Domino Papa de recipienda pecunia per procuratores penitus destrueretur; et expositio Regulæ secundum dominum Innocentium, quantum ad ea in quibus laxior esset quam Gregoriana, suspenderetur. Ipse quoque verbum fecit pro reconciliatione Fratris Heliæ inter omnes diffinitores generalis[7] capituli, et obtinuit ut moneretur per fratres ut ad obedientiam Ecclesiæ et Ordinis redire

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[1] *alia Angliæ*, Ebor.
[2] *haberet sub se*, Ebor.
[3] *venisset*, Ebor.
[4] *ergo*, Ebor.
[5] *Ketene*, Ebor. *Kechene*, Leland.
[6] *contra totum, fere*, Ebor.
[7] *generalis*, om. Ebor.

non differret. Ipse preterea in promovendo studio tam studiosus erat, ut bibliam unam glossatam totaliter Parisius emi faceret, et in Hyberniam deportari. Ipse postremo in consolandis fratribus tam sedulus erat, ut plures ad eum in aliis provinciis desolati confugerent, et secum [1] proficere viderentur. Quum igitur circiter xx.[2] annos minister extitisset, in capitulo Metensi, in quo et Frater Willelmus minister Angliæ absolvebatur, absolutus est. A.D. 1225–50.

Tempore[3] Fratris Johannis mandavit Frater Helias ut fratres ipsi lavarent femoralia sua: laverunt ergo fratres administrationis Angliæ, secundum quod mandatum fuerat; fratres autem administrationis Scotiæ rescriptum suum expectaverunt.

In absolutione Fratris Heliæ provisum fuit ut tantum triginta duæ administrationes essent in Ordine, xvi. scilicet ultra montes et xvi. citra;[4] quia scilicet cum electio ministri generalis ad solos pertineat ministros et custodes, si[5] tot essent voces in electione vel diffinitione, cum multitudo causa confusionis sit, vix expediri posset ad quod consensus[6] tot personarum requireretur.

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[1] *se*⁹, Cott.
[2] *x.*, Ebor.
[3] In the margin of the Cotton MS. the word *Incidens* is appended to this and similar passages.
[4] *xvii.*, Ebor.
[5] *ut si*, Ebor.
[6] *consensum — requireret*, Cott.

Collatio IX.[1]

De Mutatione Locorum et Ampliatione.

A.D. 1225–50. The Order increases.

Crescente indies numero fratrum, non potuerunt[2] sufficere multitudini domus et areæ, quæ suffecerant paucitati; præterea,[3] per providentiam Dei, tales intrabant[4] frequenter personæ, quibus videbatur, et jure, honorificentius providendum. In nonnullis quoque locis ita inconsiderate se collocaverat fratrum simplicitas, ut non areas ampliari, sed ex toto domos amoveri oporteret. Hinc factum est, ut, vivente adhuc bonæ memoriæ Fratre Angnello, multa fieret tam domorum quam locorum ampliatio. Verumtamen[5] tantus[6] erat zelator paupertatis, ut vix permitteret vel ampliari areas vel domos ædificari, nisi secundum quod exegit inevitabilis necessitas. Sic evidenter patuit in infirmaria Oxoniæ quam construi fecit ita humilem, ut altitudo murorum altitudinem viri non multum excederet; et usque ad tempus Fratris Alberti domus ipsa diversorio careret. Similiter dormitorium Londoniæ persistente tecto immobili, muris lapideis, amoto luto, fecit stabiliri. Igitur sub Fratre Alberto mutatus est locus Northamtonæ et similiter locus Wygorniæ et locus Herfordiæ.

Sub Fratre Haymone quoque in nonnullis locis facta est arearum ampliatio; dixit enim quod "ma- "luit quod fratres haberent amplas areas et colerent "eas, ut habere possent pulmentaria domi, quam

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[1] *Collatio X.*, in the Cotton MS.

[2] *poterant*, Ebor.

[3] *propterea*, Ebor., *prepterea*, Cott.

[4] *transibant*, Cott., but *intrabant* in marg.

[5] *verum*, Cott.

[6] *tantum*, Ebor., *tm̃*, Cott., cor. in margin, *tantus*.

" ab aliis ea mendicarent." Istud dixit occasione ampliationis areæ Gloverniæ, quam prius[1] per diffinitionem Fratris Angnelli fratres pro magna parte mutilaverant, et postea cum magna difficultate a domino Thoma de Berkeley per sagacitatem devotionis uxoris suæ recuperaverunt. Sub Fratre Willelmo mutatus est locus Eboraci, et similiter locus Bristolliæ, necnon et locus de Brigewater :[2] sed et locus de Grimisby, locus et Oxoniæ sufficienter ampliatus. Verumtamen cum diceret ei quidam frater ex nimia familiaritate, (qui et dicebatur anima sua a nonnullis fratribus, quod et ipse, manu sua, inestimabili affectu, eidem desolato scribere dignatus est,) quod accusaret eum apud ministrum generalem, quod locus Londoniæ non esset clausus : ardentissimo zelo respondit, " Et ego respondebo generali, " quod non intravi Ordinem ut ædificarem muros." Eodem itaque zelo tectum ecclesiæ Londoniæ fecit disponi, et incastraturas[3] claustri jussit abradi. Dixit tamen dicto fratri familiari suo aliquando, " quod " oporteret[4] facere ædificia aliquantulum magna, ne " fratres futuri facerent nimis magna."

A.D. 1225–50. Troubles of building.

Frater Robertus de Slaptun dixit mihi, quod dum essent fratres in quodam loco sibi mutuato, priusquam haberent aream, visum fuit fratri gardiano quod Sanctus Franciscus veniret ad locum ; cui cum fratres occurrissent, duxerunt eum in solarium, et sedit diu circumspiciens in silentio ; et mirantibus fratribus, dixit gardianus, " Pater, quid cogitas ?" Et dixit ei, " Circumspice domum ;" et circumpexit ; et ecce tota domus ex virgis, luto, et fimo lita ; et dixit fratribus, " Tales deberent domus Fratrum " Minorum esse." Et accepit gardianus aquam, et lavit sibi pedes, et osculatus est stigmata in pedibus

[1] *p°*, Cott.

[2] *Brugewalter*, Cott.

[3] *inclastraturas*, Ebor., *inclastraturas*, Cott., *l.* corrected.

[4] *opportuit*, Cott.

A.D. 1225–50. ejus. Hæc, ut puto, acciderunt ipsi Fratri Roberto. Vidi autem et ego quendam prædicatorem famosum, qui fatebatur publice quod per solicitudinem quam habuit circa domos cujusdam loci construendas, amiserat affectum prædicandi et devotionem quam consueverat habere.

Frater quoque Johannes, visitator Ordinis Fratrum Prædicatorum in Anglia, dixit de Fratre Willielmo de Abingdon, quod antequam construeret domos Gloverniæ, incomparabilem habuit gratiam prædicandi; quod nunquam talis et tam gratiosus prædicator debuisset occupari circa ædificia; quia in tantum, ut dicebat dictus Frater Johannes, per solicitudinem procurationis[1] vilem se reddidit, ut diceret ei dominus rex Angliæ: "Frater Willielme, tu con-"suevisti tam spiritualiter loqui; modo totum quod "loqueris est, *Da, da, da.*" Et alias, cum blanditiis ageret apud eum, petens aliquid ab eo, vocavit eum idem princeps serpentem.

Dominus quoque[2] Abbas de Certeseye dixit mihi quod cum quidam familiarissimus suus de Ordine Prædicatorum peteret ab eo ligna, dedit ei unum lignum; qui cum diceret, quod molestius sibi videretur propter unum solum lignum diu[3] vexari, dedit ei aliud; et cum diceret quod Deus Trinus erat, et idcirco tria dare deberet, respondit ei Abbas, "Per "Deum, qui unus est, modo non habebis nisi unum "solum."

Quum Frater Henricus de Burforde fuit inductus Parisius, non fuerunt in conventu ipso nisi circiter triginta fratres: et ædificabant tunc temporis locum qui appellatur *Valvert;* in quo domum longam et altam construxerant, quæ multis fratribus videbatur esse contra statum paupertatis ordinis. Unde et

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[1] om., Cott.
[2] om., Ebor.
[3] *illuc*, Cott.

Beato Francisco supplicabant aliqui, et præcipue Frater Angnellus,[1] ut eam destrueret. Et ecce, cum Fratres eam ingredi debuissent, dispositione divina nullus in ea extitit, cum usque ad tabulatum totum tectum cum parietibus corruit. Inventi sunt quoque isti versus in loco scripti:[2] A.D. 1225–50.

Gratia divina docuit præsente ruina
Quod contentus homo sit breviore domo.

et sic dimiserunt aream.

Collatio X.

De Promotione Lectorum.[3]

Multiplicato loco, ubi principale studium florebat in Anglia, et ubi universitas scholarium convenire consueverat, fecit Frater Angnellus scholam satis honestam ædificari in loco fratrum, et impetravit a sanctæ memoriæ magistro Roberto Groseteste ut legeret ibi fratribus. Sub quo inestimabiliter infra breve tempus, tam in concionibus quam prædicationi congruis subtilibus moralitatibus, profecerunt.[4] Ipso igitur ab cathedra magisteriali in cathedram pontificalem providentia divina translato, legit fratribus idem magister Petrus, qui postmodum in episcopum in Scotia Their prælectors at Oxford.

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[1] *Angeles*, Cott.
[2] *inventique sunt isti versus scripti in loco*, Cott.
[3] *Collatio XI^a. De promotione lectorum.* Cott.
[4] *profeccrant*, Ebor.

A.D. 1225–50. promotus est. Cui successit magister Rogerus de Wesham,[1] qui post decanus Lincolniensis ecclesiæ, et postea Coventrensis episcopus factus est. Similiter et magister Thomas Wallensis, cum laudabiliter apud fratres in eodem loco legisset, in episcopum Sancti David in Wallia assumptus est.[2] Hi ergo semper existentes in omnibus fratribus favorabiles facta eorum et famam plurimum per diversa loca promoverunt. Igitur usque adeo fama fratrum Angliæ, et profectus in studio aliis etiam provinciis innotuit, ut minister generalis, Frater Helias, mitteret pro Fratre Philippo Walensi et Fratre Ada de Eboraco qui Lugduni legerunt.[3] Fratrem quoque Vincentium de Coventria Frater Albertus in adventu suo lectorem Londoniæ, germanumque suum Fratrem Henricum Cantuariæ lectorem constituit. Et sic paulatim per diversa loca positi sunt lectores; Frater scilicet Willielmus de Leycestria, Herfordiæ; Frater Gregorius de Bossellis, Leycestriæ; Frater Gilbertus de Cranforth, Bristolliæ; Frater Johannes de Westun, Cantebrigiæ; Frater Adam de Marisco, Oxoniæ. Et ita inundavit in provincia Anglicana donum sapientiæ, ut ante absolutionem Fratris W. de Nothingham, essent in Anglia triginta lectores, qui solempniter disputabant, et tres vel quatuor, qui sine disputatione legebant. Assignaverat enim in Universitatibus, pro singulis locis, studentes, qui decedentibus vel amotis lectoribus succederent. Igitur, aliis omissis, de successione lectorum in Universitatibus succincte dicamus.

Readers in the University of Oxford.[5]

Ipsi vero inceperunt ut magistri, alii legerunt ut baccalaurei.[4] Oxoniæ legit primus fratrum Frater Adam

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[1] *Weseam*, Cott.

[2] Grostete, Bp. of Lincoln, from 1235 to 1253. Wesham, Bp. of Coventry, from 1245 to 1256. Thomas Wallensis, Bp. of St. Davids, from 1248 to 1255.

[3] *legerent?*

[4] *bacularii*, Ebor., *bachalarii*, Cott.

[5] *Anno Domini M.CCC.VIII.*, added in the margin of the Cotton MS.

de Marisco, ut dixi. Secundus Frater Rad. de Colebruge, qui a Parisiis, ubi prius laudabiliter rexerat (siquidem actu regens in Theologia intravit), Oxoniam, ut regeret, a generali ministro destinatus est.[1] Tertius fuit Frater Eustacius de Normaneville.[2] Quartus fuit Frater Thomas de Eboraco. Quintus Frater Richardus Cornubiensis, qui eo tempore quo Frater Helias totum turbavit Ordinem, Parisius ingressus est, et in eadem turbatione, pendente appellatione, in Anglia constanter et devote professus, postea legit cursorie sententias Parisius, ubi magnus et admirabilis philosophus judicatus est.[3] A.D. 1225–50.

Quidam lector egregius, qui mecum studuit Oxoniæ, consuevit semper in scholis, magistro legente vel disputante, intendere aliis quam lectioni, utpote compilationi originalium. Et ecce, cum ipse factus fuisset lector, ita facti sunt ei indevoti auditores sui, ut diceret quod ita libenter clauderet cotidie librum suum et recederet sicut legeret; et compunctus ait, " Justo Dei judicio nullus vult audire me, quia ego " nunquam volui aliquem doctorem audire." Ipse præterea, cum amicis sæcularibus nimis assidue comitaret,[4] et occasione familiaritatis eorum fratribus, minus quam soleret, intenderet, exemplo ceteris extitit, quod solum in silentio et quiete discuntur verba sapientiæ; quod et mandata Dei, sicut dicit sanctus, nisi quieta mens scrutari non potest. Postquam autem ad se conversus quieti studuit, ita excellenter profecit, ut diceret dominus Lincolniensis quod " lectionem quam " fecerat nescisset ipse fecisse." Unde postea cres-

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[1] *ubi et legit novicius existens*, added in Cott.

[2] *qui prius fuerat multum nobilis et dives, magister artium et decretorum, et cancellarius Oxoniæ*, Cott.

These additions are in a rather later hand.

[3] Names to the 57th Master are added in a note in a more recent hand, in Cott.

[4] *ĩ gcaret*, Cott.

A.D. 1225-50. cente fama probitatis suæ, ad partes Lumbardiæ a ministro generali vocatus, et in ipsa curia papæ pro magno habitus extitit. Postremo autem apparente sibi Matre Dei, cui semper devotus extiterat, in extremis agenti, fugatis a se malignis spiritibus, feliciter ad pœnas purgatorias, sicut ipse postea cuidam sibi familiari revelavit, emigrare promeruit. Dixit enim se in purgatorio esse, et graviter pati in pedibus, quia nimis frequenter consuevit adire quandam religiosam matronam, causa consolandi eam, cum deberet lectionibus suis et aliis magis necessariis[1] occupationibus intendere : petiit etiam ut faceret pro anima sua celebrari missas. Fecit igitur[2] sic per duos annos continue, et alia multa suffragia supererogavit.

Readers at Cambridge. Isti vero legerunt Cantebrigiæ, et non Oxoniæ: Frater Vincentius de Coventre, Frater Joh. de Weston,[3] Frater Willielmus Pictavensis, Frater Humfridus; qui cum infirmaretur aliquando Cantebrigiæ, sicut ipse mihi retulit, audivit vocem dicentem sibi, "Sentias "te lapidem." Igitur cum jaceret immotus sicut lapis, venerunt duo demones et sederunt ad sinistram, et unus bonus angelus sedit ad dextram. Et inceperunt demones irritare eum calumniis; bonus vero angelus diu tacuit. Tandem dixerunt demones, "Quum sedent "fratres in potationibus et garrulis, hora completorii, "tunc observamus eos; quum recedunt, tunc habe- "mus alibi facere." Et dixit bonus angelus, "Ecce, "quanta est malitia demonum; volunt te ipso tœdio "interficere, ne possis de cætero laudare nomen Crea- "toris tui." Confortatus ergo ex hoc incepit sudare, et sanus factus est.

Frater Petrus minister Angliæ dixit quod Frater Eustachius de Normanvilla fuit majoris ædificationis

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[1] For *magis necessariis*, Ebor. reads *magnis negotiis*.

[2] *que*, Cott.

[3] *Westūn*, Cott.

quam alii, quantum ad ingressum Ordinis; quia fuit nobilis et dives, et laudabiliter rexerat in artibus et decretis, et fuerat cancellarius Oxoniæ, et promptus ad incipiendum in[1] Theologia. A.D. 1225–50.

Collatio XI.[2]

De Institutione Confessorum.

Fuerunt quoque[3] fratres plurimi, qui licet prædicationis vel lectionis officium non haberent, de gratissimo favore prælatorum, per obedientiam et ordinationem ministri provincialis in diversis locis confessiones tam religiosorum quam secularium audierunt. Inter quos præcipuus erat Londoniæ Frater Salomon, qui tam civium quam curialium generalis confessor extitit. Ab ipso, cum esset gardianus Londoniæ post languorem suum, ut supra dictum est, exegit sanctæ memoriæ dominus Rogerus episcopus Londinensis[4] canonicam obedientiam; sed cum ex longa familiaritate sibi amicabiliter obsisteret, dilationem[5] usque alias impetravit. In tanta siquidem reverentia dominus ille ordinem habuit, ut singulis fratribus se salutantibus assurgeret. Igitur Frater Angnellus[6] hac occasione statim misit ad curiam, et decretalem, quæ dicitur *Nimis iniqua*, pro fratribus fieri impetravit. Confessors of the Order.

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[1] *de*, Cott.; where the order of the last two paragraphs is reversed.

[2] *Collatio* 17ª. *De institutione confessorum*, Cott.

[3] *etiam*, Ebor.

[4] Roger Niger, Bp. of London, from 1229 to 1241.

[5] *dilatoz*, Cott.

[6] *Agnellus*, Cott. et semper.

A.D. 1225–50. Confessors of the Order.

Floruit quoque in officio confessionis bonæ memoriæ Frater Mauricius de Derham, qui cum invenisset quendam puerum diutius desperabili languore tabescentem, audita confessione sua, injunxit ei ut per singulos dies diceret tria *Ave Maria*, et peteret ut Beata Virgo impetraret sibi sanitatem, ut posset esse Frater Minor. Et cum sic faceret ad plenum, deinceps curatus est. Cum igitur circiter xvi.[1] annos haberet, fecit eum obligari, et quasi fratrem usque ad legitimam ætatem inter fratres conversari; qua completa, sine dilatione sub Fratre Angnello indutus est.

Floruit quoque Gloverniæ Frater Vincentius de Wygornia, pater totius provinciæ; qui tantæ abstinentiæ tantique rigoris in se, et tantæ suavitatis et socialitatis erat ad subditos, ut sicut angelus ab omnibus amaretur; unde ob morum gravitatem et præcipuam prudentiam postea ad prædicationis officium et domini Coventrensis episcopi Rogeri confessor effectus.[2]

Floruit quoque apud Lenniam famosissimæ sanctitatis vir, Frater Galfridus de Saresburia, qui in austeritate vitæ se alterum, si dici potest, Franciscum exhibuit, in conformitate virtutis et suavitatis ac simplicitatis gratia, secundum Antonium. Tantæ vero pietatis fuit et compassionis in confessionibus audiendis, ut ubi non videret confitentes congrua signa compunctionis ostendere, ipse eos potius ad fletum suis fletibus et singultibus commoveret; sicut de viro nobili domino Alexandro de Bissinburne[3] contigit; quia cum sibi confiteretur quasi narrando quandam narrationem, flens amarissime frater ipsum flere coegit, et ad propositum intrandi Minorum Ordinem suis meritis et salutaribus consiliis provexit. In quo

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[1] *xv.*, Cott.

[2] Roger Wesham? See p. 38.

[3] So, f. 79 b.; but *Bissingburne*, in Cotton MS., f. 83 a., where this passage is repeated.

proposito sanctissime mortuus est. Apparuit autem postea familiari suo fratri Johanni de Stanford, et quærenti quomodo sibi esset, respondit, *La meye alme le fet cum creature que est obeysant a sun Creatur; et repose est celi ke la fit par ducsor.*[1] Instruxit quoque eum de fide sacramenti Eucharistiæ tam sublimiter et tam subtiliter ut nulli mortali fuisset modus ille possibilis. A.D. 1225–50.

Floruit etiam apud Oxoniam bonæ memoriæ Frater Eustacius de Merc,[2] qui postea gardianus loci et postremo custos Eboraci factus est. Qui consuevit narrare quod Sanctus Lanfrancus volens ingredi religionem, cum esset maximus theologus, induit habitum fratrum et perrexit per abbathias ad probandum statum monachorum. Et venit et percussit ostium chori cum pila sua, et cum videret monachos propter hoc respicere ad ostium et ridere, dixit, "Non est hic Deus." Et cum pervenisset ad Bek Harlewine, et nullus monachorum percutientem attenderet, intravit illuc in habitum conversi. Et cum celebraret Nicholaus papa concilium contra Berengarium, obtinuit licentiam eundi cum abbate suo, et ibi cum omnes consternarentur super dictis hæretici, petita audientia, dissolvit dilucide rationes suas, in tantum ut diceret Berengarius, "Aut "tu es Lanfrancus,[3] aut tu es Diabolus." Et sic cognitus est a concilio.

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[1] So, fol. 79 b.; *obeysaunt a soun Creatour, e repose ē cely he la fist par du cour*, Cott., f. 83 b. — *My soul is as a creature that has resigned itself to its Creator; and happy is he that has done so with his whole heart.*

[2] *de Mort*, Cott. 79 b.; but *de Merc*, f. 83 b. See p. 31.

[3] So corrected; originally *Berengarius*.

Collatio XII.

De Successione Ministrorum Generalium.[1]

A.D. 1225–50. Account of the Ministers General of the Order.

Primus autem minister generalis post B. Franciscum fuit Frater Helias, qui fuerat scriptor Bononiæ. Cui successit Frater Johannes Parens de Florentia,[2] minister Hispaniæ, vir sapiens et religiosus, et summi rigoris. Quo per fautores Fratris Heliæ absoluto, iterum factus est Generalis Frater Helias. In capitulo siquidem, in quo facta est translatio Sancti Francisci, voluerunt ipsi quos ad capitulum concesserat venire Frater Helias; nam omnes concessit illuc venire qui vellent contra ministros provinciales ipsum fecisse Generalem. Unde et acceptum a cella sua portaverunt cum manibus ad ostium capituli, et fracto ostio voluerunt eum collocare in loco ministri generalis. Quod videns Generalis Frater Johannes coram toto capitulo se nudavit; et sic demum confusi post maximam turbationem cessaverunt. Nam nec Sanctum Antonium audire voluerunt, nec aliquem ministrum provincialem. Credidit autem populus quod esset discordia quia corpus Sancti Francisci, tertia die antequam fratres convenissent, translatum erat. Quinque[3] vero milites novicii, qui sederunt in capitulo et omnia viderunt, flentes dixerunt quod "ad magnum bonum Ordinis proveniret[4] "illa turbatio, quia Ordo nullum posset inordinatum "tenere." Et sic accidit quod omnes illi turbatores ad agendam penitentiam per[5] diversas provincias missi sunt.

1. Fr. Helias. A.D. 1227.

2. Fr. Johannes Parens.

A.D. 1236.

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[1] *Collatio tertia decima de successione ministrorum generalium*, Cott.

[2] *de Flor.*, om. Ebor.

[3] *Quatuor*, Ebor.

[4] *perveniret*, Ebor.

[5] *in*, Ebor.

A.D. 1225–50. Disputes between the General and Provincial Ministers.

Frater vero Helias, divertens ad quoddam heremitorium, permisit sibi crescere comam et barbam, et per hanc simulationem sanctitatis Ordini et fratribus reconciliatus est.

Ab hoc capitulo missi sunt ad papam Gregorium pro expositione Regulæ nuncii solempnes, cum ministro generali; scilicet Sanctus Antonius, Frater Girardus Rusinol,[1] domini Papæ pœnitentiarius, Frater Haymo, qui postea fuit generalis minister, Frater Leo, qui post fuit archiepiscopus Mediolanensis, Frater Girardus de Mutina, Frater Petrus de Brixia. Retulerunt etiam papæ quale scandalum fecisset Frater Helias, quia minister generalis revocaverat mandatum suum, ne scilicet possent fratres omnes venire ad capitulum qui vellent; et insuper quod indignatus ex hoc, priusquam fratres convenissent, fecisset translationem fieri. Qui satis motus ad hoc, quousque audiret quod in heremitorio tam singularem vitam duceret, valde offensus extitit erga eum. Contra[2] tamen in capitulo Reatino, absoluto Fratre Johanne Parente, concessit ut fieret ipse Generalis, et præcipue propter familiaritatem quam habuerat cum beato Francisco. Postea cum propter carnalitatem et crudelitatem suam totum turbaret Ordinem, appellationem movit contra eum Frater Haymo Parisius, et ipso invito, ad celebrandum capitulum generale convenerunt multi ministri provinciales et fratres probatissimi Cismontani, procurante factum Ordinis Vicario[3] Fratre Arnulfo, pœnitentiario domini papæ Gregorii Noni. Igitur post diutinam concertationem, electi sunt de universo Ordine fratres qui Ordinis reformationem providerent. Qua provisa, recitata fuit in capitulo generali coram papa, in quo fuerunt septem[4] cardinales. Post prædicationem vero papæ, quæ erat de statua aurea quam vidit Nabugodonosor, et

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[1] *Russinol*, Ebor.
[2] *Consequenter*, Cott.
[3] *in curia*, Cott.
[4] *iv.*, Ebor.

A.D. 1225–50. Disputes with the Minister-General.

thema, "*Tu, rex, cogitare cœpisti quid esset:*"[1] incepit Frater Helias se excusare, dicens quod "fratres, quum "elegerunt eum in Generalem, dixerunt quod vellent "quod comederet aurum et haberet equum, si hoc requi-"reret sua debilitas, et modo ita gravabantur et scan-"dalizabant eum." Et cum vellet ei respondere Frater Haymo, non concessit papa, donec dominus Robertus de Sumercote, cardinalis, dixit ei, "Domine, iste senex "vir bonus est;[2] bonum est ut audiatis eum, quia "breviloquus est."

Stetit ergo Frater Haymo quasi timidus et tremebundus; Frater Helias vero sedit inconcussus in omnibus, ut videbatur, et imperterritus. Incepit autem Frater Haymo breviter commendare dicta sua sicut reverendi patris, et contra intulit quod "licet dixissent fratres quod vellent quod comederet "aurum, non dixerant quod vellent quod haberet "thesaurum. Insuper licet dixissent quod vellent "ut haberet equum, non dixerant quod vellent ut "haberet palafredum vel dextrarium."[3] Et statim Frater Helias, fractus impatientia, dixit palam quod mentiebatur; et fautores sui incipiebant similiter conviciari et succlamare; et alii ex parte contraria similiter contra eos. Tunc motus Papa præcepit ut silerent, dicens; "Non est modus religiosorum iste." Tunc diutius sedens Papa, quasi in silentio et meditatione, omnes in stuporem convertit. Interim suggessit dominus Reginaldus, protector Ordinis, palam Fratri Heliæ, ut resignaret in manibus Papæ; qui publice respondit, quod noluit. Tunc Papa, primo commendans personam suam, et recitans familiaritatem quam cum Sancto Francisco habuerat, conclusit, quod "crediderat "quod placuisset fratribus ministerium suum; sed ex "quo non placuit, sicut tunc probatum fuit, absol-

[1] Dan. ii. 29.
[2] *iste est senex vir; bonum, &c.* Cott.
[3] *destrarium*, Cott.

" vendum eum decrevit." Et statim absolvit eum a ministerio generali. Factum est tam immensum gaudium et ineffabile, quale nunquam dixerunt se vidisse qui interesse meruerunt. A.D. 1225–50. Deposition of Helias.

Igitur ingressus solus papa cellam quandam, vocavit ministros et custodes ad electionem; et priusquam scriberentur, vota singulorum audivit; et cum canonice fuisset electus Frater Albertus Pisanus, minister Angliæ, Frater Arnulfus, pœnitentiarius, qui præcipue totum negocium promoverat, electione pronunciata, incepit " *Te Deum laudamus.*" Et quia Frater Helias, ut dicebatur, nunquam fuerat professus regulam bullatam, unde et conscientiam habuit recipiendi pecuniam, statim provisum est ut ipse profiteretur, et in eadem forma totum capitulum, et continuo totus Ordo. Et sic factum est. Igitur celebrata missa a ministro generali, dixit idem fratribus, qui non erant de capitulo: " Jam audistis primam " missam, quæ unquam celebrata fuerit in Ordine isto " a ministro generali. Eatis nunc cum benedictione " Jesu Christi ad loca vestra." In ipso capitulo factus fuit Frater Haymo minister totius Angliæ, et Frater Johannes de Ketene, qui fuerat minister Scotiæ, factus est minister Hiberniæ. 3. Fr. Albertus. A.D. 1239.

Post hoc Frater Helias, electo ad morandum loco Cortunæ,[1] contra generalem prohibitionem generalis ministri sine licencia accessit ad loca pauperum dominarum; unde sententiam latam a domino papa videbatur incurrisse. Mandavit autem ei Frater Albertus, ut veniret ad eum gratia absolutionis obtinendæ, vel saltem occurreret ei apud aliquem locum medium. Quod cum facere dedignaretur, pervenit verbum ad papam; et cum papam perpenderet velle ut generali ministro, sicut alius quilibet frater, obediret, non ferens ipse humiliationem suam, quippe qui obedire

[1] *de Cortona*, Cott.

A.D. 1225–50. non didicerat, ad partes Frederici[1] se transtulit. Unde non immerito a papa publice excommunicatus est.

Igitur Frater Albertus, laudabiliter in ministerio generali se gerens, corrigendo excessus prædecessoris sui ultra montes, ubi major facta fuerat Ordinis deformatio, dum vixit, semper[2] se tenuit. Mortuus est autem Romæ feliciter, super omnes nationes Anglicos in zelo sui Ordinis commendans.

4. Fr. Haymo. A.D. 1239. Successit autem ei Frater Haymo, Anglicus, qui quæ ipse bene inceperat, sollicite promovere curavit. Sub ipso celebratum est primum et ultimum capitulum generale diffinitorum, quod nunquam fuit in Ordine propter insolentiam quidem eorum; quia scilicet omnes ministros qui in loco capituli fuerunt cum Generali modis omnibus voluerunt emitti a loco; quod et factum est. Igitur ordinatio quæ facta fuerat de isto capitulo subditorum coram Papa in absolutione Fratris Heliæ, et de custodibus et gardianis eligendis canonice, propter eorumdem subditorum insolentiam in capitulo generali proximo deleta est. Voluerunt enim quidam fratres ut custodes ab Ordine penitus delerentur, dicentes eorum officia superflua esse.[3] Ipse in media hyeme citatus est a protectore Ordinis et aliis cardinalibus, cum esset citra montes, coram quibus egregie respondit ad objecta sibi, et gratiam maximam sibi[4] conciliavit.

In diebus suis venit mandatum a capitulo ut eligerentur fratres per singulas provincias Ordinis, qui dubitabilia regulæ annotarent, et ad ministrum generalem transmitterent. Electi sunt ergo ad hoc in Anglia Frater Ada de Marisco, Frater Petrus custos Oxoniæ, Frater Henricus de Burford,[5] et quidam alii. In ipsa vero nocte apparuit S. Franciscus Fratri

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[1] *Aretinas*, Cott.
[2] *dum vixit, semper*, om. Cott. *officium superfluere*, Cott.
[4] *et gratiam m. sibi*, om. Cott.
[5] *Boreford*, Cott.

Johanni Banistre,[1] et ostendit ei puteum profundissimum; cui cum diceret, "Pater, ecce fratres volunt "exponere regulam; imo tu potius expone nobis "regulam;" respondit sanctus, "Fili, vade ad fratres "laicos, et ipsi exponent tibi regulam tuam." Igitur annotatis aliquibus articulis, mittunt eos fratres dicti[2] ad Generalem, in cedula sine sigillo, obsecrantes, per aspersionem sanguinis Jesu Christi ut regulam stare permittat, sicut a Sancto Francisco, dictante Spiritu Sancto, tradita fuit. Istud autem mandatum tam protectori Ordinis quam et fratribus ultramarinis eximie placuit; et confirmavit testimonium quod perhibuerat Frater Albertus Anglicis. Mortuus est autem Frater Haymo Anagniæ. Ad quem etiam cum decumberet, visitandum dominus Papa Innocentius IV. venire dignatus est. A.D. 1225-50.

5. Frater Crescentius A.D. 1244.

Huic autem successit Frater Crescentius, medicus famosus, minister Veronæ,[3] cujus zelum inflammavit caritas, informavit scientia, confirmavit constantia. Nam tam contrarios sibi habuit fratres provinciæ suæ ut in ipsa nocte capituli generalis, in quo electus erat, post querelam suam quam fecerat zelatoribus Ordinis de rebellione fratrum suorum, videret eum unus frater in visione tonso[4] capite, barbam canam habentem dependentem usque ad cingulum suum, et audivit vocem de cœlo factam super eum in hæc verba: "Iste est Mardocheus." Igitur cum audisset Frater Radulfus de Remis visionem, dixit statim, "Pro certo ipse erit hodie electus in Generalem." Cum autem fideliter et prudenter aliquandiu ministrasset, impetravit absolutionem suam, et postea factus est episcopus civitatis de qua oriundus erat.

6. John de Parma. A.D. 1247.

Huic quoque successit Frater Johannes de Parma, lector, qui sententias cursorie legerat Parisius, præ-

[1] *de Banastre*, Cott.
[2] *dicti*, om. Cott.
[3] *Veronie*, Ebor.
[4] *tunso*, Cott.

A.D. 1225–50. cipuus zelator Ordinis; qui venit in Angliam tempore Fratris W. de Notingham, et provinciale capitulum celebravit Oxoniæ, et fratres ad unitatem revocavit, qui præcedere cæteros in sententiis singularibus inceperant. Hic obedientiam et honestatem Anglicorum in omnibus provinciis prædicavit. Ipse fratres Parisius personaliter in Universitate, professionis simplicitatem protestans, revocata appellatione quam fecerant, reconciliavit. Ipse ut vicissim generale capitulum ultra montes et citra celebraretur, ordinavit. Demum, non valens diutius pondus portare ministerii generalis, a domino Papa Alexandro IV.[1] ut cedere posset obti-
A.D. 1256. nuit. Dixit autem idem pater, quod "cum ex duobus "parietibus construatur ædificium Ordinis, scilicet "moribus bonis et scientia, parietem scientiæ fecerunt "fratres ultra cœlos et cœlestia sublimem, in tantum "ut quærerent an Deus sit; parietem vero morum "permiserunt ita bassum[2] esse, ut pro laude magna "dicatur de fratre, securus homo est; unde non con-"venienter videbantur ædificare." Voluit autem ut fratres reverentiam suæ religionis et publicis meritis se potius tuerentur erga prælatos et principes, quam Apostolicis privilegiis; et ut essent minores inter omnes humilitate et mansuetudine.

The sayings of Fr. Haymo. Frater Haymo dixit quod sic fuit de fratribus qui noluerunt venire in conventum post infirmitatem suam, priusquam essent nimis fortes, ne forte non possent redire ad recreationem, sicut fuit de puero, qui debuit invitus doceri litteras, et cum dixisset A, dixit quod licet[3] æque bene sciret dicere B, igitur A nullo modo voluit; quod si diceret B, præciperet magister quod diceret C, et deinceps.

Dixit etiam quod cum adhuc secularis esset, ita delicatus erat, quod non potuit sine multiplicibus remediis

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[1] Alexander IV., 1254–1261.
[2] *lassum*, Cott.
[3] *l*ꝛ, Cott.

vestium et calciamentorum vivere, sed postea fortior fuit sine talibus. A.D. 1225–50.

Cum rediret Frater Haymo a concilio generali, in quo provincialis minister factus fuerat, timens debilitatem suam cogitavit quod si posset pervenire ultra montes postea non timeret; accidit autem ut ubi plus timuerat fieret fortior, et in Francia debilior.

Frater Radulfus Remensis Anglicus post diutinos labores venit in Angliam, et apud Sarum diutius contemplationi vacans feliciter obiit. Ipse narravit quod cum Sanctus Franciscus incederet per viam in frigido vento, et fieret pusillanimis, resumpto spiritu ascendit in montem, et exuit se et convertit contra ventum et dixit sibi ipsi, quod bene sibi esset si haberet unam tunicam. Incidens.

Frater Johannes de Parma, minister generalis, in pleno capitulo generali Januæ, præcepit fratri Bonifacio qui fuerat socius Sancti Francisci, ut diceret fratribus de stigmatibus suis veritatem, quia multi de his per orbem dubitabant. Et respondit cum lachrymis: "Isti oculi peccatores ea viderunt; et istæ "manus peccatrices contrectaverunt ea." Incidens.

Sed et Frater Leo, socius Sancti Francisci, dixit Fratri Petro, ministro Angliæ, quod apparitio Seraphyn facta fuit Sancto Francisco in quodam raptu contemplationis, et satis evidentius quam scribebatur in vita sua, et quod multa fuerunt tunc sibi revelata quæ nulli viventi unquam communicavit. Verumtamen dixit Fratri Ruffino, socio suo, quod cum a longe videret Angelum nimis territus fuit, et quod eum dure tractavit; et dixit ei quod Ordo suus duraret usque ad finem mundi, et nullus malæ voluntatis diu durare possit in Ordine; et quod nullus odiens Ordinem diu viveret, et quod nullus veraciter amans Ordinem suum malum finem haberet. Præcepit autem Sanctus Franciscus fratri Ruffino, ut lapidem super quem steterat Angelus lavaret et

A.D. 1225–50. ungueret oleo; quod et fecit. Ista scripsit Frater Garynus de Sedenefeld ab ore Fratris Leonis.

Frater Albertus dixit quod tria præcipue sublimaverunt Ordinem; nuditas pedum, vilitas vestimentorum, et abjectio pecuniæ.

Frater Walterus de Reygate dixit quod revelatum fuit cuidam fratri in provincia Sancti Francisci, quod dæmones ommi anno celebrant concilium contra Ordinem, et tunc tres vias adinvenerant; scilicet familiaritatem mulierum, receptionem inutilium personarum, et contrectationem pecuniæ.

Collatio XIII.

De Successione Ministrorum Provincialium.[1]

Provincial Ministers. 1. Frater Agnellus. Primus igitur minister Angliæ fuit Frater Angnellus Pisanus, ut supra dictum est, vir prudentia naturali præcipue præditus, omni virtute, ordine, et honestate conspicuus. Qui post nuncium quod pro prælatis Angliæ simul cum Fratre P. de Theukesbury, tunc temporis gardiano Londoniæ, et fratribus Prædicatoribus in curia Romana commendabiliter consummaverat, infirmatus est Oxoniæ dysenteria, præ frigore, ut dicebatur, et labore quem pro pace reformanda inter dominum regem et marescallum suum in marchia Walliæ, et in discurrendo per Angliam sustinuerat.[2] Postquam autem fluxus per medicinalia restrictus fuerat, accepit eum iliaca passio et dolor lateris, unde vix a clamore continere se valuit.

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[1] *Collatio XIV. De successione, &c.* Cott.

[2] A.D. 1232. See Mat. Paris, in that year.

Clamavit autem per tres dies continuos antequam obiret, quasi continue, "*Veni, dulcissime Jesu.*" Igitur, sacramentis ecclesiasticis rite peractis, ipse de successore requisitus ut consuleret, consuluit ut mitteretur Frater Hugo de Wellys ad Fratrem Heliam, et ut fratres peterent sibi concedi in ministum Fratrem Albertum Pisanum, vel Fratrem Haymonem, vel Fratrem Radulfum Remensem. Constituit autem, quantum in se fuit, vicarium Fratrem Petrum de Theukesbury; et sic petitis[1] singulariter suffragiis singulorum fratrum, completa commendatione, quam et ipse cum conventu dixit, feliciter expiravit. Videbatur autem socio suo Fratri Waltero de Maddeley, quod funus quoddam jacuit in choro, quod a cruce videbatur recenter depositum. Nam et quinque vulnera habuit in modum crucifixi Jhesu Christi sanguinaria. Cum vero crederet quod esset ipse dulcis Jesus Christus, appropinquans cominus vidit quod erat Frater Angnellus. A.D. 1225–50.

Dignum memoria quod vir venerabilis magister Serlo decanus Oxoniæ[2] monuit fratrem Angnellum quod raro comederet extra conventum. Accidit autem ut gardianus quidam eadem die qua prædicaverat populo, coram sæculari quodam, cum quodam monacho verbis jocaretur post prandium, siquidem comederant cum fratribus; sæcularis autem dixit clam fratri cuidam, qui erat suus secretarius, hoc non decere prælatum et prædicatorem. Gardianus autem idem dixit mihi quod maluisset quod percussus fuisset lancea per medium costarum suarum quam tale dedisset exemplum. In tantum zelabant fratres honestatem ordinis, et præcipue Frater Angnellus, ut nec secretario regis parceret, sed amovit eum a curia, et non permisit quod aliquid mitteret vel acciperet.

Frater Angnellus, cum diu in ordine diaconatus

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[1] *venitus*, Cott. | [2] *Exon*, Cott.

A.D. 1225–50. fuisset Minister Angliæ noluit promoveri in sacerdotem, priusquam per capitulum provinciale procuratum fuisset a capitulo generali ut sibi præciperetur. Tam devotus autem erat in officio divino, ut non solum in missa sed etiam in choro, et cum esset per viam, videretur continue flere, ita tamen quod perpendi non potuit in strepitu, vel gemitu, vel deformatione vultus. Officium quoque dicebat semper stando, et acriter increpavit fratrem qui sedendo dixit in minutione horas suas. Cum autem sensit mortem sibi imminere dixit Fratri Petro de Theukesbury. Tu scis totam vitam; et cum diceret Frater Petrus quod non[1] fuerat sibi unquam generaliter confessus, percussit caput suum et incepit clamando plangere, et statim cum mirabili contritione est confessus ei de tota vita sua. Postea evocatis fratribus absolvit eos, et cum ex præcepto suo commendationem inchoassent, ipse sibi manu sua clausit oculos, et manus super pectus in modum crucis collocavit.

Post multos autem annos, cum nocte haberent fratres amovere corpus suum, cum sc. destruxissent capellam, in qua coram altari et in choro sepultus erat, invenerunt capsellam plumbeam in qua jacuit, simul cum fossa, plenam oleo purissimo, ipsum vero corpus simul cum vestimentis incorruptum, et suavissime redolere.

2. Fr. Albertus of Pisa. A.D. 1236? Igitur Frater Helias, recepto nuncio quod mortuus erat Frater Angnellus, statim provinciale sigillum, in cujus impressione fuit agnus cum cruce, destrui fecit, indigne ferens quod fratres Anglia ministrum sibi dari peterent aliquem nominatum. Unde fere per annum Ministrum eis mittere distulit: tandem, revocato quodam quem jam miserat, mandavit Fratri Alberto Pisano, qui fuerat minister Hungariæ, Alemanniæ, Bononiæ, Marchiæ Anchonitanæ, Marchiæ[2] Trevisinæ et Tusciæ, ut proficisceretur in Anglam, et ibidem

[1] om. Cott. | [2] om. Cott.

fratribus ministraret. Venit ergo in festo Sanctæ Luciæ in Angliam, et in festo Purificationis celebravit Oxoniæ capitulum provinciale. Prædicavit quoque[1] de hoc themate: "*Attendite ad petram unde excisi estis,* "*et ad cavernam laci*[2] *de qua præcisi estis.*" Igitur omnia de fratribus faciens secundum libitum voluntatis suæ, humilitatem et mansuetudinem, simplicitatem et zelum, caritatem et patientiam Fratrum Angliæ multipliciter experimentatus est. Unde licet publice tunc dixisset fratribus quod talem dominum usque in finem habituri erant, qualem ipsis se in illo capitulo exhibuerat, de die in diem tamen deinceps sal evangelicum in omni sacrificio plus solito sapienter offerens, alter reddebatur ex altero. Nam in tantum postea fratres Angliæ commendavit, ut se ipsis ex toto mentis affectu dederit, et ipsos ineffabili fœdere sibi copularit; voluntati siquidem suæ in omni perfectionis proposito eos conformes invenit, et pro reformatione Ordinis in carcerem et in exilium secum ire paratos. A.D. 1225–50. 2. Fr. Albertus of Pisa.

Statuit ergo in domo hospitum, nisi cum Prædicatoribus et fratribus aliarum provinciarum, semper silentium teneri in mensa. Fratres quoque voluit tunicas veteres novis superponere, et propter vilitatem et propter diuturniorem durationem. Claustrum Suthamtoniæ lapideum, licet cum magna difficultate, destruxit, quia scilicet homines villæ se objecerunt; et chartam seu compositionem quæ fuit inter monachos Redyngæ et fratres, quod scilicet pro voluntate sua non possent eos expellere, ferventissime eisdem restituit, et obtulit se fratres amoturum si vellent. De capella vero loci, quod non potuit eam humiliare, propter dominum regem qui eam construxerat, optavit ut cœlitus destrueretur.[3] Ipse collocavit fratres Cestriæ et Wyntoniæ, sed cum difficultate magna. Ipse recepit man-

[1] *prædicavitque*, Cott.
[2] Sic.
[3] *De capella . . . . . destrueretur* om. Cott.

A.D. 1225–50. 2. Fr. Albertus of Pisa.

datum domini Papæ Gregorii, quod fratres Prædicatores nullum obligarent, quo minus posset ad quamcunque vellet religionem intrare, nec fratres suos novicios, nisi completo anno probationis, ad professionem reciperent. Consueverunt enim ipso die ingressus sui, si vellent, profiteri, sicque[1] fecit bonæ memoriæ Frater R. Bacun. Ipsi ergo plurimum commoti impetraverunt postea[2] a domino Papa Innocentio IV., quod nullus Frater Minor suos obligatos reciperet; quod si faceret, esset excommunicatus de facto; et ipsi similiter annuerunt de nostris. Obligaverunt ergo tot modis,[3] et in tantum hoc privilegium publicaverunt, quod vix aliquem dimitterent. Sed non diu duravit ista tribulatio. Nam bonæ memoriæ Frater W. de Notingham et Frater Petrus de Teukesbury ostenderunt domino Papæ quid predecessor suus statuerat, et ipse circumventum se dicens, licet cum molesta dilatione hoc fieret, revocatoriam eis concessit. Dixit autem aliquando Frater Albertus, quod valde debemus diligere fratres Prædicatores, quia in pluribus profuerunt Ordini nostro, et occasionaliter instruxerunt nos ad futura pericula præcavenda.

His sayings.

In officio divino extitit semper devotissimus, et clausis oculis evagationem mentis evitabat. In societate fratrum semper hilaris et jocundus omnium ad se convertit affectum. Unde cum minutus fuisset aliquando cum conventu talem inter socios proposuit parabolam, propter novicium quendam præcipue, qui præsens erat, qui nimis sapiens erat in oculis propriis, et præsumpsit intromittere se de impertinentibus. Rusticus, inquit, quidam, audiens quod tanta quies esset et tot deliciæ in Paradiso, profectus est ut quæreret ubi esset, si forte aliquo modo posset intromitti. Et cum tandem pervenisset ad portam, invenit Sanctum

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[1] *sic quod*, Ebor.
[2] om. Cott.
[3] *i mos*, Cott.

A.D. 1225–50. 2. Fr. Albertus of Pisa.

Petrum et ingressum petiit; a quo cum quæreret Petrus si leges Paradisi custodire posset et præponeret, dixit quod sic, dummodo eos sibi dicere dignaretur. Dixit igitur Petrus quod solummodo servaret silentium. Quod cum libenter annueret intromissus est; et progrediens per Paradisum vidit quendam arantem cum duobus bobus, uno macilento et alio pingui, et pinguem permisit ire sicut libuit et macrum semper stimulavit. Et accurrens[1] redarguit eum. Et statim affuit Sanctus Petrus et voluit eum expellere; pepercit tamen ei illa vice, et præcepit ut sibi caveret. Et statim profectus inde vidit hominem portantem lignum longum, et voluit ingredi domum, et semper vertit lignum ex transverso ostii; et accurrens docuit eum ut præponeret unum caput ligni. Et statim affuit S. Petrus, et voluit eum modis omnibus expellere; pepercit tamen ei et illa vice. Tertio profectus inde vidit hominem secantem ligna in silva; et semper pepercit veteribus truncis et cavis roboribus, et prostravit et dissecuit recta et viridia et quæcunque pulcherrima. Et accurrens increpavit eum. Et statim affuit S. Petrus et expulit eum. Voluit autem ut subditi superiores suos ubique haberent in reverentia, dicens, "Absit ut familiaritas pariat con-
" temptum."

Incidens[2] in prædictam collocutionem.

In prædicta collatione dixit Frater Albertus parabolam contra præsumptionem juvenum, dicens quod taurus quidam ibat cotidie per prata et blada ubicunque voluit, et cum die quadam circa horam primam vel tertiam divertisset ad aratrum, et videret quod seniores boves pedetentim incederent et parum arassent, culpavit eos, et dixit quod uno impetu tantum fecisset; et rogaverunt eum ut juvaret eos; et cum positus esset sub jugo, cucurrit cum impetu nimio usque ad medium sulci, et lassatus incepit

[1] *ac statim*, Ebor.

[2] Ebor. sic.

A.D. 1225–50. 2. Fr. Albertus of Pisa.

palpitare; et respexit, dicens: "Quomodo! Non est "adhuc totum consummatum?" Et responderunt senes, quod nondum, deridentes sc. eum. Et dixit taurus quod non potuit progredi. Dixerunt autem ipsi, quod ideo moderatius ibant, quia oportuit omnibus modis eos operari, et non ad tempus.

Fratrem Eustacium de Merc compulit pisces comedere, contra consuetudinem, dicens, quod multas bonas personas amisit Ordo per indiscretionem eorum. Dixit autem quod cum esset cum Sancto Francisco in quodam hospitali commorans, compulit eum sanctus duplicare cotidie quod comedere consueverat. Extitit etiam tam liberalis ut gardianum quendam graviter arguit et similiter Prædicatorem, quia non providebant conventui abundantius post laborem in solemnitate quadam. Tam magnæ pietatis et compassionis erat, ut obedientiam faceret cuidam fratri debili ut partes suas natales adiret, et per diversam[1] custodiam a loco in locum si vellet circuiret, et ipse si fratres gravarentur exhibitione sua sumptus pro ipso refunderet. Igitur postquam per duos annos et dimidium Angliam nobilius rexerat, profectus est cum pluribus electis contra Fratrem Heliam, et post generale ministerium inter Anglicos Romæ feliciter obiit.

3. Fr. Haymo. A.D. 1238.

Cui successit Frater Haymo, qui fratres, sicut erat benignissimus et dulcissimus, in omni pace et caritate tenere curavit. Ipse induit dominum Herfordensem episcopum, Radulfum de Maydenstone, secundum visionem quam de ipso habuerat, cum esset archidiaconus Cestriæ, quod scilicet venit quidam puer, cum sederet et disponeret clerum in synodo, et projecit ei aquam in faciem, et statim conversus est in puerum miserabilem. Et venit ad lectum in quo jacuit Frater Haymo, et rogavit ut ipsum ibi jacere concederet; et sic fecit. Et secundum hæc finem[2] felicem habuit in

[1] *dom*, Cott.

[2] *Qui post hoc felicem finem*, Ebor.

ordine.[1] Igitur Frater Haymo per annum unum[2] ministravit in Anglia; et postea in Generalem electus est. A.D. 1225–50.

4. Fr. Will. de Notingham. A.D. 1239–40.

Successit autem ei vicarius suus, Frater W. de Notingham per communem electionem et confirmationem factam ab eis, quibus fuerat demandata. Igitur Frater Willielmus, licet in inferioribus officiis penitus existeret inexpertus, utpote gardiani et custodis, ita strenue se gerebat, ut per universas provincias zelus suus et probitas divulgarentur.[3]

In diebus illis accidit, ut duo fratres valde famosi inirent in domum cujusdam frankelani, qui honorifice suscepit eos et abundanter exhibuit. Et cum sederent in prandio supervenit rector ecclesie, culpans eos quod non diverterant ad ipsum; et cum plurimum compulisset eos ut comederent appositas carnes, et modestiam suam movere non posset, iratus ait: "Co-" medite, comedite; nam frigus occidit corpora vestra, " et gula occidit animas nostras:" et surgens abiit.

Minister autem Frater Albertus consuevit dicere socio suo omne bonum nomine,[4] cum veniret ad amicos spirituales, "Comede, comede, modo secure possumus." Cavit autem quantum potuit ab omnibus sæcularibus.

Item, Frater Willielmus consuevit narrare, quod Sanctus[5] Stephanus, fundator Ordinis Grandis Montis, posuit cistam quandam in loco secreto et tuto; et prohibuit quod dum viveret nullus accederet. Igitur temptati sunt fratres scire quid esset in cista, nam et ipse sanctus voluit ut omnes exemplo suo[6] habe-

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[1] The Cotton MS. adds, in a later hand, that Ralph de Maidstone assumed the habit five years before his death: "*Stetit autem in conventu Glovernie, ubi et obiit, et sepultus in choro fratrum in presbyterario, in parte boriali in archu quodam.*"

[2] The year must have been A.D. 1239–40, for at the close of 1239, Ralph of Maidstone resigned his bishopric.

[3] The York MS. is here almost obliterated by damp.

[4] *om̄e bonū nōie*, Cott.

[5] om. Cott.

[6] *exemplo sui*, Cott.

A.D. 1225–50. rent eam in magna veneratione. Post mortem ergo suam non potuerunt differre, sed fregerunt eam, et non invenerunt nisi chartam unam, continentem scilicet: "Frater Stephanus, fundator Ordinis Grandis "Montis, salutat fratres suos, et supplicat ut obser- "vent se a sæcularibus. Quia sicut vos, dum nes- "ciebatis quid erat in cista, habuistis eam in honore, "sic et ipsi vos."

Frater Albertus fuit Oxoniæ in prædicatione cujusdam juvenis fratris; et cum audacter damnaret ædificiorum sublimitatem, et alimentorum abundantiam, corripuit eum propter vanam gloriam.

Frater Ada de Marisco narravit quod puer quidam nimis delicatus cum infirmaretur, et rogaret eum pater suus ut pro amore suo comederet, sicut fuit suus filius carissimus; respondit quod non fuit suus filius. Similiter etiam respondit matri suæ cum ipsum in eadem forma fortiter rogaret. Cumque quæreretur cujus esset filius si non erat suus, respondit indignanter et proterve, "Ego sum filius mei ipsius." Sic est de his, qui sunt proprii sensus et voluntatis.

Frater Haymo, cum esset provincialis Minister Angliæ, dixit quod quidam fluctus percusserunt Ordinem, quum fratres fecerunt dedicari in areis suis cantarias et altaria, quod scilicet non possunt post converti in usus prophanos. Tantus enim zelator paupertatis erat, ut in provinciali capitulo in habitu vilissimo et scisso sederet cum extremis in refectorio ad terram.[1]

[1] Of this paragraph the Cotton MS. omits the first sentence.

Collatio XIV.

De Spirituali Profectu quorundam Fratrum.[1]

Anecdotes of the Order.

Postremo, memoriæ commendandum credo, quod adhuc viventibus plurimis, per quos plantata fuit vinea Minorum in provincia Anglicana, et in ipsa et in aliis provinciis propagines suæ creverunt in tantum quod ad diversas dignitates et officia tam in Ordine quam extra fratres proficerent, et ipsi præcipue qui amplius se humiliaverant. Nam Frater Nicholaus, qui cum laicus esset literas didicit in Anglia, postea confessor domini Papæ Innocentii IV., et postea episcopus Assisii factus est.[2] Quidam quoque puer tenerrimus, qui cum laicus receptus est, et postea gloriosa Virgine sibi apparente, et digitum suum in os suum ponente, in signum prædicationis et lectionis, non solum prædicator et lector egregius, sed etiam in regimine Ordinis præcipuus habitus est. Quis autem enumerare sufficeret quam singulariter profecerunt, qui in principio adventus fratrum singulari fervore intraverunt? Et cum essent boni bachelarii et genere nobiles caparonem probationis præcaverunt, et postea plures in prædicationis seu lectionis officio et Ordinis regimine tam strenue tamque laudabiliter se gesserunt.

Frater Eustacius de Merc primo diu gardianus Oxoniæ, postea custos Eboraci, usque ad mortem consuetum modum abstinentiæ, vigiliarum, et corporalis exercitationis in seipso, ad alios autem angelici affectus suavitatem semper habuit; moriens

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[1] *Collatio XIV^a. De speciali profectu quorundam fratrum.* Cott.

[2] The rest of the York MS. now becomes illegible from damp.

quoque Matrem Misericordiæ frequenter in hæc verba medullitus allocutus est: "Per tuum, Virgo, Filium, " per Patrem, per Paraclitum, assis præsens ad obi- " tum meum et summum exitum."

Frater Robertus de Tornam, primo gardianus Lenniæ, postea per multos annos custos Cantabrigiæ, postremo ineffabili fervore, impetrata licentia proficiscendi cum crucesignatis in Terram Sanctam, cum tamen incomparabilem tam sæcularium quam fratrum in officio gravi adquisisset, tantæ nobilis suæ salvationis in morte signa monstravit, ut de salute sua nullus fidelis ambigere debeat.

Frater Stephanus de Belase, primo gardianus Lenniæ, postea custos Herfordiæ, tantæ fuit dulcedinis tantæque perfectionis, ut etiam lachrymis zelum cordis sui testaretur, cum videret quod rigor religionis laxaretur. Unde nimio desiderio quietis ab omni absolutus officio, habuit fructum suum in sanctificationem, et finem vero vitam æternam.

Frater Will. Coche, qui cum fortissimus robore foret, per præmaturos labores custodiæ Londinensis et curas alias penitus exinanitus est. Ab activa tandem ad contemplativam se transtulit, et plenus operibus in pace quievit.

Frater Augustinus bonæ memoriæ Fratris W. de Notingham germanus, primo domini Innocentii Papæ IV. familiaris, postea cum nepote ejusdem domini Patriarcha Antiocheno in Syriam profectus, postremo episcopus Laodiceæ factus est. Hic retulit publice in conventu Londoniæ se fuisse apud Assisium in festo S. Francisci, et fuit ibi papa Gregorius, et cum procederet ad prædicandum cantabant fratres, *Hunc Sanctus prælegerat;* et subrisit papa. Narravit autem papa in illa prædicatione qualiter apud Venetias duo hæresiarchæ conversi sunt, et missi ad ipsum cum litteris cardinalium, qui ibi erant legati, continentibus quod ambo illi hæretici una nocte eadem hora viderunt Dominum nostrum Jesum Christum

quasi in forma judicii sedere cum apostolis suis, et omnibus ordinibus qui sunt in mundo; sed Fratres Minores nusquam viderunt ibi, nec Sanctum Franciscum, quem quidam legatorum in prædicatione dixerat Sancto Johanni Evangelistæ in stigmatum collatione prælatum. Viderunt autem ipsum Dominum Jesum reclinantem se in gremio Sancti Johannis et ipsum se vicissim in suo. Cumque pro certo crederent hoc sibi ad confirmationem suæ opinionis ostensum, siquidem blasphemasse putabant legatum, et inde graviter scandalizabantur et prædicationi detrahebant; ecce, dulcis Jesus aperuit manibus propriis ejus vulnus lateris sui, et apparuit S. Franciscus intra pectus suum apertissime; et clausit dulcis Jesus vulnus et ipsum totaliter inclusit interius. Igitur expergefacti hæretici in crastino sibi invicem obviassent; narraverunt sibi mutuo visionem, et cardinalibus publice confessi, ad papam, ut dictum est, missi sunt, et ab ipso plene reconciliati.[1]

Post prædicationem vero venerunt novi milites ad papam, et ipse singulis sertum de floribus imposuit; et inde inolevit consuetudo ut omnes qui debent milites fieri in festo illo arma recipiant. In illo festo papa celebravit extra ecclesiam super tabulam sub divo, quia non potuit esse in ecclesia præ multitudine populi.

Peter of Tewksbury; a friend of Bp. Grosteste.

Frater Petrus de Theukesbury, minister Alemanniæ, contra regem et legatum et plures falsos fratres, cooperante gratia Dei statum Ordinis defendit, in

[1] In marg.: "*O vehementér obligatos! O beneficiis dulciter obrutos! O immensa dignatione dignificatos! Qui tot et talium personarum, primitias spiritus habentium, potuerunt consiliis dirigi in dubiis, consolationibus refoveri in tristibus, exemplis provocari in gravibus. O ineffabilis gratia! O incomparabilis prærogativa! O dulcedinis inexhaustæ suavissima viscera, tantorum familiaritate p. . . . .*, (sic) *tam spectabilium speciali affectu in præsenti peregrinatione jocundari, tot famosorum gratia commendari!*"

tantum, ut usque in plures provincias fama facti perveniret, et zelus veritatis invincibiliter probatus est. Ipse speciali dilectione domini Lincolniæ[1] ditari meruit; a quo plura secreta sapientiæ frequenter audivit. Dixit enim ei aliquando, quod nisi fratres foverent studium et studiose vacarent legi divinæ, pro certo similiter contingeret de nobis, sicut de aliis religiosis, quos videmus in tenebris ignorantiæ, proh dolor! ambulare.

Anecdotes of Bp. Grostete.

Item dixit Fratri Joh. de Dya, quod provideret sibi sex vel septem idoneos clericos de partibus suis, quos posset beneficiare in ecclesia sua; qui scilicet quamvis nescirent Anglicum, exemplo prædicarent. Unde constat quod non recusavit eos quos Papa instituit et nepotes cardinalium, quia nesciebant linguam Anglicanam, sed quia non quærebant nisi temporalia. Unde cum diceret ei advocatus in curia, "Canones hoc volunt," respondit, "Imo, canes "hoc volunt." Surrexit et confessus est Anglice, flexis genibus, coram personis præsentatis sibi a cardinalibus, et tundebat pectus suum cum fletu et ejulatu, et sic confusi recesserunt.

Præterea cum quæreret camerarius Domini Papæ mille libras, in quibus[2] visitaverat curiam, volens ut acciperet eas a mercatoribus, respondit quod "noluit dare eis occasionem peccandi mortaliter; "sed si sospes veniret in Angliam, deponeret eas "in templo Londoniæ, alioquin nunquam haberet "obolum." Præterea dixit fratri prædicatori, "Tria "sunt necessaria ad salutem temporalem, cibus, "somnus, et jocus." Item injunxit cuidam fratri melancholico, ut biberet calicem plenum optimo vino pro penitentia, et cum ebibisset liect invitissime, dixit ei, "Frater carissime, si haberes frequenter

[1] Grostete.

[2] q^{o}, Cott.

" talem penitentiam, haberes utique melius ordinatam[1] " conscientiam." Item Frater Petrus narravit, quod cum clerici Sancti Edmundi archiepiscopi peterent pro quodam consanguineo suo, qui fuit veredarius, respondit sanctus, "Si biga sua fracta est, propter " reverentiam precum vestrarum faciam eam reparari; " quod si reparari non possit, emam sibi novam: " sed pro certo noveritis, quod statum suum nun- " quam mutabo." Item dixit idem sanctus episcopus, cum offerentur sibi quædam pretiosa jocalia, et moneretur a suis ut ea reciperet, respondit: " Si pren- " derem, penderem; inter prendere et pendere non est " nisi una litera."[2] Item idem pater Frater Petrus narravit, quod cum dominus Robertus Lincolniæ episcopus in principio suæ promotionis plurimum indigeret equis, venit senescallus suus, cum sederet ad libros suos, et denunciavit ei, quod duo albi monachi venerant ad presentandum ei duos palefridos pulcherrimos; et cum infestus esset ei ut eos reciperet, et allegaret quod exempti essent, penitus non adquievit, nec movit se a loco, sed dixit, "Si reciperem eos, " traherent me per caudas suas in infernum." Anecdotes of Grosseteste.

Dominus Robertus Grosseteste, Lincolniæ episcopus, ita graviter offendebatur aliquando, quod Minister non permisit fratrem quemdam morari in hospitio suo, quem aliquando habuerat, quod noluit alicui fratri, nec etiam confessori suo loqui; et tunc dixit ei Frater Petrus, quod si omnia bona sua daret fratribus, et non daret eis affectum cordis sui, fratres ea non curarent. Et incepit episcopus flere et dixit, " Væ vos peccatores! quia nimis affligitis me; quia " non possum non vos amare, etsi talem vultum " vobis ostenderim;" siquidem fratres in mensa sua comederent ad latus suum, et tamen noluit eis loqui.

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[1] pro *mel. ordinatum*, Cott. *meliorem.*

[2] *Si prenderem, penderem, &c.* | *prendre e pendre, non est nisi una littera.* Cott.

Anecdotes of Grostete.

Ipse dixit ei quod loca super aquam non sunt sana, nisi fuerint in sublimi sita. Item dixit quod valde sibi placuit quando vidit manicas fratrum repeciatas.

Item dixit quod piper parvum melius fuit quam zinziberum in salsa.

Item dixit quod gaudebat quando vidit quod scholares sui non cessabant[1] de lectione sua, dummodo ipse eam sollicite providisset; quia scilicet deesset sibi occasio vanæ gloriæ, et non amitteret aliquid de merito suo.[2]

The sayings of Fr. Mansuetus.

Narravit autem eidem patri[3] Frater Mansuetus, nuntius domini Papæ Alexandri IV., in eodem loco, quod eadem die qua lecta fuit litera in audientia, in qua decreverat dominus Innocentius IV. octo sententias contra Prædicatores et Minores, amisit loquelam, nisi quod postea dixit "propter iniquitatem "corripuisti hominem;" et frequentissime invocavit S. Franciscum; nam et in sanitate sua dixerat quod nullius sancti fuerat expertus tot suffragia. Dominus autem Alexander IV., cum esset Hostiensis, prædixerat quod certus fuerat quod Dominus cito auferret papam de medio propter favorem quem præstitit contra Ordinem. Verumtamen in obitu suo omnes familiares sui deseruerunt eum, præter Fratres Minores. Et similiter Papam Gregorium, et Honorium, et Innocentium, in cujus obitu fuit præsentialiter S. Franciscus. Frater Mansuetus dixit quod eadem die electionis suæ suspendit dominus Alexander IV. literam quam dederat dominus Innocentius contra Prædicatores et Minores; et postea palam factum quod fecit Papa revocavit eam. Decreverat enim Innocentius quod essent excommunicati omnes fratres, si alicujus parochia-

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[1] *acabant*, Cott.

[2] These anecdotes of Grostete are from the margin of the Cotton MS. f. 88 b.

[3] That is, Peter of Tewksbury. See p. 63.

num aliquo die festo ad audienda divina reciperent, et similia. Dixit etiam dictus Frater Mansuetus quod nullus mendicus, ne dicam nullus homo, miserabilius et vilius moritur quam papa quicunque. The sayings of Fr. Mansuetus.

Dixit etiam quod quidam frater stans in oratorio in oratione in cilicio vidit maximum exercitum v. millia militum equitum intrantem mare; et crepuit mare quasi essent omnes ex ære candente; et dictum est ei ab uno eorum, quod fuit Fredericus imperator qui ivit in montem Ethicæ. Nam eodem tempore mortuus est Fredericus. A.D. 1250.

Narravit etiam idem Frater Mansuetus, quod cum esset puer circiter decem annorum, informatus fuit a fratribus minoribus ut eucharistiam præcipue veneraretur. Ut igitur die Paschæ digne posset communicare cum adhuc esset puerulus, jejunavit fere totam quadragesimam. Et ecce ipso die Paschæ cum totus populus communicaret accessit quidam sceleratissimus et infamissimus homo ad communionem, nomine Getius;[1] et percepta communione sine debita reverentia, statim divertit et sedit super banchum, et cœpit garrulare cum astantibus, non plus curans quam si morsellum panis in ore suo teneret. Et ecce vidit Frater Mansuetus eucharistiam exire ab ore suo et ad magnum spatium areæ transilire in terram; et statim accessit ad sacerdotem, virum scilicet valde venerabilem, et retulit ei quod viderat; et illico præcepit ut quæreret eucharistiam ubi descenderat; et cum quæreret mox invenit eam in eodem loco, cum tamen populus diutius transisset ad communionem per locum illum et redisset. Igitur idem puerulus dictam hostiam et omnes[2] quæ super altare consecratæ remanserant reverenter accepit, et ineffabiliter in fide confirmatus extitit.

Frater quoque Petrus minister Angliæ narravit quod cum esset valde familiaris in domo domini Gal- The deeds and say-

[1] *cxecius*, Cott. | [2] *oms*, Cott.

ings of Pet. of Tewksbury.

fridi Le Despensyr, accidit ut veniret semel ad dictam domum, et venit filius dicti[1] domini, Johannes nomine, puerulus, et sicut semper consuevit accessit ad eum familiarissime. Cum autem dictus puer ivisset cum domina matre sua in capellam et astitisset dicto patri Petro celebranti, et domum ivisset[2] denuo, fugit dictum patrem, nec potuit ullo modo compelli a matre ut ad eum accederet. Cumque quæreret mater causam pro qua fugeret, dixit quod viderat eum devorare infantem in capella super altare, et timuit ne faceret sibi similiter.

Frater Garinus de Essewel,[3] qui juvenis satis intravit Ordinem, et postea in tantum profecit ut non sine multorum admiratione in pluribus locis solempniter legeret, et in familiaritate magnatum prudenter se gereret, et in negotiis Ordinis laudabiliter se haberet; in prædicationis officio et studio contemplationis incomparabiliter excresceret. Demum in[4] eadem hora nona in complexu et osculis crucifixi obiit coram altari Sutbamptonæ. Apparuit autem apud Sarum quidam frater diu ante mortuus, nomine Frater Johannes, Fratri Symoni de Wymborne, et dixit se bene valere, et Fratrem Garinum sine omni mora transisse purgatorium et ivisse ad Dominum Jesum Christum.

Ad tantam quoque perfectionem provincia Anglicana provexerat, ut frequenter diceret Minister generalis, Frater Johannes de Parma, cum esset in Anglia: O utinam talis provincia posita esset in medio mundi, ut omnibus esse posset ecclesiis in exemplum! Ipse quidem Generalis provinciale capitulum Angliæ celebravit Oxoniæ, in quo confirmavit constitutiones provinciales de parsimonia et paupertate ædificiorum. Cumque dedisset fratribus optionem de Ministro provinciali confirmando vel absolvendo, petiverunt eum comuniter confirmari.

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[1] *om.* Cott.
[2] *venisset*, Ebor.
[3] *Erwelle*, Cot.
[4] *om.* Ebor.

Dixit autem dictus Frater Willielmus aliquando quod cum dominus Lyncolniæ sanctæ memoriæ, tunc temporis actum legens apud fratres minores Oxoniæ prædicasset in capitulo fratrum de paupertate, et mendicitatem posuisset in scala paupertatis proximum gradum ad amplexum cœlestium, seorsum tamen dixit ei, quod adhuc fuit gradus quidam superior, scilicet vivere ex proprio labore; unde dixit quod Beginæ sunt perfectissimæ et sanctissimæ religionis, quia vivunt propriis laboribus, et non onerant exactionibus mundum.[1] Sayings of Wm. of Nottingham.

Dixit etiam memorabilis pater quod quidam novicius erat qui voluit facere abstinentiam, et dixit magistro, suo quod proposuit paulatim temptare quid posset. Magister autem suus concessit ei cum gaudio; et cum aliquamdiu incepisset, et semper requisitus a magistro, "bene se habere" dixisset, tandem incepit timere quod fieret debilis, et dixit hoc magistro suo, et ipse respondit: "Cito pro Deo comedas et bibas, "aut deficies, quia deficit fides tua. Sic et Petrus "metuens mersus est."

Præterea dixit quod oportebat considerare mentem Sancti Francisci et intentionem in regula, alioquin, sicut insensibiliter crescunt pili barbæ, sic crescent superfluitates in Ordine. Oportet[2] etiam niti contra fluctus sæculi supra quam necesse est, alioquin trahet nos inferius quam intendamus; sicut facit aqua volentes transire et directe tendentes ad ripam oppositam. Præterea dixit quod nescit homo, si molestum sit ei amoveri a loco, nisi per experientiam, sicut non advertit quod pili hærent capiti nisi cum trahuntur. Ipse in scripturis sacris studiosissimus erat et studentes studiose promovebat. In mensis extra refectorium lectionem semper habere volebat, et affectu specialissimo nomen Jesu venerabatur, et verba

[1] *m̄d̄*, Cott. | [2] *Oꝛ*, Cott.

Sancti Evangelii devotissime recolebat; unde et super unum ex quatuor Clementinis canones perutiles compilavit, et expositionem quam idem Clemens fecit complete scribi in ordine procuravit. In meditatione post matutinum præcipue diutissime sedit, nec confessionibus nec consiliis de nocte, sicut prædecessores sui fecerant, intendere voluit. Dixit etiam quod sicut pejus est dare falsam regulam in faciendo quicquam quam male facere, sic pejores sunt pravæ sententiæ circa facta ordinis quam imperfecta opera. Difficillime credidit cujusquam relationi nisi vellet coram pluribus dicere id quod denunciaret, et super omnia suspicionis vitium vitare curavit. Familiaritates magnatum et mulierum maximo studio declinavit, et etiam mirabili magnanimitate iras potentium pro justitia parvipendit. Dixit autem aliquando quod magnates sibi familiares suis consiliis illaqueant, et mulieres utpote mendaces et malitiosæ suis blanditiis etiam devotos dementant. Diffamatorum famam reformare dummodo eos pœnitere perpenderet, omni diligentia studuit, et desolatorum corda confortare, præcipue in officiis ordinis existentium, summa sagacitate curavit.

Igitur postquam circiter novem annos provinciam Angliæ rexerat in capitulo Metensi absolutus est, et ex parte capituli generalis missus ad papam. Sed cum pervenisset cum Ministro generali Januam, et socius suus Frater Ricardus percussus fuisset pestilentia quæ supervenit, fugientibus aliis, propter solatium socii sui remansit, et similiter cum eo percussus est et mortuus. Fratres autem Angliæ, audito quod absolutus erat, et ignorantes ejus decessum, convocato provinciali capitulo reelegerunt eum. Quod cum Generalis minister audisset potius motu affectionis quam judicio rationis factum, convocato iterum per vicarium, scilicet Fratrem Gregorium de Bosellis, capitulo, mandavit ne alias absolutum per generale

capitulum reeligerent; confirmationem tamen electi demandavit Fratri Johanni de Ketene, Fratri Adæ de Marisco, et Fratri Johanni de Stamfordia. Electus est autem Frater Petrus de Teukesbury et ibidem confirmatus. [1] In absolutione Fratris Heliæ quæsitum fuit a Papa Gregorio si posset tunc iterum eligi, et respondit papa quod non.[1]

William of Nottingham.

Cum vellent quidam fratres quod nullo modo contraherentur debita, dixit Frater Willielmus mihi quod non debuerunt fratres obligare se aliquo modo ad solutionem, nec tempus certum præfigere solutionis, sed poterant licite obligare suam solicitudinem quod operam fidelem darent ut fieret solutio. Dixit etiam quod in centum casibus possent fratres licite contrahere debita. Dixit quoque quod non peccaret frater si per manum suam dispensaret pecuniam alienam in eleemosyna.

Dixit insuper quod oportuit eum post visitationem ludere parum ut averteret memoriam ab auditis. Ipse dixit mihi quod suscitaret dulcis Jesus Ordinem novum ad excitationem nostram, quod puto impletum in Ordine de Pœnitentia Jesu Christi. Nam fratres de Ordine Sancti Augustini prius fratribus recommendaverat in capitulo Stamfordiæ; fratres quoque de Ordine de Carmelo, quos dominus Ricardus de Grey in Angliam duxit, cum rediret comes Ricardus a Syria, in familiaritatem fratrum nostrorum ubique diu ante receperat. Fratres autem de ordine Trinitatis, quos magister theologus Johannes, apparente sibi Christo Jesu, cum celebraret, præsente episcopo Parisiensi et clero sub Innocentio III. divinitus instituit, diu ante venerunt in Angliam.[2]

Frater Willielmus dixit quod cum diutius moraretur in conventu Romæ et fratres nullam pitantiam habe-

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[1] In Cott., placed lower down.

[2] Trinitarians in England, 1224; Carmelites, 1250; Augustinians, 1254; Friars of the Sac, 1257.

rent, nisi castaneas, ita impinguatus est ut plurimum erubesceret. Præterea dixit mihi quod cum nutriretur in domo patris sui, et venirent plurimi pauperes precantes elemosynas, dedit eis de pane suo, et accepit frustum ab eis, quia videbatur ei quod suavior fuit panis durus, qui petebatur pro amore Dei quam delicatus quo ipse vescebatur et sodales sui, unde ut suum tam suavem facerent, ibant pueruli et petebant ab invicem pro amore Dei.

Frater Petrus recepit primo fratres de Pœnitentia Jesu Christi, et recommendavit in capitulo Londonensi; qui in provincia tempore concilii Lugdunensis ortum habuerunt, per quemdam novicium qui expulsus erat. Tertio anno administrationis Fratris Petri venerunt fratres de Ordine Martyrum in Angliam, quorum fundator erat quidam Martinus, qui fuerat Parisius quasi fatuus nobilium Alemanniæ.[1]

[1] It is very difficult to determine in what order the narrator intended to arrange these concluding anecdotes. The greater part of them are derived from the margin of the Cotton MS., but there are no notes to show whether, or where, they were to be inserted in the text. About a page here, not found in the Cotton MS., is unintelligible in the York MS. It ends with these words: *paupertas sine pecunia et patientia sine contumelia tertiumque (?) multum frequentior est oratio sine devotione.*

ADAMI DE MARISCO EPISTOLÆ.

EPISTOLÆ FRATRIS ADÆ DE MARISCO DE ORDINE MINORUM.

I.

Reverendissimo in Christo patri et domino B.,[1] *Dei gratia Cantuariæ Archiepiscopo, Frater Ada devotissimam subjecti famulatus obedientiam.*

An exhortation on his advancement.

Non tam in facto[2] carissimum fratrem Gregorium de Bosellis[3] contingente, quam in omnibus quæ facienda censuerit dignissima prælationis vestræ dominatio, excellentiæ vestræ suppliciter obnoxius Minister fratrum in Anglia, et universi quos eidem subjecit professio regularis, secundum quod requirit rectæ rationis justa necessitas, jugi vigilantia, promptam parendi gerunt in Domino voluntatem. Cæterum clementissimæ sublimitatis vestræ dignationi, etsi non quantis volo, cum quantis tamen valeo assurgo gratiarum actionibus, pro eo quod insufficientiam modicitatis meæ vestræ majestatis eminentia propensiori gratia prosequi non ducit indignum, prout ex beneficiis, sermonibus, et

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[1] Boniface, Abp. of Canterbury. The Queen's uncle, a courtier, but no scholar. Chron. Laner. ad an. 1242. He was consecrated 1245, enthroned 1249, died 1270.

[2] *fco* ? MS.

[3] See Eccleston, p. 32.

litteris (sit liberalitati vestræ sempiterna retributio) luculenter insinuatur.

The responsibility of his office.

Liberet si liceret occasionem salutarem salutis dispensatori, quanquam imperito sermone, tamen affectione sollicita, in tantis salutarium causarum cogentiis qualitercunque subinducere. Sed quid? Conceptum sermonem quis tenere poterit? Sit Altissimo Salvatori superexaltata benedictio, qui salvandis animabus contra tam nefaria periculosorum temporum facinora ad metropolitanam tantæ sedis celsitudinem sublimavit archipræsulem, quem et dignitas inclyti generis et pii pectoris humilitas, innocentiæ placida suavitas et sedulitas serena benevolentiæ, sobrietatis decor eximius et insigne decus castitatis, rectitudinis æmulatio et detestatio pravitatis, titulis clarissimis insignire conspiciuntur. Igitur quam lugendum fore constabit cunctis sæculis si non tam fulgens lucerna in tam spectabile candelabrum culminis ecclesiastici divinitus collocata, et valida virtute, et splendida discretione, et fervida dilectione, luceat omnibus qui in domo Dei sunt. Quod dumtaxat fieri valebit divinitate propitia, si specialis ille sacerdotum æmulator cum effectu audiatur, qui primatem pontificum alloquens ait: "De cætero oportere te esse, "considera, formam justitiæ, sanctimoniæ speculum, "pietatis exemplar, assertorem veritatis, fidei defen- "sorem, doctorem gentium, amicum sponsi, sponsæ "paranymphum, cleri ordinatorem, plebum pasto- "rem, magistrum insipientium, refugium oppressorum, "pauperum advocatum, miserorum spem, tutorem "pupillorum, judicem viduarum, oculum cæcorum, "linguam mutorum, baculum senum, ultorem scele- "rum, malorum metum, bonorum gloriam, virgam "potentium, regis patrem, sal terræ, omnibus lumen, "sacerdotem Altissimi, vicarium Christi, Christum "Domini."

Sed numquid hæc sic se habere poterunt si non

indefessa satagat vigilantia, ut inseparabiliter assistant et validi adjutores, et consiliarii fideles, et mundi ministeriales, et judices justi? Proinde foras fiant necesse est pestes ecclesiæ pernecabiles,[1] contra quas propheta tam terribilia contorquet fulmina, illos condemnabiliter reprobans quos inflat pompatici fastus ambitio, quos lacerat mobilis affluentiæ conquisitio, quos inquinat fœdantis lasciviæ colluvio, quos absorbet inexplebilis concupiscentiæ vorago. Ubi dicit Isaias, lv. g.: "Omnes bestiæ agri venite ad "devorandum; universæ bestiæ saltus. Speculatores "ejus cæci omnes, nescientes universi, canes muti non "valentes latrare, videntes vana, dormientes et aman-"tes somnia, et canes impudentissimi nescierunt satu-"ritatem. Ipsi pastores ignoraverunt intelligentiam, "omnes in viam declinaverunt unusquisque ad avari-"tiam suam a summo usque ad novissimum. Venite "sumamus vinum, et impleamur ebrietate, et erit "hodie sicut et cras, et multo amplius." Licet certe nihil actum esse dignoscitur, nisi ante omnia illud impleatur in opere salvifico quod sub tam salutari oratione impetravit legislator, sic inquiens, Numeri xxvii. e.: "Provideat Dominus Deus spirituum omnis carnis "hominem qui sit super multitudinem hanc, et possit "exire et intrare ante eos, et educere illos et in-"troducere, ne sit populus Domini sicut oves absque "pastore."

Ex quibus liquet quod cum singulis ovilibus juris dominici fuerit pastor providendus, oportet homo secernatur a bestia. Quis autem sit homo? Ostendit quod dicit: "Faciamus hominem ad imaginem[2] et similitu-"dinem nostram." Igitur homo est qui non tam naturaliter factus est ad imaginem, sed etiam gratuito reformatus est ad Dei similitudinem; factus quidem

[1] *Sic.* | [2] *j*, MS.

ad imaginem ingeniti Patris per memoriam mentis gignentem, ad imaginem unigeniti Filii per intelligentiam rationis genitam, ad imaginem procedentis Paracliti per amorem voluntatis procedentem. Reformatus vero ad Dei similitudinem cum est in mentis memoria æterna Patris paritas, cum est in rationis intelligentia vera Filii claritas, cum est in voluntatis amore sancta Paracliti tranquillitas. Soli ergo homini, tam sic condito per naturam, quam sic reformato per gratiam, mundi creaturis præesse jussit auctoritas divina; cum priusquam præmisit: "Faciamus hominem ad imaginem et "similitudinem nostram;" subjunxit consequenter: "et "præsit piscibus maris et volatilibus cœli et bestiis "terræ, universisque creaturis."

Annon inexplicabiliter excellentior est universitas cœlestis ecclesiæ quam universitas mundialis creaturæ? Quamobrem si tum[1] homo, sic per divinum diffinitus eloquium, dominari debet in regno mundi, quanto magis præter hunc talem nullatenus quis principari valet in regno cœli. Iste etenim solummodo super subjectam plebium multitudinem, et per patrocinium potentiæ, et per consilium sapientiæ, et per solatium benevolentiæ, lege recti regiminis esse cognoscitur; propter quod postquam monstravit animabus præficiendum hominem, adjunxit "qui sit "super multitudinem hanc."

Quid autem eidem incumbat indeficienti satagere vigilantia subinfert, "et possit exire et intrare ante "eos." Exire quidem ad ministerium prædicationum, ad exempla operationum, ad dispensationem sacramentorum. Intrare vero in cubiculum orationis, in secretarium meditationis, in sanctuarium contemplationis. Sequitur, et educere illos et introducere; educere certe ad formam honeste vivendi, ad censuram

[1] *tm̄*, MS.

juste judicandi, ad ritum pie colendi. Introducere quoque in arcanum firmæ credulitatis in servatorium certæ expectationis, in absconditum vivificæ dilectionis. Et ex his quid intendendum? Audiamus: "Ne sit populus Domini sicut oves absque pastore." Hoc propheticus sermo alibi patenter exponit formidabili prosecutione dicens: "Væ pastoribus Israel qui "pascebant semet ipsos! Nonne greges pascuntur a "pastoribus? Lac comedebatis, et lanis opperieba-"mini, et quod crassum erat occidebatis, gregem "autem meum non pascebatis. Quod infirmum fuit "non consolidastis, et quod ægrotum non sanastis, "quod fractum est non alligastis, et quod abjectum "est non reduxistis, quod perierat non quæsistis; sed "cum austeritate imperabatis eis et cum potentia; et "dispersæ sunt oves meæ, eo quod non esset pastor; "et factæ sunt in devorationem omnium bestiarum "agri et dispersæ sunt. Erraverunt greges mei in "cunctis montibus et in universo colle excelso; et "super omnem faciem terræ dispersi sunt greges mei "et non erat qui requireret; non erat, inquam, qui "requireret." Quis unquam pensando non deficiet[1] quam sit incomparabilis crudelitas, quam sit incogitabilis perversitas, quam sit inexorabilis malignitas dæmoniacæ rabiei animas hominum, pro quibus reparandis Dei Filius pio cruore salvificæ crucis patibulum rubricavit, sub specie pastorum latronum pervicaciæ tradere dissipandas.

Demum finem loquendi faciamus. Talibus studeat sanctitas archiepiscopalis vel pontificalis regendarum animarum curas committere, quorum unusquisque et pro eo qui committit, et pro se cui committuntur, in die terrifica sempiternæ districtionis illam reddat rationem quam præscribit immutabilis decreti fixa sententia

[1] Sic, MS.

quæ dicit: "Quod hæc sola est rectoribus animarum "reddenda ratio ut illorum singulus quisque ante "tribunal judiciariæ majestatis dicere valeat confi- "'denter; 'Domine, tu scis quia flevi cum dicerem, "'et non audirer; tu scis quæ dixi virtutes annun- "'tiando; tu scis quod non tacui vitia redarguendo; "'tu scis quia flevi cum dicerem et non audirer, in "'carnis maceratione, in cordis compunctione, cum luc- "'tuosa sanctarum precum jugitate, me ipsum hos- "'tiam, vivam, sanctam, Deo placentem, pro ipsis "'offerendo.'"

Vereor me piissimis auribus sermones importunos ingessisse; sed obsecro benigna ignoscat dominatio quod devota præsumpsit affectio.

Conservetur beatitudinis vestræ desiderabilis incolumitas in Christo Jesu semper et beatissima Virgine.

II.

Reverendissimo viro Cantuariæ Archiepiscopo Frater Ada.

Commends to him the suit of the Bp. of Worcester.

Etsi reverendæ dominationis consideratio modicitatem meam ab interpellando revocasset, eandem tamen animavit ad interpellandum benignæ paternitatis clementia. Proinde cum in necessitatibus ecclesiasticis, velut ad singulare refugium, ad vestræ pietatis patrocinium recurrendum fore dignoscatur, ubi virtutis auctoritate reprimuntur violenti, veritatis consilio refelluntur fraudulenti, pietatis zelo confunduntur maligni; venerabilem patrem dominum Wigorniæ[1] quem multimoda meritorum eminentia non mediocriter reddit commendabilem, ob periclitantes ecclesiæ suæ

[1] Probably the noble-minded Walter de Cantiloup, Bishop of Worcester, A.D. 1237–1266; and like the writer a partizan of De Montfort.

libertates, ad sanctum fervorem providentiæ vestræ accedentem, cum omnimodis[1] humilium precum instantiis, reverentiæ vestrae rogo sanctitatem, ut negotii seriem, quam memorati domini nuncius, si vestro sederit beneplacito, vobis viva voce manifestabit, quatenus nec a veritate receditur et proceditur secundum justitiam, propensiori gratia prosequi non ducatis indignum.

Conservet Dominus vestræ beatitudinis incolumitatem ecclesiæ suæ sanctæ, per tempora longiora, in Christo et beatissima Virgine.

III.

Domino B. Cantuariæ Archiepiscopo Frater Ada.

Promises to assist at the Convocation at London.

Licet inexplicabiles pavendæ difficultatis obsistentias, quas melius putavi silentio reprimendas quam exprimendas eloquio, mihi secundum utrumque hominem obvenire considerem, tamen ruptis omnium importunitatum repagulis, vita comite, secundum cogentem dominationis vestræ jussionem, personalem exilitatis meæ præsentiam in congregatione pontificum Londini, ad festum beati Hilarii, sicut fuerit propitia divinitas, exhibere curabo. Nempe plus expedire conjicio, perpensis rerum gravium circumstantiis, ut prius collocutionis opportunæ tractatum familiarem habeam cum aliquibus præsulum, quam vestræ celsitudini humilitatem meam repræsentem. Acceleraturus tamen quantum valuero modo competenti.

Conservetur dignitatis vestræ sospes incolumitas ecclesiæ sanctæ per tempora diutina in Christo et beatissima Virgine.

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[1] *omnimoda*, MS.

IV.

Domino B. Cantuariæ Archiepiscopo Frater Ada supplicem devotissimi famulatus obedientiam.

Recommends to his notice the suit of the Bp. of Winchester and his convent.

Licet pacificam celsitudinis vestræ clementiam, atque etiam vocis vivæ vigilantiam, super optabili pacis reformatione inter præcellentem dominum A.[1] Wintoniæ episcopum et venerabilem ejusdem ecclesiæ conventum, per provisivam pietatis vestræ celsitudinem, ipso auctore qui pacificavit per sanguinem crucis suæ, sive quæ in cœlis sive quæ in terris, consummanda divinitus, imprime[2] interpellaverim; tamen non tam ex indesinenti memoratæ reconciliationis desiderio, quam ex sedula carissimæ necessitudinis instantia, sicut fieri assolet in affectualibus causarum optabilium flagrantiis,[3] in id ipsum officio linguæ litteræ ministerium adjicio, apud benignam paternitatis vestræ disertitudinem accumulans velut importunam precis replicatæ frequentiam, cujus[4] audientiam et excitat simul et animat diffidentia displicendi pariter et impetrandi confidentia, quas mihi præstitit gratiosa sublimitatis vestræ benevolentia. Cui sit oro superexuberans cœlestis gratiæ retributio.

Concedat vobis Altissimus ad quietandas partium præfatarum dissensiones, et in omnibus salutis operandæ negotiis, virtutem invincibilem, sensum infallibilem, zelum irremissibilem, constantiam infatigabilem, ecclesiæ suæ sanctæ per tempora longiora.

In Christo, etc.

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[1] Adomarus. Of whom see Mat. Paris, ad A.D. 1250. Elected 1250, died 1260.

[2] Sic.

[3] *fragranciis*, MS.

[4] *c'*, MS.

V.

Domino B. Cantuariæ Archiepiscopo Frater Ada obedientialem famulatus supplicissimi promptitudinem, cum gratia, devotione pariter et honore perenni.

Begs he will intercede with the King that the monks of Oseney may elect an abbot.

Cum nuper vir venerabilis dominus A.[1] quondam Abbas Osenii, fine feliciori diem clauserit extremum, ad affectuosam Prioris et conventus loci ejusdem instantiam, præsentem pietati vestræ petitionem porrigere consensi; humillime supplicationis obsecrans interventum, quatenus de provisiva clementissimæ paternitatis benevolentia, memoratis filiis vestris, quos et cœlestis conversatio et communicatio liberalis ab institutione monasterii sui primaria, cum jugi præconialis famæ claritate, tam Deo quam hominibus reddit acceptabiles, apud regiam majestatem gratiam propensiorem impetrare velitis; ut ipsis eligendi sibi pastorem sine difficultate concedatur, et secundum providentiam regalem, auctoritas alicui committatur in Anglia commoranti, vice domini regis admittendi electum; ne prolixior ecclesiæ præfatæ viduatio damnum irreparabile pariat animabus, et etiam ingerat viris, placida religione probatis, intolerabilia detrimentorum temporalium discrimina.

Conservet Altissimus desideratissimam beatitudinis, &c.

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[1] Adam de Berners, Canon of Oseney, Abbot by royal assent, June 14, 1249 (Pat. Roll. 33 Hen. III. m. 5.) Custody of the Abbey granted, Aug. 4, 1254, to James Fresell, by Richard Earl of Cornwall (ib. 38. m. 2.), the King being in Gascony from Aug. 26, 1253-4.

VI.

Domino O. Rothomagensi Archiepiscopo[1] *Frater Ada salutem et humilem devotionis sempiternæ famulatum.*

Thanks for his inquiry.

Quibus ad clementissimam dominationis vestræ dignationem gratiarum actionibus assurgere valeam ignoro, pro eo quod meæ modicitatis statum qualemcunque, et per proprium cursorem, inter tot occupationum urgentias et tam discriminosa regiminis ecclesiastici negotia, inolita benignitatis vestræ suavitas sciscitari nequaquam duxit indignum. Sane cor saucium dolor anxius ecclesiæ coram benedicto Salvatore molestat non mediocriter nec immerito, quod desiderabilem sanctitatis vestræ præsentiam propter nonnullas causarum cogentium detinentias personaliter in præsentiarum adire non sufficio, ut per optatum cœlicæ consolationis colloquium de sancta pii pectoris affluentia, menti simplex æternitas, rationi clara veritas, voluntati placida tranquillitas, et efficacius et manifestius et salubrius divinitate propitia concederetur. Sit superexaltata Divini nominis benedictio, cujus indies longe lateque diffusa fama celebris, ex superni muneris abundantia, magnifice gloriam divulgare non desistit; universis annuntians quam indefessa virtute, quam circumspecta discretione, quam salutari diligentia, archipræsulatus celsitudinem digni honoris jugi ministerio satagitis insignire.

Regrets that business prevents their meeting.

Conservet, oro, vestræ dignitatis incolumitatem ecclesiæ suæ sanctæ per tempora longiora pius Dei Filius ad gloriosam Beatæ Virginis interventionem. Amen.

Commends to him the Earl of Leicester.

Utinam inclytus comes Leycestriæ, vestræ sublimitati, sicut veraciter comperi, in Christo devotissimus, pium sanctæ familiaritatis contubernium apud vos invenerit; juvandus in Auctore pietatis piis orationum vestrarum suffragiis.

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[1] Odo II., a Minorite, Archbishop of Rouen from 1248 to 1275.

VII.

Reverendissimo domino O. Dei gratia Rothomagensi Archiepiscopo Frater Ada salutem, tranquillitatem temporis et æternitatis felicitatem.

Recommends to him Pet. de Pontiserra.

Ad fontanam pii pectoris affluentiam tanto fiducialius in causa pietatis interpellaturus accedo, quanto tam desperationem displicendi quam impetrandi credulitatem concipere cogit ingenua sanctæ mentis liberalitas. Proinde cum Petrus de Pontissera, lator præsentium, juvenis moris honesti et spei laudabilis, quem modicitati meæ devinxit in Christo caritas familiarior, divini famulatus pio fervens desiderio, sanctum salvificæ crucis signum assumpserit, una cum eodem clementi vestræ dominationis sanctitati præsentem porrigo petitionem, supplicius obsecrans, quatenus juxta benignam favoris apostolici concessionem, eidem ad expeditionem salutis prout devotioni suæ divinitus datur accincto, mitiorem manus munificæ misericordiam ob beatam Crucifixi contemplationem aperire velitis.

Conservet, oro, paternam vestræ pietatis sollicitudinem ecclesiæ suæ sanctæ per tempora longiora benedictus Dei Filius meritis beatissimæ Virginis.

VIII.

Reverendissimo in Christo patri et domino J.[1] *Dei gratia Episcopo Roscoldensi Frater Ada post pacem temporis gloriam æternitatis.*

Exhortation on his advancement.

Sit benedicta moderaminis superni provisiva dispensatio, per quam eximia vestræ serenitatis eminentia, probatæ conversationis et sapientiæ præcellentis, salvificæ emulationis et longanimitatis examinatæ, titulis clarioribus spectabiliter illustrata, ad sacrosanctum pon-

[1] Jacobus Erlandi, celebrated for his dispute with Christopher I. B. of Roskild in 1248, died 1274.

The importance of the episcopal office.

tificalis excellentiæ fastigium, secundum arduos evangelicæ sanctionis ascensus sublimiter est evocata; præsertim diebus pessimis periculosissimi temporis, cum conspiciantur, proh nefas! pæne per universum orbis Christiani spatium, qui salutis operandæ cœleste ministerium sunt assecuti, et altissimam dignitatem, et clarissimam veritatem, et suavissimam sanctitatem, in fastum pompaticæ potestatis, in quæstum evanidæ facultatis, in luxum sordidæ voluptatis, tanto detestabilius quanto damnabilius, heu! heu! heu! detorquere. Propter quod contra regnum Dei usquequaquam sæculis omnibus inaudita, quasi abysso rupta et soluto Satana, omniformis grassatur immanitas; hinc concutientibus sævientium violentiis, hinc seducentibus fraudantium fallaciis, hinc dissipantibus schismaticorum pertinaciis, hinc subvertentibus hæreticorum versutiis, adeo ut quasi plus cognoscimus in horrendis rerum evidentiis, quam ex oraculis vatum formidandis conjicimus, et depopulationem animarum inestimabilem, et inexplicabilem corporum stragem, insiccabili lacrima jugiter lugeat electorum pia congregatio.

Annon ruinas istas in manu prælatorum sustinet ecclesia, qui non tantum irritam facientes legem Moysis sine ulla miseratione moriuntur, verum et deteriora merentur supplicia, conculcantes Filium Dei, et pollutum ducentes sanguinem Testamenti in quo sanctificati sunt, et Spiritui gratiæ contumeliam facientes? Hi sunt enim quos execrans Isaias ait: " Omnes bestiæ agri, venite ad devorandum; omnes " bestiæ saltus; speculatores ejus omnes cæci; nescie- " runt universi, canes muti, non valentes latrare, vi- " dentes vana, dormientes, clamantes somnia; et canes " impudentissimi nescierunt saturitatem; ipsi pastores " ignoraverunt intelligentiam; omnes in viam suam " declinaverunt, unusquisque ad avaritiam a summo " usque ad novissimum. Venite sumamus vinum et " impleamur ebrietate, et erit sicut hodie sic et cras,

" et multo amplius." Contra quos quoque clamat Micheas, dicens: "Audite Principes domus Jacob, et " Judices domus Israel, qui abominamini judicium, " et omnia recta pervertitis; qui ædificatis Sion in " sanguinibus, et Jerusalem in iniquitate: principes " ejus in muneribus judicabant, et sacerdotes ejus in " mercede docebant, et prophetæ ejus in pecunia divi- " nabant, et super Dominum requiescebant, dicentes: " Numquid non Dominus in medio nostrum? Non " venient super nos mala propter hoc causa vestri? " Sion quasi ager arabitur, et Jerusalem quasi acervus " lapidum erit, et mons templi in excelsa silvarum." Corruption of the times.

Quid igitur restat? Nisi ut inter tam formidanda ruentis ecclesiæ discrimina, electionis divinæ sacer pontifex beatissimum imitatus apostolum, in purissimis orationibus, in clarissimis meditationibus, in sanctissimis contemplationibus, mente quidem excedat Deo, sobrius quoque sit populo, in eloquiis vitæ, in exemplis innocentiæ, in charismatibus gloriæ; in illo divina inclinans ad humana, in isto humana elevans ad divina. Ita videlicet ut cum divinissimo Legislatore singulari prærogatam formam piorum præsulum præferente, vices ascendendi in montem et descendendi ad planitiem indefessa frequentans jugitate, in illo sublimetur ad divinitatis consortium, in isto humilietur ad humanitatis officium. Et cum sit angelus Domini exercituum in scala Jacob, nunc ascendens causam[1] mundi præferens ad Altissimum, nunc descendens clementiam Altissimi referens ad mundum, in illo consideret ordinem cœli, in isto ponet rationem ejus in terra. Hæc sunt certe ut vestra[2] melius novit eruditorum[2] industria, pater serenissime, quæ in districtissima formidandi examinis exactione inflexibili censura requirentur ab iis, qui ad horribilem altitudinem ecclesiastici regiminis sunt sublimati. In iis enim dumtaxat per præsides sanctuarii et discoli revocantur ad salutem,

[1] *cām*, MS. | [2] Sic.

The degeneracy of the times.

et ad beatitudinem proficiunt mansueti; quibus in præsentiarum tanto vigilantius insistendum esse cognoscitur, quanto multiformius his diebus malignitas impiorum usquequaquam debacchari conspicitur; ut etiam quod per immanem hostium rabiem intentatur ad perditionem, ad salvationem disponatur per salvivificam præsulum sanctimoniam; quæ tunc demum impleri poterunt si coassumant sibi pontifices et adjutoria valida, et discreta consilia, et ministeria munda, et justa judicia, ecclesiastica nihilominus committentes gubernacula illis, quos sententia Salvatoris præcipua describit diligentia, dicens: "Date e vobis "viros sapientes et gnaros, quorum conversatio sit "probata in tribubus suis, et dabo eos vobis prin- "cipes, sapientes ad docendam veritatem fidei et "morum honestatem, gnaros ad dispensanda sacra- "menta[1] cœli et sæculi subsidia." Conversationem probatam in tribubus suis illam esse reor quam in carnis castigatione et compunctione cordis probabilia declarant argumenta apud singulas ecclesiasticorum graduum distinctiones.

Hæc perfunctorie perstrinxerim sciens ad quem mihi sermo, scilicet ad pium sacerdotem prudentem eloquii. Scio quod sufficit occasionem præstitisse sapienti.

Super salutaris negotii dilatione quod tam vigilanti sanctæ sedulitatis diligentia de fratribus Anglicis ad suffragium operandæ salutis vobis adjungendis, cor saucium dolor angeret, si non indubitata præsumptione confiderem, quod divinitatis clementia melius aliquid disponens, quæ[2] pia vota nequit deserere, pro eo quod pietatis studia semper curat inspirare, ad desiderati exitus cumulatiori gratia perducet benignitate provida consummationem. Siquidem dominus Lincolniæ, et vicarius ministri Angliæ,[3] et

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[1] *sacramenti*, MS.
[2] q̄, MS.
[3] Peter of Tewksbury? See pp. 53, 63, 103, of Thomas of Gosk. See Epist. lxx.

frater Thomas de Eboracensi, modicitate mea ut valuit cooperante, a die receptionis litterarum vestrarum usque ad nativitatem sancti Johannis Baptistæ, contra factum memoratum, divini honoris et vestræ paternitatis contemplatione, deliberatioris consilii operam vigilem exhibuerunt. Quumque effectus optatus sperari poterat, obtensa corporalis valetudinis molestia, et a nonnullis allegata in mandato ministri generalis remissiori cogentia, frater qui ad hoc maxime videbatur idoneus, et ob hoc non sine multarum importunitatum gravamine vocatus, nullatenus ad proficiscendum in partes Daciæ, sicut nec alii, voluit adhibere consensum.

Puto autem quod si vestro sederit beneplacito et res hoc desideret, cum minister Angliæ redierit de generali capitulo, impetrata a superioribus auctoritate cogentiori, poterit, divinitate propitia, ad Altissimi gloriam et salutem animarum in hac parte quod voluerit sanctitatis vestræ laudanda consideratio, effectui desiderato mancipare. Denique carum in Christo Jacobum clericum vestrum ad supradicti negotii prosecutionem transmissum, quem et laboriosior vigilantia et sollertia circumspectior, suavior benevolentia et perseverantia longanimior, apud dominum Lincolniæ, et ceteros cum quibus habuit vestram expedire voluntatem multiplicius commendabilem, vestræ supplico paternitati, rogans humiliter propensius in Domino recommendatum habere dignemini.

* Conservetur optanda vestræ beatitudinis incolumitas in Christo Jesu et beatissima Virgine, cujus interventu vobis oro concedat Altissimus, inter ingruentia tantarum formidinum discrimina, quod prudenter discernitis, geritis fortiter, temperanter cohibetis, distribuitis æqualiter in cunctis, ad illum finem referre, ubi est Deus omnia in omnibus, æternitate certa et pace perfecta.

IX.

Reverendissimo in Christo patri, et domino R. Dei gratia Lincolniæ Episcopo[1] *Frater Ada.*

Recommends to him Wm. de Leschelade.

Laudabile vestri magistri Johannis de Schersted, rectoris ecclesiæ de Uklinton,[2] et credibile non mediocriter aliorum testimonium, Willielmum de Leschelade diaconum, tam in moribus quam in littera, quam et in ecclesiastico ministerio, reddidere commendabilem. Proinde paternitati vestræ humiliter supplico quatenus dictum diaconum ad sancti sacerdotii gradum, quatenus aut sanctio evangelica, aut canonica traditio non obsistit, ob contemplationem Salvatoris per pietatem dispensatam promovere velitis; tanto propensiori gratia piam suscipientes petitionem, quanto dictus magister super gregem dominicam, juges custodiens vigilias, ad adjutorium salvifici laboris hoc anxia deprecatur diligentia. Non possum non mirari illam patrum sapientiam, quæ in eligendis ad sacramentorum dispensationem, cœlestium charismatum titulos terrestrium utilitatum compendiis[3] præposuisse videntur. Forte estis[4] quod inconsiderationis temeritas suggillare præsumit scita sapientum. Absit hoc a me. Sed dubitationem hebetis ingenii et minoris experientiæ vestræ sanctitatis secior exprimit confidentia, cui quantum ad multos, nequaquam puto satisfiet.[5]

Valeat vestræ pietatis incolumitas in Christo semper et beatissima Virgine.

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[1] Robert Grostete, Bp. of Lincoln, A.D. 1235–1253.

[2] So, for Poklington.

[3] *cōpendioꝫ hiis*, MS.

[4] *Forte estis*, and corrected in the margin, which has been pared away.

[5] The passage is unintelligible; but with the exception of the words *secior* and *confidentia*, blurred in the MS., the reading is clear.

X.

Domino Lincolniæ Frater Ada.

Recommends to him Pet. de Kyllum.

Licet commendaticiis non indigeatur ubi meritorum loquitur evidentia, tamen cum integrioris famæ relatu multiplici vestræ sanctitati tenore præsentium insinuandum putavi, venerabilem virum dominum P. de Kyllum, quem regii patronatus devotio præsentare consensit ad ecclesiam Beatæ Virginis Oxoniæ, sapientem et gnarum, probatæ conversationis in tribubus, juxta quod legis divinæ canon præficiendos animabus describit, ex certis rerum indiciis ad salutis dispensationem, divinitate propitia, fore putatur idoneus. Quocirca scio quod ad tam solemne, tam spectabile, tam salutare ministerium, in tanta populorum et cleri frequentia constitutum, secundum scita canonicæ traditionis et sanctionis evangelicæ decreta, cum de persona memorata testimonia testificatis cognoveritis compensari, per æmulationis paternæ providentiam opportunitatum adjacentias ordinare curabitis.

Valeat vestræ paternitatis pietas, etc.

XI.

Domino Lincolniæ Frater Ada.

Recommends the petition of N.

Sicut vestra novit veneranda sanctitas illos veritatis reprehendit sententia, qui post perceptam impetrati muneris gratiam ad regratiandum redire detrectarunt. Quum igitur pro gratissimis dominationis benignæ beneficiis, quibus et clemens dignatio, et sapiens circumspectio, et liberalis affectio, tam efficaciter, tam prudenter, tam diligenter, rem licet prægrandem ad supplicem precum instantiam, ob piam divinitatis contemplationem nuper consummare curavit, quantiscun-

que diffusi sermomis conatibus, ut teneor, regratiari non sufficio, quod et devotis vocibus fieri nequit, saltem votivis affectibus supplere desidero. Succingo sermonem, veritus ne littera prolixior, piis auribus, quas jugiter pulsat sancta regiminis ecclesiastici requisitio, videatur importuna. Quia confido quod clemens ingenuæ mentis liberalitas, supplicem devoti vestri petitionem, quamdiu locus est excusationi, nequaquam arguet præsumptionis, ad instantiam dilecti mei N. præsentem serenitati vestræ porrigo petitoriam, rogans attentius quatenus eidem, perspectis suæ necessitatis urgentiis, pietatis intuitu, quatenus rationi non obvenitur, de debito quo vobis tenetur, grati moderaminis inducias usque ad diem quem faciendæ solutioni, exclusa ulteriori prorogatione, præfigendum censueritis, concedere dignemini.

XII.

Domino Lincolniæ Frater Ada.

Commends to his consideration Thomas de Marisco.

Nunquam oro suscipiatur in beatitudinis vestræ consortium aliquis de litteratis secundum sæculare judicium reputabilibus, nisi is qui indubitanter esse præsumitur, et æmulator misericordiæ, et veritatis exquisitor, et defensor justitiæ, et pacis amator ; sed ut eorum qui tales esse non creduntur arceatur improbitas frontosa, opus est valida circumspectionis pietate.

Nostis quo tendit quod loquor. Siquidem quantum sufficit mea exiguitas, cum Dei adjutorio, omnimodis conabor ne ad convictum domesticum sanctitatis vestræ benignitas intromittat illum, quem non commendat opinionis integritas. Spero quoque quod per divinitatis opem liberabor ab instanti justi metus molestia. Namque non deerit, ut video, Domino monstrante, quod rationabiliter obtendatur quominus eveniat in hac parte illud cujus in littera, mihi nuper transmissa, memin-

istis, de persona nisi per illam stet vobis in Domino familiariori, cui concedat utinam divina dignatio humilem salutis scientiam.

Si quo modo fieri potest plurimum desidero ut hac vice illud impleatur, divinitate propitia, quod frequenter locuti estis de accessu vestro ad ecclesiam Cantuariæ. In hoc et in multis aliis vellem ut sancta vestræ considerationis industria nullius nisi benedicti Salvatoris requirat assensum. De negotio, pro quo ad meæ parvitatis instantiam, sit vobis desuper æterna retributio, litteras tam benigne conceptas venerabili patri domino Wintoniæ et domino priori Sancti Swithuni,[1] per Thomam de Marisco latorem præsentium nuper destinare dignum duxistis, dominationem vestram humiliter deprecor ut dictum Thomam seriem sui processus referentem clementer audire velitis; et si placet, secundum quod visum fuerit, ad illos sine quibus consummari nequit opportunum suo tempore facere sermonem. Nescio si in hoc facto reprehensio justa meam arguere debeat insipientiam. Quia si cordis clarissima sic judicet discretio, lætanter in Christo præsenti supersedeo prosecutioni. Propitius sit mihi cœlestis consilii ducatus, ne quandoque super re temporali vestri vel cujuscunque præsumam sollicitare pietatem, nisi rationabiliter credere debeam quod per eam vere saluti serviatur.

Benedicta sit Dei miseratio Domina Juetta soror vestra, licet sensim, proficit tamen ad incolumitatem. Poteritis, si vobis non displiceat, ministerialibus præcipere super Thomam de Marisco dum moratur in domo vestra, parcentes ipsius verecundiæ. Audivi submurmurari quod post istud instans Parlamentum domini regis disposueritis partes adire septentrionales, inde nequaquam regressuri ante diutinum tractum

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[1] Qy. John Caen, Prior of St. Swithin's, afterwards Abbot of Peterborough ? See Mat. Paris in an. 1249.

Surely not John if the document in App. p. 609 relates to the same person – But clearly it does not. This letter addressed to Grosseteste refers to Bishop William de Raleigh and Prior John: the document in Appendix relates to Bishop Aylmer and prior William of Taunton

temporis. Mihi autem foret, si sic est, satis molestum ni prius vobiscum habeam colloquium vivæ vocis.

XIII.

Domino Lincolniæ Frater Ada.

Laments the troubles of the times.

Non video quid cogat ut citius veniam, quam nuper petivi, nisi vestræ jussionis urgentia, cum nec sit aliquatenus verisimile quod dominus Wygorniæ ante instantem diem nativitatis Domini ad vos sit venturus; nec sicut post frequentem sperandum est experientiam, benedicta sit gloria Domini de loco suo, in causis salutaribus propter semetipsum vobis sit defuturus Spiritus consilii et fortitudinis, cum patientia et consolatione Scripturarum. Et si quid in me poterit consilii aut consolationis, quarum meministis in littera, numquid non præsto sum, cum hoc aut utilitas requirit aut compellit necessitas? Si nec corporis fatigatio, nec laceratio spiritus, quas in cunctis retro diebus, ita quod vix respirare licuit, sine intermissione, cum tantis anxietatis detrimentis, etiam nuperrime perpessus sum, nec onus intolerabile et importabile jugum, quorum mihi celeriter illud assumendum, subeundum istud, si officium eruditionis impendendæ post paucos dies debeam resumere, vacationi meæ provideri deposcant, vestræ judicet paternitatis circumspectio.

O frontosam rabiem! O pestem perniciabilem, quibus heu! heu! diebus his pessimis, fasque nefasque confundentibus, et Dei hæreditas dissipatur, et polluitur templum sanctum ejus. Stupenda est belluinæ voracitatis virosa malignitas, quæ nec Dominum timet nec hominem reveretur; fiduciam habens quod influat Jordanes in os ejus.[1] Sed una vobis-

[1] There can be no doubt that under these ambiguous expressions the writer hints at the extortions practised by Henry III. See M. Paris, A.D. 1251, p. 820.

cum spero de misericordia ipsius cujus est opera gratiæ suæ non deserere, quousque compleverit, et illa de potestate tenebrarum eripere, quod divitias quas devoravit evomet, et de ventre illius extrahet illas Deus. Non cesso admirari, quamvis dudum mihi non incognitam, insatiabilem atrocis fraudulentiæ cupiditatem, præter quam, proh nefas! hodie nusquam acceptum aliquid, nusquam aliquid celebre conspicimus. Sed quid? Postquam effrenata tyrannide solutus Sathanas debacchatur in animas, et non est qui recogitet, puto voces supprimendas, exprimendas lacrymas secundum illud prophetæ: "Quis dabit capiti "meo aquam? et oculis meis fontem lacrymarum? et "plorabo die ac nocte interfectos filiæ populi mei." Quod sic fiat,[1] quia per apostolum veritas hoc loquitur: "Conteret Dominus Sathan sub pedibus vestris velo- "citer." Vagatus est in incertum cordis disturbati calamus.

Valeat vobis virtutis invictæ sapientia salutaris in Christo, etc.

XIV.

Domino Lincolniæ Frater Ada.

Introduces to him Oliver de Lexinton.

Olivero de Lexinton scholari, latori præsentium, mihi in Christo spiritualiter dilecto, cujus annos juveniles et litteraturæ provectioris et conversationis honestæ titulus illustrat, non mediocriter formido, quoniam ut video hinc necessitudo sæcularis cogit ad discrimen interitus, illinc æmulatio divina trahit ad certitudinem salutis. Proinde de isto et sui similibus, cum ad vestram accesserint paternitatem, ad curas animarum quibus nullatenus sufficiunt, perdita consideratione

[1] *Q. si fiat*, MS.

præsentati, quid aliud aget pii præsulatus sancta sollicitudo, quam ut per sollicitam cœlestium eloquiorum exhortationem, anxiori diligentia, satagat illos, eripere de potestate tenebrarum mundialium et transferre in regnum Filii dilectionis æternæ. Absit a me pro ea quam dicunt promotione præsentis præsentati, aut talis cujuscunque, in causa simili, pontificis interpellere aliquatenus auctoritatem; cui certe licet super hoc sollicitatus fuissem, plane sum protestatus, quod nequaquam pro eo, nec pro quoquam in hac parte petitionem porrigerem, quem non præsumerem rationabiliter posse scire et velle, secundum immutabilia salutaris evangelii decreta, operandæ salutis in suscipiendis animabus, juxta pium pastoralis officii regimen, indefesso superintendere patrocinio. Præsertim cum in periculum mei capitis hoc facerem; et sicut indubitanter affirmavi, vestræ sanctitatis reverentia contra causas salvatoris æque supplicantem suscipiat et provocantem. Verumptamen hoc satis terret, quod si iste sicut eidem suasi, a suæ præsentationis vocali jure recedat, cum, proh dolor! terra data sit in manus impiorum, per homines feris omnibus immaniores in animas, et insensibiliores cunctis lapidibus ad spiritualia, greges dominici universis bestiis, tam agri quam saltus, exponentur ad devorandum. Sed quis unquam metus sapientes separavit a veritate? Sed heu! in tantis abyssis teterrimarum caliginum palpat hodie zelus electorum prænesciens quo divertat.

Valeat vestri sancta vigilantia in Christo, etc.

XV.

Domino Lincolniæ Frater Ada.

Requests permission that Lady Eva de

Ad instantiam quorundam mihi in Christo carissimorum, præsentem consensi dominationi vestræ scribere petitionem, humili supplicans obsecratione pro honora-

bili matrona, domina Eva de Tracy,[1] quam et morum gravitas et maturitas annorum, honestatis æmulatio et claritas sanguinis, sicut audio, spectabiliter commendant; quatenus eidem paternitatis vestræ providentia concedere dignemini, ut in monasterio Godestowe religiosius vivendi gratia, quamdiu vestro sederit beneplacito, cum dignis conditionibus valeat commorari; hoc ipsum Abbatissa[2] cum suo conventu desiderantibus, si quominus fieri debeat, sanctitatis vestræ circumspectio, causam rationabilem aut salutis periculum obsistere non judicaverit. Nuntium quem memorata domina, pro dicto negotio, ad vestram destinaverit reverentiam, consuetæ pietatis suscipientes[3] affabilitate.

Tracy may stay in the nunnery of Godstow.

Valeat vestræ beatitudinis incolumitas, etc.

XVI.

Domino Lincolniæ Frater Ada.

Dominationis vestræ litteram petitoriam,[4] quam vobis destinaveram, vestri gratia satisfacientem, feria quarta proxima ante festum beatæ Margaretæ recepi, quam et magistro Roberto de Marisco, quoniam[5] sic putavi expedire, communicavi. Retinui quoque cursorem vestrum quousque in die beatæ Margaretæ per magistrum Johannem, qui coram vobis magistrorum et scholarium Oxoniæ petitiones proposuerat, me vocato et præsente, memoratis magistris et scholaribus responsio vestra, et evidenter et prudenter et diligenter est recitata. Consensum est igitur ab universa congregatione studentium Oxoniæ ut iterato, juxta vestræ

Intercedes for the University of Oxford, and for Ralph de Sempringham, regent of the Convocation.

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[1] A woman of large property. See Roberts' Fine Rolls.

[2] A Flandrina de Brewes, Abbess of Godstow, was deposed by Grostete in 1248.

[3] *suscipiatis?*

[4] *petitorie*, MS.

[5] q̃m .

disertitudinis insinuationem, certi suarum petitionum articuli, sub ea quæ fieri poterit expressionis luculentia, sine moræ[5] dispendio, cum optima circumspectione paternitatis vestræ pietati porrigantur.

Nempe præfata scholarium societas semper zelo sanctiore prosequenda, sicut clementiæ vestræ melius novit industria, juxta quod eidem sollicitiori suasum est conamine plenam in Salvatore reportat fiduciam, quod per sanctitatis vestræ salutarem sapientiam salvis ecclesiæ cui, auctore Deo, præsidetis per omnia dignitatibus, jurisdictionibus, libertatibus, ad gloriam Altissimi, ad emendationem cleri, ad salutem populi, et honori, et directioni, et tranquillitati totius scholasticæ professionis, quoad divinitate propitia vestra supererit beatitudo, providebitur.

Ecce coram benigna vestræ dignationis excellentia et rubore vultus suffunditur, et confunditur cor mæstitudine, cum licet homuncionis indigni, tamen devoti servuli, qualiscumque sedulitatis instantia non curatur. Liceat, oro, cum venia sic dixisse; libet certe ut sic noveritis et volueritis agatur in omnibus.

Cum quanta possum humilitatis affectione rogo ut magistro Radulpho de Simplingham,[1] cui officium regendæ congregationis scholarium Oxoniensium dudum comisistis, dignitati vestræ, sicut et tenetur, obedientiali devotione subjecto, nec[2] aliquatenus consentienti aliquid acceptare aut prosequi, quod celsitudini vestræ cedere valeat in displicentiam vestri, sine cunctatione, ut asserit, in cunctis obtemperaturo mandatis, motus animi, si ex aliquibus occasionibus contra ipsum sunt concepti, ob contemplationem cœlestis clementiæ, clementer remittere dignemini. Signo illo quod dicitur[3] universitatis Oxoniæ, quo in simplicitate sua sicut et plures ante-

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[1] Ralf de Sempringham, V. Chancellor of the University, in 1252.

[2] $\frac{c}{n}$, MS.

[3] $\bar{d}r$, MS.

cessorum suorum usus est, de cætero si jusseritis nequaquam usurus, et ad nutum beneplaciti vestri suo cedet officio. Siquid quominus rite per ipsum acceptatum esse censueritis, quod puto non fecerit, nisi de multitudinis assensu, super eo vestræ stabit voluntatis arbitrio. Concedat Dominus virtutum episcopo suo de universis in tranquillitate judicare, et cum magna reverentia disponere quæ circa subjectos, præsertim his diebus damnatissimis, per sapientiam vincendo malitiami in Christo semper et beatissima Virgine.

Postquam confecta fuerint præsentia, antequam signarentur, recepi litteram sanctitatis vestræ Fratri Radulfo et mihi directam, simul cum duarum litterarum transcriptis papalium, et litteræ a vobis Eadwardo de Westmonasterio[1] destinatæ; quibus inspectis, licet de horrendo animarum excidio dolor intolerabilis nimirum incuteretur, tamen eximiam gaudii salutaris exultationem attulit affluentius, quod ob singularis excellentiæ causam omne gaudium existimatis in varias temptationes incidere qualiumcunque tribulationum, artiori amplectentes jocunditate illam Omnipotentis sententiam: "Beati qui persecutionem "patiuntur propter justitiam, quia ipsorum est reg- "num cœlorum: Beati estis cum maledixerint vobis "homines et persecuturi vos fuerint et dixerint omne "malum adversus vos, mentientes, propter me. Gau- "dete et exultate quia merces vestra copiosa est in "cœlis. Sic enim persecuti sunt prophetas qui fue- "runt ante vos."

Quid ergo aliud faciet apostolis substitutus quibus mundi Salvator hæc locutus est? Invictus athleta ejus qui vicit mundum, quum[2] ut propter summam salutis operationem exultet[3] audacter, pergat in occur-

[1] Of Edward of Westminster, see Hardy's Introduction to the Close Rolls, p. 45, fol.

[2] *a qm, quoniam.*

[3] *exultat*, MS.

sum armatis, contemnat[1] pavorem, nec cedat gladio, et impiis fugientibus nemine persequente, ipse ut leo confidens sit absque terrore, totam fiduciam in ipsum projicit qui apostolis et apostolorum successoribus loquens ait: "In mundo pressuram habebitis, in me " autem pacem. Sed confidite, quia ego vici mundum." O felicissimas animas quibus cœlitus concedetur in hac beatissima salutis causa, vestræ[2] coronæ, calcatis terrorum fantasiis et ineptiis blandimentorum, participes fieri. Si veri Helysei veri ministri fuerimus, vere vices illius dolentes, vereque puerilem humilitatem induentes, audiemus ab ipso: " Nolite timere, " plures enim vobiscum sunt, quam cum illis." Ipsoque orante aperiet Dominus oculos nostros et videbimus montes plenos equorum et curruum igneorum in circuitu ipsius, videlicet Filii Dei, cui fideliter assistimus.

Hæc dixerim sicut alias vobis, non tam trepida quam anxia mente, de hujusmodi memini me scripsisse fiducialiter esse aggredienda; si triumphatis spiritualium nequitiarum vitiis et carnalium illecebrarum concupiscentiis, quorum continuata prœlia in nobis, a nobis, contra nos, sentimus insanire, contra præfatas dæmonialium hostilitatum pervicacias procedamus ad bellandum, Christo præstante, cujus bella geruntur, qui est benedictus in secula. Amen.

XVII.

Domino Lincolniæ Frater Ada.

Various business.

Magnificentiæ reginalis officiosa devotio, quam non sine sacræ familiaritatis contubernio salutari vestræ paternitati inclinavit divina dispensatio, juxta quod in mihi transmissa vestræ sanctitatis littera continetur,

[1] *contempnet*, MS.

[2] *vr°e*, MS.

ampliorem salutis operandæ fiduciam per evangélicum vestræ pietatis ministerium ingessit efficacius. Sit supernæ dignationi superexaltata benedictio. Cum igitur inter tot discriminum angustias ad prægrandem necessitatis ecclesiasticæ subventionem, patefactum vobis cœlitus aditum aspicimus, quid esse poterit, si de cætero, quod absit, propensioris vigilantiæ sedulam exhibitionem detrectamus. Doleo quod exclusit eventuum importunitas colloquiorum salutarium collationem habendam cum domino Wyntoniæ electo.[1] Sed utinam hoc, Domino meliùs aliquid providente, hac vice prorogatum esse contigerit in dies opportuniores. Super hoc quod mihi viva voce injunxistis et præcepistis per litteram de carissimis fratribus P. de Theukesbyria et Willielmo de Pokelingtun et apud ministrum nostrum et apud eosdem, hoc egi puto quod voluistis, adhuc nesciens utrum affectus effectum sortiri voluerit.

Conservetur oro sinceræ sanctitatis vestræ salutaris æmulatio in Christo semper, etc. Sicut alias rogavi, opto mihi remitti transcripta litterarum domini regis Franciæ et domini Thuskulanensis,[2] cum ea legi feceritis vel etiam transcribi si placuerit. Retinui vi^ta^ feria cursorem ex causa.

XVIII.

Domino Lincolniæ Frater Ada.

Commends to him the cause of the E. of Leicester.

Licet non ambigerem opus esse ut[3] providam circumspectionem vestræ dominationis interpellarem, tamen ad urgentem necessariorum meorum instantiam vestræ paternitatis benevolentiæ præsentem adquievi dirigere petitionem; obsecrans cum quanta valeo præ-

[1] See p. 84.

[2] N. Bp. of Tusculum, the legate sent to settle the disturbances in Oxford. See Wood's H. U. in an. 1248.

[3] *ut*, blurred and corrected in MS.

cordialis affectus diligentia, quatenus ballivis et hominibus domini comitis Leycestriæ ad examen vestrum in causa molestiori vocatis, sic moderari velitis dispensationis benignæ censuram, ut et dignitatis ecclesiasticæ intemerata jura permaneant, et dignissimam inclyti Comitis excellentiam, in sibi a vobis exhibito favoris benevoli patrocinio, suæ necessitati sentiat subvenisse. Conservet benedicta divinitatis clementia vestræ beatitudinis incolumitatem in Christo semper et beatissima Virgine.

XIX.

Domino Lincolniæ Frater Ada.

Requesting his good offices for Jo. Stockton, canon of Huntingdon.

Ad sollicitam spiritualium amicorum instantiam dominationi vestræ præsentem consensi dirigere petitionem, rogans attentius, quatenus de provisiva propensioris gratiæ clementia domino Johanni de Stokton canonico Hunteduniæ, Oseniæ, auctoritate vestra commoranti, in causa consolationis suæ vobis si placet voce viva exponenda, optatam faventis misericordiæ benevolentiam impartiri non ducatis indignum.

Valeat sanctitatis vestræ benigna paternitas in Christo semper, etc.

XX.

Domino Lincolniæ Frater Ada.

Assuring him that he will attend the Parliament at London.

Quid sibi velit quod occidendis animabus præter solitum per manus vestras pervicacia dæmonialis in presentiarum atrocius insistit, facile credo disertitudinis vestræ sancta pietas advertit; quia certissimum est cunctis qui de Omnipotentis sapientia atque clementia fidelem concepere fiduciam, quod Dei virtus, Dei sapientia, Dei sanctificatio cito conteret Satanam sub pedi-

bus sanctorum, de quo planissime his diebus extremæ perditionis impleri conspicitur. Quid enim ultra poterit debacchantis nequitiæ frontosissima rabies? Illud Apocalypsis: "Descendit ad vos Diabolus, ha-" bens iram magnam, sciens quia modicum tempus " habet." Dabo operam veniendi Londinum ad Parlamentum, sicut jussistis. Forte obsistent fratres, quia aliud cogitaverunt de me; propter hoc conveniens esset ut ministerium fratrum minorum in Anglia super hoc interpellaretur.

Consilium et fortitudo vobis subministrentur a Spiritu Sancto Patris Altissimi per Christum Jesum semper in patrocinio Beatæ Virginis.

XXI.

Domino Lincolniæ Frater Ada.

Disputes between the townsmen of Oxford and the men of the E. of Cornwall.

Ad instantiam domini Symonis, filii Symonis, latoris præsentium, viri probitatis laudandæ, dominationi quoque vestræ, non tam obedientiali reverentia, quam devotione obsequiali, in omnibus quæ honorem vestrum contingunt, pariter et beneplacitum, cum jugi promptitudine subjecti, petitionem præsentem dignitati vestræ, affectione libenti scribere consensi, supplici rogans humilitate quatenus eidem in negotio suo, quod ipse si placet auctoritati vestræ, voce viva est expositurus, quoad et veritati inhæretur et justitia non deseritur, opportunam favori benevoli gratiam impartiri non ducatis indignum, tanto ipsum in hac parte propensiori prosequentes benevolentia, quanto, sicut videtur, indubitanter in causa pro qua laborat, ipsum animat æquitas, et iniquitas concitat adversarium. Dominus J. de Crakhale et dominus Rogerius seneschallus vester, cum quibus et ego affui, convenerunt Oxoniæ, ut quietaretur tractatu pacifico dissensio orta inter ballivos vestros et ballivos domini comitis Cornubiæ feria vi^{ta} post diem cinerum. Supersedendum

autem putavi scribere vobis acta dictæ diei, pro eo quod memoratus dominus Symon qui toto tractatui bono modo sedulus interfuit ea plenius intimanda vestræ circumspectioni suscepit. Dominus Deus assit ecclesiæ suæ necessitatibus diebus istis, quibus dolemus indesinenter, efferatiori mendaciorum evidentium pervicacia, impios tantummodo de suæ feritatis vehementia insanientes, conculcare justiores se. Optimum mihi videtur quod sine moræ dispendio scribatis domini comiti Cornuvalliæ deprecatorias, efficaces, rationabiles, supplices ;[1] ut ipsi placeat suspendere quæstionum discussiones inter vos et eundem pendentium, quousque certis die et loco ad hoc tempus personabiliter convenire valeatis, competenti tempore post instans Pascha, quo fiat ut omnibus super quibus per discolos excitata est controversia, diligentius examinatis per provisivum vestri et illius colloquium, pacifico fine conquiescant ; id operante clementia divinitatis. Petitoriis plurimum est insistendum ad eos contra quos nec potentia suppetit, nec subvenit justitia. Ubi, sicut his, datur sceleri ut stupenda præsumtio, sive in parte actrice, sive in parte rea, sibi arrogat inverecundius, et judicis et advocati, et testis, et executoris officium, nihil arbitratur justum nisi concussiones, rapinas, angarias truculentius exercere, quæ potissime gloriatur. Cum in servitutem redigit, cum devorat, cum accipit, cum extollitur, cum in faciem cœdit innoxios, petitionibus agendum in hac parte idcirco[2] dixerim ; nunquam etenim ut reor desperandus est usquequaquam precum obtentus, quousque humanitatem penitus extinxerit immanitas.

Sic fuerit voluntas in cœlo, sic fiat. Amen. Valete in Christo, etc.

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[1] So, *literis* being omitted. | [2] *icc*[2] *to*.

XXII.

Domino Lincolniæ Frater Ada.

Disputes at the University of Oxford.

Circa statum universitatis Oxoniæ, quantum ad ordinationem regiminis providi et imminentium commotionum sedamina, prout divinitus concedetur, necesse est disertitudinis vestræ, si placet, studeat circumspectio, consilii maturioris adhibenda remedia, præsertim in iis, quæ cum rediit magister Robertus de Sancta Agatha,[1] vobis poterit insinuare. Molestum est mihi, si præsumentis insipientiæ contemnenda sollicitudo meruerit, ut antequam recederetis de Bannebyria, nequaquam præciperentur fieri de domo de Godestowe, et aliis quibusdam, quæ plurima suadere conatus sum instantia. Intellexi per credibilis testimonii sedulam assertionem, quod omnimodis opus erit, ut cautelæ maturioris exquisita consideratio provideat celerius transferri plenam administrationem rerum vestrarum in eum qui dominum Johannem de Crakhale[2] est successurus. Audivi enim dum in hac parte anceps pendet expectatio, detrimenta non modica per aliquos qui violatæ fidei culpam non verentur, vobis indesinenter procurari, propter quod rationibus sine moræ dispendio redditis, opportunum fore credo fieri quod prædixi, et quæ vestra sunt sub certitudine mensuræ, numeri, et ponderis custos nuper institutus suscipiat. Si honorandam censueritis virginem filiam domini regis, ad instans natalicium regi Scotiæ desponsandam, alicujus donativi competentis gratia, vestra rogo viderit industria.

King of Scots married to Margaret d. of Henry III. A.D. 1251.

Plurimum indigent dominus comes et comitissa Leycestriæ in præsentiarum sanctitatis vestræ salutari consilio. Ita videbitur ut quod implere nequit lingua, littera suppleat, secundum quod super rebus tantis cœlitus administrabitur opportunitas.

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[1] A Richard (q. Robert) S. Agatha was Chancellor of the University about 1256.

[2] See Mat. Par. p. 877; and below, p. 110.

Conservetur pietatis vestræ beatitudo in Christo Jesu semper et beatissima Virgine. Misi vobis litteram per manum magistri Willielmi cujusdam clerici domini Cantuariæ in dedicatione ecclesiæ de Hales [1] porrigendam, de quo scire vellem utrum eam receperitis. Litterarum transcripta regis Franciæ et domini Thusculanensis super excidio Ægypti et statu Terræ Sanctæ sicut alias petivi, peto remitti.

XXIII.

Domino Lincolniæ Frater Ada.

Warns him against a priest accused of incontinence.

Suggestum est mihi ante dies aliquot de presbytero vobis præsentato per abbatissam et conventum de Godestowe ad vicariam de Blokkesham, quod ipse idoneus esset ad regimen animarum in eodem officio, qui inquisitionem factam super præsentatione sua paternitati vestræ Bannebyriæ, ubi et ego personaliter affui, porrexit, quam minus rite peractam vos iterato faciendam demandastis. Unde non mediocriter gavisus sum, cum mihi nuperrime per grave testimonium fuerit insinuatum, memoratum presbyterum in Dei offensam et scandalum populi, contubernium illicitum frequentasse mulieris cujusdam, de qua prolem sicut intellexi secundam cognoscitur satis recenter suscitasse. Quod circumspectioni vestræ scribere non pigebat, ne in re tanta veritas obnubilata periculum pariat animabus. Qualitatem accusationis patefaciet inquisitionis diligentia. Super litteraturæ competentia vestra vobis sufficiunt experimenta. Considerate si placet an lubrici discursus argumentum præferat occursus faciei. Protegat, dirigat, et salvificet vestræ pietatis beatitudinem per vias rectas in ostensionem regni Dei, oro, Christus, Dei virtus, Dei sapientia,

[1] The Abbey of Hailes, founded by Richard E. of Cornwall, and dedicated in 1251 ?

Dei sanctificatio, per intercessionem Beatæ Virginis. Super iis quæ circa vos gesta sunt post recessum meum a vobis, et super cæteris opportune signandis desiderio meo, si vestro sederit beneplacito, poterit per latorem præsentium satisfieri.

Mitto vobis transcripta litterarum domini regis Franciæ et domini cardinalis Thusculanensis[1] episcopi de Christiani exercitus excidio in Ægypto et statu terræ Promissionis evidenti conceptarum diligentia; quibus auditis, ea si placuerit mihi remittere poteritis cum vobis ea ut ostenderentur a ministro nostro acceperim.

XXIV.

Domino Lincolniæ Frater Ada.

The excesses of the Pastoreaux in France.

Mitto vobis litteras mihi nuper destinatas de Francia a quodam fratre ordinis nostri probitatis commendandæ, de horribili pastorum immo vastatorum pervicacia, cum unanimi populorum conspiratione in clerum terrifice grassantium; ex qua colligat sapientiæ vestræ pia disertitudo districtas animadversionis divinæ censuras in perditores animarum, pastores ecclesiæ loquor usurpati nominis, plus protendere reor quam efficere, quod quamvis cum ingenti stupore audimus. Dominus rex mandavit officialibus suis hujuscemodi præsumptores aut exturbare aut comprehendere. Sed si per ipsos virgam furoris sui exerceat immanissime provocata majestas Omnipotentis, quid valere putabuntur incorrecta humanæ prævaricationis molimina?

Valeat vestræ beatitudinis sospes incolumitas in Christo Jesu semper et beatissima Virgine.

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[1] *Thukalensis*, MS.

XXV.

Domino Lincolniæ Frater Ada.

The Earl of Leicester proposes to entrust his son to Grosiete.

Remitto dominationi vestræ abbreviationem illam quam scripsistis de principatu regni et tyrannidis sicut misistis signatam signo comitis Leycestriæ. Dominus comes Leycestriæ si contingat eum maturius redire in Vasconiam, deliberatione cum domina comitissa et mecum super hoc habita, proponit primogenitum suum Henricum ad vestram remittere paternitatem, ut dum ætas est ei tenerior sub vestræ sanctitatis patrocinio, sicut hactenus Domino dante, proficiat per tempus aliquantum, quoad fieri poterit, in doctrina litterarum et morum disciplina. Si autem dictus comes moretur in Anglia, juxta pietatis vestræ salutare consilium, aliter de puero memorato disponere proponit. Dixit mihi comes Leycestriæ non ferens quasi vestrum examen[1] declinare, quod plus desiderat ut prævia veritate et inoffensa justitia, per vestri solius ordinationem controversia contingens homines suos de Leycestria sicut vestræ visum fuerit disertitudini conquiescat, quam ut in hac parte ordinationi illorum trium, qui nominati sunt, videlicet domini archidiaconi Oxoniæ,[2] domini J. de Crakhale, magistri Roberti de Wynkele, negotium committatur terminandum. Non bene novi utrum plus expediat. Verumtamen perspectis pluribus circumstantiis, ut video, securius erit quod factum memoratum dictorum sapientum, sicut provisum est, committatur discretioni definiendum. Fiat super hoc ut vobis fuerit cœlitus inspiratum.

Super eo quod contingit factum fratris R. dicti monachi acceptandum est omnino disertitudinis vestræ

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[1] *virium vsm examen*, MS. *virium* expunged. Cf. p. 104.

[2] See Epist. lxxviii. J. de Crakhale was Archdeacon of Bedford in 1253, and died in 1260.

salutare responsum. Ad cætera quæ mandastis dabitur opera, prout divinitus concedetur. Locutus est mihi comes Leycestriæ super saluberrimo triumphalis magnificentiæ proposito liberandis animabus, cordi vestro cœlitus immisso, qui supra quam a multis credi posset, illud extollit, laudat, et amplectitur, ut video, ardenti promptitudine grandium conceptuum ad id ipsum secundum consilia cœlestia paratus, se cum complicibus suis, si tamen inveniantur, constanter accingere. Verum de personæ vestræ corporali imbecillitate maxime sollicitus asserit quod non videt qualiter tanta difficultatum discrimina personaliter aggredi valeatis. Sed quid convenientius quam ut Dominus Deus spirituum omnis carnis, in debilitate carnali et spirituali robore, liget Behemoth ancillis suis qui infirma mundi eligit ut fortia quæque confundat; vetus ars hæc est omnipotentis sapientiæ, ut inde Satanæ subigatur pervicacia, unde amplius se erigit ipsius insolentia. Licet per varias causas obtenderit serenissima vestræ circumspectionis industria quominus inter mortales inveniatur qui vobiscum comitetur, audiamus ipsum, qui divinissimo illi prophetæ, tamen ut reor humanitus aliquid perpesso, et relictum se solum conquerenti, "Derelinquam, inquam, mihi " in Israel septem millia virorum, quorum genua non " sunt incurvata ante Baal;" quique eripiendis animabus contrivit portas æreas et vectes ferreos confregit. Quid ergo? Numquid relinquetur locus hæsitationi quin idem ipse, contritis obsistentiis et repugnantiis confractis, quantumcunque desperabilium importunitatum, et vias patefaciat, et per avia dirigat, et aspera complanet, multitudini credentium in ipsum, quorum est cor unum et anima una, quibusque hæc est victoria quæ vincit mundum, fides nostra. Per ipsum nihil est invincibile, ut ad coronam vitæ victoriosam, et inter mortis discrimina quanto laboriosius tanto felicius pertingatur. Subsistentem stylum attraxit materia salutaris.

The Earl is much pleased with the Bishop's design.

The L. de Munchensy.

Allocutus fui dominum Varynum de Munchensy[1] de nota propter quam citatus est, ut coram vobis compareat, et de conjuge sua secundum legitimas sacramenti matrimonialis exigentias, ut decet, tam honeste quam honorifice deinceps tractanda; qui pollicitus est hoc se Domino dante de cetero facturum. Accepi autem per testimonium plurimum merito credibile, cujusdam in spirituali necessitudine arctius constricti, qui propter speciale familiaritatis contubernium ipsius domini Warini et secretam et publicam melius novit conversationem, sub multiplici juramentorum assertione, licet judicem movere non debeat, hujusmodi excusatio, eundem dominum Warinum a crimine sibi objecto penitus esse liberum. Sic qualitercunque res se habeat, credo consultum erit, ut per provisivam paternitatis vestræ sollicitudinem erroribus excessuum in posterum caveatur; et de consilio prudentum tanti proceris parcatur verecundiæ, tam clementi processu servata justitia, ut censura non frangat quod flectit clementia.

Doceat vos de omnibus clara quæ nunquam marcessit sapientia omnium sæculorum perpeti moderamine, profugans errores et excessus emendans. Meminerit vestri in bonum qui solus est bonus, benedictus Dei Filius, qui clementi bonitate incarceratis, capitali damnatione periclitantibus, perpensiori gratia prospicere voluistis in tam gratiosam absolutæ liberationis misericordiam. Conservetur optanda vestræ beatitudinis incolumitas in Christo semper et beatissima Virgine. De libro ethicorum gratia vestri bene factum est ut mihi videtur.

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[1] The sixth baron died in 1255. It appears by the Fine Roll, 39 Hen. III., that his wife's name was Dionysia, who outlived him. A curious entry occurs in the Fine Roll, 19 Hen. III., giving this Dionysia, then widow of Walter de Langeton, leave to marry whomever she pleased. She finds as her surety for the fine, this Warin de Muntchensy.

XXVI.

Domino Lincolniæ Frater Ada.

J. le Gracius declines the bishop's invitation.

Cum venissem Oxoniam locutus fui cum magistro Johanne le Gracius, viro perspicacis ingenii et eloquii convenientis, eminentis litteraturæ et conversationis honestæ, secundum quod ostendunt tam rerum evidentiæ quam testimonia laudabilium. Qui licet vestræ dominationis dignitatem longe præferat cæteris ecclesiæ prælatis, ut eidem quanta subjectæ devotionis fide valet obsequatur, tamen non consentit ob causas plurimas, plurium judicio plurimum rationabiles, curæ animarum quam suscepit renunciare, nec scholastica exercitia intermittere, quousque in jure canonico vel civili officium eruditionis impendendæ assumpserit, et sibi divinitus concessam juris illius vel istius scientiam aliis docendo communicaverit. Dixit autem quod si vestro sederit beneplacito, dum moratur studens in universitate Oxoniæ, vobis erit intendens in negotiis vestris, et ecclesiæ vestræ per se et per suos complices, prout valuerit, vigilanti sollicitudine; accessurus postmodum efficacius ad familiare ministerium vestrum, cum opportune ipsum vocare volueritis, completo proposito suo in scholasticis exercitiis, in quibus erit pro vobis, Domino dante, jugiter prout fieri poterit bono modo. Locutus sum etiam cum magistro Reginaldo de Stokes, medico, viro maturo et honesto, in artibus et in medicina provecto et experto, quem et conversatio socialis, et circumspecta discretio, et sermo maturus, et timorata devotio, juxta fide dignorum assertionem, plurimum reddit acceptum. Iste est in quem ad servitium vestræ dominationis evocandum animus meus amplius consentit, nisi alium eidem præponendum vobis Dominus insinuaverit.

How he may return Aristotle's Ethics.

Hic jussionibus vestris paratus est obtemperare, secundum consilium vobis in Domino devotorum. Librum ethicorum Aristotelis quem scribi fecistis vestri gratia, ad opus religiosissimi viri fratris Hugonis de Berions, vobis inter mortales specialissime devoti, si miseritis ad locum fratrum minorum Londini, magister Petrus rector ecclesiæ de Wymbledon, medicus dominæ reginæ, vir excellentis litteraturæ et magnæ probitatis, de provincia oriundus, ipsum procurabit fideliter et secure transmitti, ex parte vestra, memorato fratri Hugoni, si vestro sederit beneplacito. Super hoc bonum erit maturare quod vestræ visum erit discretioni.

Conservetur desideranda vestræ beatitudinis incolumitas in Christo Jesu semper et beatissima Virgine.

Super iis omnibus vestrum, si placet, mihi rogo insinuetis beneplacitum, cum sic expedire censueritis. Si maturaveritis mittere librum Ethicorum Londinum, sicut prædictum est, per prædictum magistrum Petrum, qui utinam vobis esset cognitus et familiaris, maturius mittetur. Sic conveniret[1] ut æstimo fratri Hugoni de Beryonz.

Postquam recessi a vobis scripsi a Northamptona aliquot diebus ante purificationem Beatæ Virginis contra presbyterum illum pestilentem, qui frontosi furoris pervicacia, obsistente sibi Salvatore animarum, conatur pervadere regimen animarum in vicaria de Blokkesham. Scripsi, inquam, contra ipsum cum Deo, ut arbitor indubitanter, magistro Eustachio de Len,[2] officiali Cantuariæ, et pro re promovenda fratri Thomæ de Eboraco,[3] subjectissimo reverentiæ vestræ famulo, strenuo, discreto, et benevolo, et in omnibus quæ ad salutem spectant animarum audenti[4] vigore cœlitus inflammato, mittens eisdem nihilominus tenorem processus habiti coram vobis in facto dicti pres-

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[1] *quēit.*
[2] See Epist. XXXIV. CXVII.
[3] See Epist. LXX.
[4] Sic. *ardenti?*

byteri. Quorum frater Thomas mihi rescripsit litteram quam vobis præsentibus inclusam transmitto; maxime propter lamentabilem eventum, Terram Sanctam contingentem, in illa contentum. Et ut ampliori miseratione moveamini super monasterio de Beletun, quod est specialiori prærogativa vestræ sanctitatis novella plantatio, colono quod plantavit rigante, Domino autem, sine quo neque qui plantat, neque qui rigat, aliquid est, incrementum dante, cum lætiori spei expectatione abundantiores salutis fructus in Christo prolatura.[1] Plurimum est desiderabile ut hic moræ dispendium non ingerat, quamvis jugiter ingruam, tam varia occupationum turbamina, oblivionis quod absit incuria. Custodiat vos Dei virtus, Dei sapientia, Dei sanctificatio per beatam interventionem superdignissimæ Genitricis suæ.

Disputes in the University of Oxford. A.D. 1251. Feb. 4th.

Feria secunda post purificationem Beatæ Virginis venerunt dominus rex et domina regina Oxoniam. Ubi occasione duorum clericorum pro suis delictis incarceratorum, egit universitas scholarium apud dominum regem, ut per Cancellarium pro quocunque excessu vel facinore, clerici comprehensi et requisiti liberentur de carcere regio et reddantur Cancellario; quia[2] dominus rex concessit eis hoc fieri in delictis illis, in quibus Cancellarius vicem gerens episcopi potest exhibere justitiam, condignas pœnas infligendo. In atrocibus autem criminibus, in quibus requiritur aut depositio aut degradatio, nullatenus concessit ut reddantur incarcerati clerici nisi episcopo, vel ejus officiali, vel vicario ad hoc constituto; propter quod adhuc in confectione præsentium magna fuit contentionis seditio inter juniores et seniores universitatis, illis nequaquam acceptantibus, istis vero multum approbantibus, in hac parte, dictam formam regiæ concessionis. Liberavit dominus rex præfatos clericos duos

[1] *prolaturas*, MS. | [2] *Q'*, MS.

incarceratos ad petitionem scholarium absolute, et tamen cum jam cessassent magistri a lectionibus per multos dies, adhuc lectiones non resumpserunt.[1]

Feb. 7th Feria quinta post purificationem, licet promitteret eis dominus rex quod haberet colloquium cum prælatis et proceribus suis super dictam petitionem scholarium, et quod de eorum consilio, aut secundum formam petitam, aut per aliam competentem, eis provideret quoad fieri posset inoffensa justitia regni et ecclesiæ, quod super his futurum est in brevi postmodum scietur.

Perseverat domina regina, benedictio sit Altissimo, in salutari proposito suo, super præsentationem illorum, quos ad salutis ministerium evocavit, constanter, sapienter, et diligenter, ut res expostulat, satagens in hac parte conceptam Dei voluntatem adimplere, pro qua, si placet, quod et semper facitis, Salvatorem vigilantius interpelletis. Conservet vos in difficillimo salutis ministerio his diebus damnatissimis sapientia Altissimi, attingens a fine usque ad finem fortiter, et disponens omnia suaviter. Singulos articulos eorum quæ præscripta sunt, licet mihi non satis vacaret, vobis ex singulis singulorum causis insinuavi.

XXVII.

Domino Lincolniæ Frater Ada.

On the same subject. Vehemens inundatio anxiorum negotiorum, cujus primitus in littera meministis, pietati fidelium consternationis horrorem incuteret, si non insuperabilem fidei sublevatæ fiduciam afferret, quod apostolicæ strenuitatis pavida sollicitudo salubriter excitat, quasi sopiti Salvatoris, retentam sententiam, per quam omnipotenti summæ majestatis imperio reprimuntur venti dæmonialium nequitiarum, et mare malignitatis humanæ per-

[1] Quoted by Ant. Wood, in his Hist. Univ., in an. 1251. See his note.

domatur, ut fiat ordinis reformati beata tranquillitas. Numquid aliquando et non perenniter: "Ecce," inquit, "vobiscum sum usque ad consummationem sæculi?" Sit clementissimo Dei Filio supersæculariter altissima benedictio.

Concessit divinitas propitia per sedulam sanctitatis vestræ pietatem sedari commotionum turbines in universitate Oxoniæ, ad honorem Dei et utilitatem studentium. Plurimum credo fore salutiferam visitationem quam in domo Godestowe fieri fecistis. Paternitatis vestræ sollicitudinem largitio divina remuneret.[1] Vos melius nostis qualia frequentius reportantur de inquisitionibus factis per capitula ruralia super præsentationibus q. . .[2] cumque. Videtur autem mihi bene processum esse in facto sacerdotis præsentati ad vicariam de Blokkesham, qui ut ex probabili assertione accepi in Hybernia sacerdos ordinatus est, non plus circiter decem annis postmodum elapsis. Et ideo ipsum ad vestram requisitionem factam in jure super sua ordinatione constat mentitum esse, utpote plane dicentem se ordinatum fuisse in sacerdotem a domino Sarum tempore antecessoris vestri. Consulo vero ut nisi renunciare velit juri quod habere videtur, omnimodis prorogetur negotium ejus usque post instans natale Domini, aut in omne tempus per exceptiones quæ abundare cognoscuntur. Spero enim quod Dominus dabit opportunitates congruas repellendi pestilentem, quominus irrumpat sanctuarium Dei. Insinuatum est mihi quod fornicationis prolem suscitaverit in villa quæ dicitur Bereford prope Blokkesham, cum ibidem divina ministraret, infamem obscenæ conversationis vitam agens ante pauca tempora.

Id quod auditum est de vicario ecclesiæ Sancti Egidii multos misit in admirationem. Item scripsi non sine damnis imminentibus ancipitem pendere expectationem in administratione plena rerum vestra-

[1] See p. 99, *n.*

[2] Here a flaw occurs in the MS.

rum senescallo vestro committenda, quia sicut expressi in littera, nondum rationibus auditis ballivorum vestrorum, idem senescallus vester res vestras in singulis maneriis, sub certis mensura, numero et pretio, quod satis importunum esse judico, recepit; et idcirco aliqui quasi nacti opportunitatem in locis pluribus dissipationi inserviebant, et ut timetur, inserviunt. In rotulis quos penes vos habetis de temporalibus vestris provide factum esse gaudeo, desiderans omnino, ut unus per sollicitudinem fidelium et prudentium conficiatur super omnibus servitiis, consuetudinibus, homagiis, juribus, terris, redditibus et quibuscunque proventibus, temporalia vestra respicientibus, sicut nonnunquam super hoc vobiscum habitus est sermo. Utinam dominus Joh. de Crakhale et R. de Hesthale[1] quod inceperunt de ratiociniis perfecissent sine moræ dispendio.

Ab eo quod visum est de honoratione virginis desponsandæ discretis quos consuluistis ego non recedo. Mihi consultum foret sicut video ad quietem corporalem et mentalem vacationem ut in instanti natalicio Domini in partibus Oxoniæ remanerem. Quod si fieri dominationi vestræ non displiceret, optarem illud mihi insinuari; sin autem, indigeo mitti evectiones ut feria quinta proxima ante diem Nativitatis versus vos iter arripere valeam. Bonum est quod litteram meam per manum magistri Willielmi clerici domini Cantuariensis recepistis.[2] Nollem enim ut aliqua ipsius contenta ad aliorum prævenirent notitiam.

Absit ut in æternum fratres vobis non sint devotissime subjecti, qui solatium fratris W. de Pokelingtun[3] vobis non denegarunt, sed distulerunt personalem ejus accessum ad vos, propter suæ religionis incre-

[1] Or Robert de Easthale. One of this name held a prebend in St. Paul's, London, in 1262, and was also Archdeacon of Worcester. See Epist. CIX. CXVII. CXX.

[2] See p. 108.

[3] *Pokeligtun*, MS.

mentum, qui nuper Oxoniæ primo professionis suæ vocem, ut moris est, solempniter emisit. Non sine magno periculo, si secus fieri posset, domui de Beletun non est provisum. Consultissimum foret ut is sub quo dissipata dicitur esse ibidem religio, inde celeriter amoveretur. Utinam magister Thomas de Verdun, quæ Dei sunt in iis, quæ memoratam domum contingunt, et cæteris omnibus ecclesiasticæ necessitati cedentibus, consilium et auxilium diligenter impendat; ad quod forte expediret ut ipse per vos bono modo inducetur.

Mitto vobis cartulam abscissam de littera mihi nuper transmissa a quodam mihi familiari, et vobis devotissimo, Londini commoranti, de verbis habitis in consistorio coram officiali domini Cantuariæ sedente pro tribunali, ut videat vestræ sanctitatis provida disertitudo quid ob hujuscemodi occasionem agi debeat. Valeat desideranda vestræ beatitudinis incolumitas in Christo, etc.

Detinui cursorem ex causa per unum diem.

XXVIII.

Domino Lincolniæ Frater Ada.

Expresses his anxiety to go into retreat.

Mitissimi cordis propensiori gratiæ, quod exilitatis meæ qualiscunque devotio non sufficit, satisfaciat, oro, inæstimabilis clementiæ sempiterna retributio. Contristavit me sermo sapientialis, quem cartæ mihi transmissæ censuistis inserendum, cum eo quod subjunxit non tam conceptus veritatis quam humilitatis affectus; præmisistis enim, "Si verum est, quod nemo "eligeret vivere sine amicis," adjicientes, "cum ego ut "scis sine amici præsentia sim, aut homo non sum, sed "brutum aliquod solivagum, quod solitudo delectat, aut "tædet animam meam vitæ meæ." Certe verum est

quod nemo eligeret vivere sine amicis. Nempe quicumque secluditur ab amicitiæ contubernio, quæ est mutua benevolentia in contrapassis, se ipsos videlicet a se invicem vera jucunditate suscipientibus, sui ipsius secundum optimum sui detrimento inexplicabili cognoscitur cruciari, et plus agere animum quam anima vivere convincitur, quia de amici vitali præsentia non lætatur.

Sed numquid putabimus hominem, idcirco sic dictum quia secundum intellectualem subsistentiam creatum, secundum decoram imaginem formatum, secundum sanctam similitudinem renovatum,[1] amicorum carere solatio, quem conciliat cum viventis Dei Filio individuum vitæ consortium? qui secundum scripturam permanens in se omnia innovat, et per nationes in animas sanctas se transfert,[2] amicos Dei et prophetas constituit. Interpellat quoque Patrem: "Pater sancte," inquiens, "serva eos in nomine tuo quos dedisti mihi, "ut sint unum sicut et nos." Exauditus quoque pro sua reverentia subjunxit, dicens: "Et ego clari-"tatem quam tu dedisti mihi dedi eis, ut sint unum "sicut et nos uni sumus: Pater, quos dedisti mihi "volo ut ubi sum ego et illi sint mecum; ut videant "claritatem meam, quam dedisti mihi, quia dilexisti "me ante constitutionem mundi." Respiciunt hæc proprie ad electas animas; ad cœlestes animos congrue refertur illud: "Ubicunque fuerit corpus ibi congre-"gabuntur et aquilæ." Et alibi: "Millia millium "ministrabant ei et decies millies centena millia "assistebant ei."

Num igitur quæso dici poterit veri nominis homo, quem et perenne desiderium et studium cœleste, non tam electis animabus, quam cœlestibus animis, in Dei Filio et consociat et adunat, amicorum superfelici

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[1] *revocatum*, MS. | [2] Sic.

destitutus præsentia, ut juxta superiorem sententiæ vestræ seriem, aut solivagium bruti fateamur, aut queramur animæ tædium? Cæterum cedat interim obsecro dilectio rationi, et concedat provisiva dispensationis vestræ dignatio, ut proficiscentibus vobis in salutis operationem ad partes septentrionis, exiguitatis meæ, prout fuerit propitia divinitas, ad profectum interioris hominis homo vacet exterior, et a placida dominationis vestræ pietate, hoc pro præcipuo muneris beneficio eximii suscipiam. Aspirante quippe Spiritu Sancto præsentiam spiritualem corporalis absentia nunquam valebit excludere. Cogito me in locum aliquem opportunæ tranquillitatis transferre, quousque firmi[1] moderaminis sospes prosperitas vos reduxerit ibidem mansurum. Non pigeat precor super his quod vestro sederit beneplacito ut noveritis et volueritis insinuare.

Quam periculosum erit ni fallor si non ad honorem Divini nominis, et humanæ salutis incrementum, articulos illos personam vestram, ecclesiam vestram, domum vestram, populum vestrum contingentes, super quibus nuper habitum est colloquium, vestræ disertitudinis validæ virtutis auctoritate ad salutaris exitus consummationem, sine cujuslibet moræ dispendio, perducere vigilantissime satagatis. Præstet oro vobis altissimi[2] Dei patrocinium, præsidium Angelorum, Sanctorum adjutorium, suffragium sacramentorum, contra sævientia formidandæ malignitatis molimina, ad illum finem universa sanctitatis opera referre, ubi est Deus omnia in omnibus æternitate certa et pace perfecta.

Quid sibi volunt pastorum cunei, cum conspiratione populorum clerum, ut audimus, in regno Franciæ effrenata rabie pervadentes, non sine stupore cogitari potest sicut reor. De quibus expresse non scribo, conjiciens quod ad auditum vestrum relatio tam horrenda pervenerit. The Pastoreaux.

[1] *fr^{o}ni*, MS.

[2] *altissimus*, MS.

XXIX.

Domino Lincolniæ Frater Ada.

Requests that the Niece of Reg. of Bath may be admitted into the Nunnery of Godstow.

Ad devotam magnorum multorum instantiam, Oxoniæ studentium, sub ea qua possumus humilitatis affectione, sanctitatis vestræ piæ paternitati obnixius supplico, quatenus Margaretæ virgini, nepti magistri Reginaldi de Bathonia,[1] sub regulari institutione in domo de Godestowe Deo famulari cupienti, quam a diebus multis ad hoc ipsum religiosius educatam, nonnullorum laudabile testimonium reddit commendabilem, ob contemplationem Salvatoris in æmulando suæ salutis negotio, favorem benevolum de consueta benignæ miserationis subventione, velitis exhibere opportunius; ut in memorato monasterio in societatem sanctitatis suscipi valeat, et ibidem pio jungi collegio; cum ut intellexi domina Abbatissa et ejusdem loci conventus, quantum in se est, ad ipsius susceptionem promtam gerant in Domino voluntatem.

Valeat vestræ beatitudinis incolumitas in Christo Jesu semper et beatissima Virgine.

Mitto vobis cartulas nuper mihi a Janua et Londino transmissas, si forte in illis aliquid reperiatur unde certificari velitis.

XXX.

Domino Lincolniæ Frater Ada.[2]

Account of the charges brought against the Earl of Montfort, for his ad-

Quod volui jamdudum sed nunc demum valeo longanimi vestræ sanctitatis expectationi, processum habitum his diebus in curia domini regis, super negotiis Vasconiæ, inclytum comitem Leycestriæ contingentibus, tenore præsentium summatim innotesco.

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[1] See Epist. CXIV.

[2] Translated by Mrs. Green. "Princesses." I. 447.

Siquidem circa festum ascensionis Domini accesserunt ad præsentiam domini regis, in multitudine numerosa, Vascones tam clerici quam laici, coram domino rege, prælatis et baronibus, maliciosis mendaciorum compositionibus dictum comitem effrænatius impetentes, super vexationibus, spoliationibus, fraudationibus, oppressionibus, et fere usque ad festum Beati Barnabæ hoc modo nequitiarum suarum molimina, die ac nocte, occulte ac publice, impudentiori rabie continuantes. Quibus favor et audientia solempniter et private, non sine suggestionibus iniquitatis, jugiter sunt concessi, stupentibus universis præcipue justitiam et æquitatem æmulantibus. Insuper et idem comes convicia et contumelias a domino rege coram multis et magnis, immoderatiori vociferatione, frequenter interim est perpessus, per omnia moderantiam mansuetudinis cum magnanimitatis maturitate, et ad suum dominum et ad adversarios suos, observans. Nescio si a longissimis retro temporibus cum aliquo procerum vel privatorum tam manifesta sit actum pervicacia ; paucissimis præter dominum Wygoniensem,[1] dominum P. de Sabaudia,[2] et dominum P. de Monteforti,[3] inter tanta fastidia et discrimina præsidium fidele ferentibus ; cum tamen pontifices tunc præsentes, et dominus comes Cornubiæ,[4] et cæteri fratres domini regis, et majores de consilio, barones quoque regni, comitis Leycestriæ magnificam virtutem, fidem intemerabilem, triumphalem strenuitatem, justam intentionem eminenti extollerent præconio, auxilium quoque et consilium, ad conservandum eundem comitem sine periculo, jactura et dedecore, et meipso qualicunque nonnullos de majoribus eorum supradictis alloquente, spondere non omitterent.

ministration in Gascony.

May 9th.

June 11th.

[1] See p. 82, *n.*

[2] Peter of Savoy, founder of the Hospital of that name ; uncle to the Queen of England and brother of Archbishop Boniface. See Epist. CXLVI.

[3] An adherent of Simon de Montfort the Earl of Leicester. His daughter afterwards married the Earl's son and heir, William. See a long account of him in Dugdale's Baronage, I. 408.

[4] Richard E. of Cornwall, afterwards Emperor.

Trial of the Earl of Leicester.

Verum in tam frequenti vocali benevolentia semper experiebatur perraram realem amicitiam. Quid protendat[1] magistratuum vestrorum[1] execranda sæculis omnibus ignavia, vestra scio melius æstimat provida consideratio. Quid, inquam, nisi subitationis insperatæ formidandum excidium? Cum autem post diuturnas impiorum concrepationes, vix extortum esset laboriosis instantiis ut comes Leycestriæ et viri plures potestate[2] validi et fidelitate firmi, eloquio rationabiles et perseverantia indefessi, opulentia præditi, in negotiis consulti, in difficultatibus animosi, sicut hac vice series causarum potissime declaravit, qui ex adverso sicut et præfati eorum adversarii, ad mandatum domini regis, sub salvo conductu de Vasconia venerant, sicut ratio cogebat, audirentur; memoratus comes Leycestriæ luculentæ rationis clara prosecutione, ab initio sui ingressus in Vasconiam usque ad præsentem diem, processus sui ordinem, tam in pacifico moderamine, quam in labore bellico, pro ecclesiæ dignitate et majestate regia, necnon tam cleri quam populi securitate pariter et salute, undique veraci testimonio subnixus, coram domino rege et suis magnatibus demonstravit, et singula reputatione digna ab æmulis denuntiata singulis veritatis probatæ responsis confutavit. Insuper etiam viri prædicti, tam milites quam cives, qui domino regi et comiti Leycestriæ, tam bello quam pace, vigenter et strenue servierant, muniti litteris patentibus communitatis Burdegalensis, in qua quasi totum robur Vasconiæ ad distringendum hostiles, et fideles protegendum, consistere dignoscitur, ex scriptis authenticis per sermones disertos manifeste monstrarunt, quam potenti strenuitate, quam prudenti circumspectione, quam justo moderamine, quam perseveranti longanimitate, dominus comes terram Vasconiæ ad domini regis et hæredum suorum profectum et honorem, ad sublevationem de-

[1] Sic, MS.

[2] *p*^{a}*o*, MS.

votorum, ad castigationem rebellium, ad universorum salutarem reformationem, non sine nimiis personarum periculis, et profusis pecuniarum sumptibus, et maximarum difficultatum aggressionibus, acerrimarum molestiarum sustinentiis, usque in præsens gubernaverit. Efficacioribus etiam documentorum evidentium persuasionibus cunctis ostendentes, contra comitem Symonem non ob aliud concitatam esse prædictorum conspirationem, nisi quod sacrilegia, homicidia, concussiones, captivationes, angarias, rapinas, fraudes, sordes, quas efferatissima malignitate, nec Deum timentes, nec hominem reverentes, sine rege sine lege agentes, fœdera violantes, affectionem non curantes, jugiter exercebant, idem comes studiis quibus valuit coercere curabat; nunc terroribus pulsando, nunc blandimentis demulcendo, nunc legibus dirigendo, et ad formam honeste vivendi, ad censuram recte judicandi, ad ritum pie colendi, universos incessanter revocare satagebat. Trial of the Earl of Leicester.

Obtulerunt nihilominus, licet tam scripta quam lingua assertionum suarum firmam fidem fecerint, qui steterunt in parte comitis, quod vel corporali duello quotcunque personarum, vel quibuscunque modis aliis quos curia decerneret, indubitata certitudine fixæ firmitudinis, astruerent universos suarum propositionum articulos. Ad hoc petentes constantiori instantia, ut tam eis quam adversariis, per regiam providentiam necessitas imponeretur, sub quarumcunque cautionum securitate, in quibuscunque causis quis quem impeteret vel defenderet, ad parendum juri, et pro se judicata suscipere, et contra se judicata sustinere, sive coram domino rege in regno Angliæ, sive coram judicibus ab eo destinatis in terram Vasconiæ; et propter hoc ipsum conductui suo renunciaturi si hostes sui in hoc idem consentirent. Sane dictus comes cum dicta parte sua dum dicto modo ista transigerentur ab initio usque in finem, quoniam[1] sic æstimabatur in pavescendis

[1] *qm̄*, MS.

Trial of the Earl of Leicester.

tam grandium causarum discriminibus, circumspectius posse provideri, et contra rancores odiorum, et contra repugnantias hostilitatum, et contra dissidentias jurgiorum, indesinenter supplici flagitabat industria, ut per provisivum regiæ celsitudinis imperium, forma pacis inter ipsum cum suis consentaneis, et adversarios cum suis complicibus, jam ante annum inita, necnon tam baronum quam pontificum instrumentis publicis, ac tam magistratuum quam optimatum juramentis solempnibus firmissime vallata, inviolabili fœdere deinceps ab universis servaretur, ipsius certe violatoribus animadversione debita plectendis.

Quibus omnibus rationabili diffusione distinctius emensis, et licet cum multorum nostræ nationis displicentia comiter intellectis, pars contraria comiti, imo magis domino regi, nihil horum facere valuit vel voluit, quia [1] onus probandi denuntiationes suas subire, et super quibuscunque impetitionibus aut defensionibus, coram quocunque vel in regno isto vel in terra sua, juri parere et etiam desiderabilem pacis initæ reformationem custodire, cum impudentiori diffugio feralis insaniæ, penitus recusarunt. Ad hoc tantum agentes, ut in tanta rerum tam magnarum gravitate, mendacissimis suarum dilationum confictionibus, indubitata fides adhiberetur, et in quibuscunque articulis causam præsentem contingentibus, judiciarium examen declinaretur, et comes Symon a custodia Vasconiæ, contra domini regis olim consultam dispositionem, de plano amoveretur.

Igitur a domino rege et magnatibus hinc inde plenius auditis et perpensis evidenter causarum meritis, dominus rex publice super altercationum nunc dictarum controversiis pronuncians, ipsa veritatis manifestatione fateri compulsus est, pro parte comitis et suorum, non esse locum inficiationi, quin ipsorum tam rationabilia proposita adversariorum commenta fallacia super men-

[1] *qz*, MS.

daciorum fraudulentiis convicissent; asserens illis con- Trial of the Earl of Leicester.
dignam, istis vero nullam adhibendam esse credulitatem; hoc ipsum comite Richardo et cæteris, tam prælatis ecclesiæ quam proceribus regni, quam et consiliariis principis, unanimi protestatione acclamantibus. Quamvis autem post hæc nihil restare dignosceretur, nisi veritas defensa præmiaretur et puniretur convicta falsitas, tamen post noctis unius intervallum, reditur ruptis loris æquitatis et justitiæ contra comitem Leycestriæ, ad minarum sævitias, ad protervias exprobrationum, ad objurgationum acrimonias, ad indecentias despectionum, tumultuante regis iracundia, et sibilante perniciosorum fraudulentia. Confunditur fasque nefasque, et dehinc continue per totos dies aliquot et noctes in prolixum tenditur intolerabilis agoniæ vexatio.

Comes vero sicut fieri valuit, inter tam horrenda commotionum turbamina, ad hoc modis qui congruere credebantur apud dominum regem diligentius agebat, ut de ipsius beneplacito et provisione, pacificatis prius partium discidiis, et illarum utraque[1] comiti conciliata per regiam auctoritatem, proficisceretur in terram Vasconiæ, acturus ejusdem custodiam in justitia et judicio, misericordia et miserationibus, et cum omnibus quod in se foret pacem habiturus, ad salvandam eidem domino regi et hæredibus suis, juxta quod sibi desuper annueretur, in posterum, stabili securitate pacatam, dominationem terræ Vasconiæ. Quod si dissentionum excluderet placationem pertinacium improbitas, obtulit se nihilominus dictus comes, ut de domini regis provisiva dispensatione, cum expeditione militum et armorum apparatu, ad tantum negotium necessariis, reverteretur in Vasconiam, sui ipsius et amicorum suorum personas, sudores, vigilantias et facultates, pro ipsius domini regis et hæredum suorum indemnitate pariter et profectu, ad humiliationem rebellium et sub-

[1] Sic, MS.

Trial of the Earl of Leicester.

ditorum exaltationem, tam libenter quam constanter expositurus. Si autem neutrum horum dominus rex eligere consentiret, supplicavit dictus comes, dum tamen prælati, proceres, et consiliarii concordarent, ut custodiæ terræ Vasconiæ modis omnibus renuntiaret, per regiæ potestatis clementem prospectionem, [si] in tribus conditionum necessariarum[1] articulis, sibi secura consultæ deliberationis diffinitione caveretur: videlicet, ne importabilia damna sumtuum incurreret, et magis ne dedecoris probrosam ignominiam incideret, et summe ne illi qui se et sua intemeratæ fidei strenuitate prævalida, pro domino rege et suis hæredibus, inter hostilitatum discrimina et moderamina gubernationum ipsi comiti non cessarunt adhærere, periculis personarum aut rerum detrimentis aliquatenus exponerentur.

Verumtamen cum nihil horum pervenire potuisset ad effectum, tandem dominus rex, pro suæ voluntatis arbitrio, cæteris omnibus pusillanimi silentio torpentibus, ordinationes quasdam proprio motu conceptas, redigi fecit in scripta sigillo suo signata; videlicet de treuga firmitus tenenda inter partes dissidentes, et inter comitem et adversarios suos, usque ad purificationem Beatæ Virginis proxime futuram, et de sua profectione vel primogeniti sui in Vasconiam ad idem tempus, ut tunc omnes controversiæ, sive litium, sive bellorum, per seipsum vel per suum primogenitum, in eadem terra sopiantur; et de præmittendo bajulum in Vasconiam, qui vice regis interim certa quædam negotia emersa et emersura ibidem expediat, et de castris quibusdam, et de captivis tum[2] existentibus in manu comitis restituendis et replegiandis, et de aliis pluribus ineptiis, nisi divinitas subveniat, plurimum nocituris; per omnia manifestissime sui exhæredationem et regni infirmationem, et comitis confusionem, et populi perturbationem, ex sententia sine intermissione procurans.

Feb. 2nd.

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[1] *necessariorum*, MS. | [2] *item*, MS.

His autem omnibus sic excursis, recessit comes Leycestriæ a domino rege sub obscura dimissus licentia ; qui post recessum suum litteris patentibus significavit domino regi, se paratum esse parere ipsius beneplacito pro viribus quatenus domini regis dumtaxat consulitur profectui pariter et honori. Deinde divini nominis timore solidatus, et animatus amore, omnem spem suam in ipsum projiciens, qui non deserit sperantes in se, ex his quoque quæ passus est ad obedientiam disciplinatus, gaudens et confidens in protectione Altissimi, feria quinta proxima post festum Beati Barnabæ, mari transito, sospes et hilaris cum H.[1] primogenito suo, acceptissimo vestræ sanctitatis alumno, et cum amabili comitissæ[2] suæ frequentia, Boloniæ circiter horam sextam applicuit ; postmodum sine moræ dispendio, cum accesserit opportunitas, in Vasconiam profecturus, et sicut fuerit voluntas in cœlo dispensaturus rerum moderamina. Vasconiæ siquidem partes memoratæ superius, postea a domino rege recesserunt, odiorum discordias et fomites prœliorum in cordibus non mediocriter offensis secum reportantes, ut putatur, contra se invicem et contra suum dominatorem solito amplius provocatæ,[3] de proceribus regni et consiliariis regis exilia satis et sinistra sentientes et manifeste divulgantes, super profectione comitis in Vasconiam, parte ipsius potissime lætificata, parte vero adversa summe consternata. Anceps expectatur eventus a motu regio, præsertim cum ignoratur si quid contra eundem comitem ipse rex ob quamcunque causam, Domino permittente sit attemptaturus, an non, Domino prohibente.

Trial of the Earl of Leicester.

June 16th.

Conservetur optanda vestræ beatitudinis incolumitas in Christo Jesu semper et beatissima Virgine. Scio opus non esse recommendaticia pro inclyto comite, pietati vestræ inter mortales devotissimo, nec non de sanctitatis vestræ meritis, et orationis vestræ suffragiis

[1] Henry. See p. 163, *n.*
[2] *comitivæ*, MS., and possibly correctly.
[3] *provocatæ*, MS.

Trial of the Earl of Leicester.

spiritualem pro universis in Dei Filio fiduciam reportante. Præsentat se domina comitissa Leycestriæ illustris dignissimæ dominationi vestræ, per præsentem scripturam, cum supplicissimis gratiarum actionibus, et humillimis pietatum obsecrationibus, paternitatis vestræ pedes complexa, dominum suum seque, cum liberis suis, et domo sua, et cunctis contingentibus ipsam, inter tanta discriminum formidamina, vobis in benedicto Dei Filio per sanctam Dei Genitricem recommendans.

Datum Suttunæ in Kantia, sabbatho proximo post festum Beati Barnabæ. Detinuit comes, et ego post recessum comitis, cursorem vestrum, quia non tam de die in diem, quam de hora in horam, sub velocissimæ varietatis eventu dubio, hactenus continue pendebat omnis signandæ certitudinis effectus.

XXXI.

Domino Lincolniæ Frater Ada.

Interposes for the Nunnery of Belton.

Licet veritus fuerim, inter tam varias vestræ sanctitatis occupationes, quamvis piarum aurium clementiæ suaviori tantas precum inculcare frequentias;[1] tamen in desiderabili causæ salutaris executione periculosissima tractioris moræ dispendia nullatenus sustinere potui, quòminus supplicem præsentis instantiæ petitoriam dominationis vestræ benignæ paternitati conscriberem. Igitur auctoritatis vestræ benevolæ disertitudini humiliter supplico, rogans attentius quatenus vestri præsulatus opera salutaria perseveratim prosequentes diligentia, ædificium cœleste per provisivam vestræ circumspectionis sollicitudinem, et erectum pridem, et nuper reparatum; ubi quod constructum magnifice laudavimus, doluimus repente collapsum, venerandum loquor collegium in mo-

[1] Sic.

nasterio de Beletun virginum Dei Filio famulantium, tam patrocinio potestatis defendere, quam doctrina veritatis emendare, quam etiam disciplina sanctitatis adornare, ob illius considerationem, qui gratiæ suæ dona non deserens, nunquam desistit quousque compleverit, indeficienti curetis superintentione, potissime diebus istis, juxta quod præsentium necessitatum urgentiores articuli pietati vestræ, si placet, plenius insinuandi cogentius requirere perhibentur.

Conservetur divinitus beatitudinis vestræ sospes incolumitas in Christo Jesu semper et beatissima Virgine.

XXXII.

Domino Lincolniæ Frater Ada.

Had proposed visiting Rome with Boniface Abp. of Canterbury.

Quod non valet languens anima lingua proficere, littera supplet saltem ut valet, videlicet vestram alloqui singulariter desiderabilem sanctimoniam. Siquidem cum reverendissimus pater dominus Cantuariensis, propter causam motam inter ipsum et ecclesiam Londinensem,[1] sedem apostolicam aditurus Angliam exisset, ego plurimis cogentiis, quibus contraire nequivi, quominus cum ipso proficiscerer sum detentus, avido semper pectore præstolans status vestri, causæ vestræ, felices eventus, divinitate propitia, mihi signari. Rogo igitur, nullo piarum precum genere prætermisso, ut supra memoratum dominum, cum ea quæ decet reverentia suscipientes, et efficaciam auxilii, et consilii disertitudinem, et directionem propositi, et negotii promotionem, quoad secundum Deum faciendum censueritis, eidem exhibere non ducatis indignum. Si inveni gratiam in oculis sanctæ benignitatis vestræ præsentem exaudite petitionem pro prædicto domino, qui secundum quod oculata fide conspexi, et vigente vigilantia, et dilectione circumspecta, et benigna æmulatione, et longanimi perse-

[1] See Epist. LIII.

verantia, tam in Cantuariensi quam in Roffensi diocesi, visitationis officium domino propitio consummavit.

Conservetur oro vestræ sanctitatis incolumitas in Christo Jesu semper et beatissima Virgine ecclesiæ sanctæ suæ per tempora longiora.

XXXIII.

Domino Lincolniæ Frater Ada.

Rob. de Marisco cannot wait on the Bishop, as he has to take his Degree at Oxford. Hopes Grostete will attend.

Sit benignæ dignationi vestræ, quæ mihi parcere consensit, sempiterna retributio. Grave erit multum magistro Roberto de Marisco, sicut vos melius nostis, venire Lincolniam, in instanti solemnitate natalis Domini, sed tamen, sicut dignum est, vestro parebit beneplacito ; quem vellem plurimum per manuum vestrarum impositionem ad sanctum sacerdotium promoveri, priusquam illud fieret quod facere disposuistis. Cuicumque commiseritis illud, quod memorato magistro Roberto committere proposuistis, omnino consultum erit, ne quantumcumque laudabiles eidem collegas et compares assignetis, sed tamen subditos et coadjutores. Verendum semper est, ubi unicus authentica non præsidet potestate, in rebus administrandis ordinis tranquillitatem fore turbandam. Supervacuum est ad sapientem considerationem sollertis experientiæ in hac parte conari suasoriis.

Forte tempus inceptionis præfati magistri ultra diem quam designastis, si fieri commode possit, prorogari conveniret. Fiet tamen, Domino dante, ut volueritis. Si ratio non obsisteret et exhiberi valeret dominationis vestræ desiderata præsentia, vellem ulterius differri dictam inceptionem aliquot diebus. Causa subest puto nonnulla.

Desiderat, secundum quod datum est mihi intelligere,[1] venerabilis pater dominus J. de sancto Egidio,[2]

[1] *intelligi*, MS.

[2] J. de S. Egidio, Archdeacon of Oxford. Rob. de Marisco succeeded him. See Epist. LXIV.

de cujus exitu de die in diem metuitur, cum et viribus corporis et sensuum vivacitate prorsus sit destitutus, quod per paternitatis vestræ providentiam, assignata sibi certa sustentatione de præbenda Lectun,[1] quoad in carne superstes fuerit, præfatæ præbendæ sine moræ dispendio renunciare. Cujus, ut audio, possessiones dissipantur et perduntur animæ, cum curam administret presbyter quidam, junior ætate et penitus sicut reor moribus, nuper in judicio vestro sub fornicatione in eadem parochia perpetrata convictus et punitus; qui etiam facinorosum alium presbyterum, in examine vestro pro enormium fornicationum vitio, et[2] ut fertur sententialiter condemnatum,[2] in adjutorium penitus subvertendæ salutis evocavit. Plurimum admirandum est si clamor tam horribilium abominationum ad audientiam pietatis vestræ adhuc non pervenerit. Scio, et indubitanter scio, quam intolerabile sit sanctæ æmulationi vestræ tales pestes ecclesiarum custodias administrare, ne dicam profanare, vel per momentum. Miseremini ergo sanctuario Dei, miseremini filio spirituali, miseremini propriæ plebi, et pericula causarum tam gravium prospiciat auctoritatis vestræ indefessa vigilantia, ut etiam greges Domini, si fieri potest, ipso patrocinante, a rictibus eripiantur canum impudentissimorum, nescientium satietatem. Mihi insinuatum est quod memoratus dominus J. sub custodia, cura et consolatione domini Archidiaconi Bedefordiæ, dies qui sibi supersunt agere, per vestræ discretionis ordinationem, si hoc divinitus concedatur, exoptat.

Suppliciter obsecro ut quæ viva voce per devotissimum filium vestrum, et secretarium meum amicissimum, Magistrum Willielmum de Pokelington vestræ significavero reverentiæ, velitis, si juste vobis displicere non debeant, acceptare cum effectu. Causæ dilecti mei in Christo domini Willielmi de Middiltun, viri honesti et

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[1] *Lectu*[2], MS.

[2] *est . . . . condemnatus*, MS.

discreti, quondam capellani Archidiaconi Oxoniensis, cum ipsa, si placet, vobis insinuabitur, veritate prævia[1] et inoffensa justitia rogo favorabiliter intendere dignemini.

Conservet Dominus vestræ beatitudinis incolumitatem in Christo semper et beatissima Virgine.

XXXIV.

Domino Lincolniæ Frater Ada.

Requests that the messenger to be sent into Gascony to the Earl of Montfort, may call for his letters.

Oct. 28th.

Pro eo quod tam diligenter de mittendo in Vasconiam me certificare voluistis, dignationi vestræ cum supplicibus assurgo gratiarum actionibus. Verum quoniam litteras domino comiti Leycestriæ et dominæ comitissæ transmittendas sic expedire nequeo, ut habeantur Bugedeni feria quinta, die videlicet Sanctorum Symonis et Judæ, sicut mandastis, humiliter rogo, veniam deprecans impotentiæ, ut nuncium a vobis in Vasconiam profecturum per me facere transitum jubeatis, qui ad memoratos comitem et comitissam litteras deferat, eisdem a me, Domino dante, destinandas. Ex eis quæ eruperunt de corde illius, per quem negotium quod nostis expediendum, si fieri potuisset, censuistis, in audientia dominæ reginæ me coram posito, conjici possunt motus, vix mitigabiles, ex variis occasionibus concepti erga germanum suum ; fides tamen credo quod non violetur nisi, quod absit, ad intolerabiles dissensionum fomites, exasperatæ mentes, causis excrescentibus, inflammentur.

Nondum plene contuli cum Magistro Roberto de Marisco de personis aptis ad curam præbendalem, de quibus sermonem deliberatorium nobis imposuistis. Verumtamen sicut nunc video huc occurrunt Magister Salomon de Dovoria, ad sacerdotium per vos promotus, qui fertur laudabiliter egisse in ecclesia, quam de manu vestra regendam suscepit prope Northamp-

[1] *pᵒma*, MS.

tonam; magister Petrus de Aldam diaconus, propositum ut reor habens personaliter vigilandi super gregem quem curandum suscepit; magister Ricardus Cornubiæ subdiaconus, vestræ paternitati non incognitus, idiomatis Anglici carens promptitudine; omnino viri conversationis honestæ, integræque opinionis, litteris quoque humanis et divinis eruditi. Desiderabile erit si specialiter filii vestri Magistri Roberti de Marisco inceptioni, post purificationem Beatæ Virginis, officium eruditionis impendendæ in divinis eloquiis divinitate propitia suscepturi, personabiliter præsidentes adesse volueritis. Rogo significetis quid super hoc fieri censueritis. Morabuntur secundum quod ordinatum est puto cum domino Cantuariensi frater Gregorius pro prædicationis officio, magister Eustachius de Len pro officio cancellariæ.[1] Erit igitur operæ pretium ut secundum quod dabitur opportunitas utrisque salutiferas exhortationes, tam per scripturam, quam eloquium diligenter exhibere studeatis, prout æmulationis fervidæ circumspecta discretio vobis suggesserit.

Valeat vestræ beatitudinis incolumitas in Christo semper et beatissima Virgine. Magister Johannes de Schersted rector ecclesiæ de Pokelingtun personaliter superintendens ovili dominico sibi commisso, vir ut æstimo zelans animas, sapiens et gnarus, cui conversatio probata est in tribubus suis, creditur fore idoneus ad onera ecclesiastica quæcunque eidem imponenda, et per omnia sedulus in operatione salutis.

The poor Scholars in Oxford had not received the 13*s.* intended for them.

Solidos illos tredecim quos vestri gratia præcepistis de eleemosyna vestra deferri Oxoniam, ad opus pauperum scholarium, ipsi nondum perceperunt; quod forte per oblivionem est omissum. Carissimus frater Johannes de Stanford[2] in proximo, domino duce, ad vos veniet Bugedenum, cœlica consolationum solatia piis conceptibus sanctitatis vestræ communicaturus.

Sit vobis profectus jugiter per pacem in terris, et gloriam in excelsis.

[1] See p. 114. | [2] See p. 71.

XXXV.

Domino Lincolniæ Frater Ada.

Recommends him to consult Adam of Hekeshover for his health. Intercedes for two Scholars in Oxford, the Bishop's kinsmen.

Numquid legislator liberandum populum Dei de dira servitute fornacis ferreæ divina jussione suscepit, nisi prius concussionem Ægyptii atroci morte multasset, et repressisset castigatione severa fratris calumniam? Annon prius auctoritas prophetalis pauperum relevavit inediam quam a tumidæ tyrannidis perdente perfidia oppressas animas temptasset eximere? Esther, pro gentis suæ salute efferatum mitigatura supplicationibus imperium, corpus suum humiliavit jejuniis, omniaque loca in quibus lætari ante consueverat crinium laceratione complevit, et deprecabatur Dominum Deum Israel. Judith contra ingruentes vastissimæ hostilitatis depopulationes, virtute virili fidelem fiduciam accingens, ingressa est oratorium suum, et induens se cilicio posuit cinerem super caput suum, et prosternens se coram Domino clamavit ad Dominum dicens: "Memento, "Domine, testamenti tui, et da verbum in ore meo, et "in corde meo consilium corrobora, ut domus tua in "tua sanctificatione permaneat, et omnes gentes ag-"noscant quia Tu es Deus, et non est alius præter "Te." Sed quorsum hæc? Num movere conabor ad res salvificas sollertem æmulationis cœlicæ pietatem, cui non est ambigendum quin persuaserit in causa salutis sapientia salutaris, attingens a fine usque ad finem fortiter, et disponens omnia suaviter. Sed ecce, ni fallor omnino, coram benigno pii pectoris judice anxiam mœrentis animæ sollicitudinem licet hinc timor compescuerit, illinc tamen amor coegit. Concedat beatus Salvator, ut non id agentibus peccatorum meorum excessibus, cassi conatus in ventum verba proferantur. Nunquam oro sanctissimis sensibus sibilos serpentinos fraudulentia malignantium blandimenta cum effectu se gaudeant ingessisse.

Pro fratre Adam de Hekeshovre[1] si sic videatur super corporis vestri valetudine consulendo, bonum erit puto mittere ad ministrum nostrum, ante paucos dies Coventriam venturum, quem opto per paternitatis vestræ litteram exoratum, sine moræ dispendio, si fieri valeat, vestram personaliter adire præsentiam.

De factis contingentibus magistrum Robertum de Marisco, et quibusdam aliis, quod mihi visum est vobis insinuandum viva voce Magistro Willielmo de Poklyngtun commisi diligentius. Pro duobus scholaribus dominationi vestræ lege propinquitatis attinentibus, quos et placida conversatio et ingenium docile, studiosa juventus et spes laudabilis, secundum quod eisdem acceptum perhibetur testimonium, reddit commendabiles, pro quibus et nonnunquam vestræ liberalitatis interpellavi benevolentiam, obsecro suppliciter ut ob contemplationem ejus, qui per prophetam suum enumeratis operibus pietatis, prærogativam ipsorum consummationem adnectit dicens: "Carnem tuam ne de-" spexeris, tunc erumpet quasi mane lumen tuum et " sanitas tua citius orietur:" quique per apostolum suum hujus rei curam[2] tam efficaciter commendans ait: " Si quis suorum et maxime domesticorum curam non " habet, fidem negavit, et est infideli deterior:" in subsidium necessariæ sustentationis, et eruditionis continuandæ, munifice dignationis manum beneficam aperire velitis. Mirandum prorsus erit si, quod absit, ipsis apud vestræ sanctitatis arbitrium non suffragetur divinarum sententiarum patrocinium. Fateor quod memoratis scholaribus in suarum necessitatum articulo, cum nonnullis quod dignum est æmulantibus ego qualiscunque plurimum compatior; intercedens amplius institi, eo quod instantiam meam frequenter factam in hac parte modicum sensi profecisse.

Willielmum de Lyncolnia marescallum vestrum, cujus strenuitatem, fidem ac diligentiam, ministeriis vestris

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[1] *Hekeshou⁹c₄*

[2] *cām₁*

esse reor opportunam, si bono modo retinere consentiatis, habito super hoc cum opus fuerit providentiæ deliberatioris arbitrio, dominationis vestræ, ut videtur, utilitati conveniet pariter et honori. Transcriptum præsentis litteræ mihi in nomine carissimi fratris Gregorii de Bosellis transmissæ, a festo domini Cantuariensis in solemnitate Omnium Sanctorum Cantuariæ celebrato, sic enim expedire censui, præsentibus inclusum vobis destinavi.

Nov. 1st.

Valeat vestræ beatitudinis incolumitas, etc.

XXXVI.

Domino Lincolniæ Frater Ada.

Of the great responsibility required in presenting to benefices.

Non ignoravit mea [tenuitas] quod, sicut scripsistis, collegium non possit suam voluntatem renunciare, post præsentationem alicujus ad beneficium ecclesiasticum nisi forte de voluntate præsentati. Sed intellexi per priorem de Neuham, quod et ipse, et suum collegium, et suus præsentatus, non obstante eorum præsentatione, vestræ starent ordinationi de ecclesia, quam præsentarunt, per vestram, si placeret, auctoritatem faciendæ. Formidans igitur precipitium animarum in quas totus Satanas, effrenata rabie, his sceleratissimis diebus debacchari conspicitur, clementissimi pectoris virtutem, licet sermonibus ineptis, sollicitare studui ad succurrendum, si fieri posset, tam horrendorum scelerum periculum. Sed esto, gratiam institutionis memoratus præsentatus secundum formam canonum assequatur; de beneficio per ipsius institutionem vacaturo, si fides est apud homines in cœlestia fœdera conjuratos, poterit ordinare salubriter vestræ dispensationis providentia. Quod nisi solito sollicius in hoc casu et similibus argumentosa pietas de cætero vigilandum censeat, quid dicam nescio. Utinam omnibus iis, qui adversantur regno Dei, atrocia diræ crudelitatis tormenta contra cœlestes acies exercen-

tibus, triumphalis dux castrorum invincibilium, si sententiis divinis non obsistit, in hac parte qualiscunque peccatoris suasioni consentiens, ei adhæreat perenniter, qui attingit a fine usque ad finem fortiter et disponit omnia suaviter. Forsan assumetur non indigne contra præsumptam exhortationem amplexanda cunctis illa Beati Hieronymi sententia qua dicitur: "Delicata doctri- " na est pugnanti ictus dictare de muro, et cum ipse " sis unguentis optimis delibutus, cruentum militem " accusare formidinis." Si hoc contra me dixeritis verissime sicut est dicetis. Verumtamen, numquid rogo hoc vel tolerabiliter cogitabitur contra vulnera martyrum, contra sudores apostolorum, demum contra benedictum Dei Filium, quem desideramus despectum et novissimum virorum, virum dolorum et scientem infirmitatem, qui non nisi in sanguine testamenti eduxit vinctos de lacu, et factus in agonia etiam pio cruore victoriosum rubricavit crucis patibulum, cujus certissimas voces qualibuscumque labiis balbutientis imperitiæ fari gestio?

Rejoices that Grostete resisted all undue presentations to benefices.

O quam feliciter amplectendum video illud litteræ vestræ, videlicet quod vestra in hac parte, hoc est in liberandis animabus, non solum reddit vos religiosis et præsentatis ad curam animarum admissis, sed etiam pluribus coepiscopis vestris, militibus, et magnatibus præsentantibus, et domino regi, et etiam Curiæ Romanæ odiosum. Quod non jactastis insipienter sed humiliter insinuastis. Quid enim? An non istud est quo nihil pium præsulem honorat excellentius, veracius illustrat, delectat jucundius, et abundantius dilatat? Qualiter autem id, pro quo specialiter nunc totiens rescribitur, difficile putabitur validæ circumspectioni, circa quos[1] memorabis: " Sagittæ parvulorum factæ sunt plagæ " ipsorum;" ut nequaquam, cum opportunitas accesserit, cum præsentaturis ad curas animarum agat indefessa digni pontificis diligentia, sancta cœlestium consiliorum

[1] Sic.

calliditate, quatenus ad gloriam Dei, et salutem hominum, et sui coronam, personas idoneas, per exactissimam vestræ requisitionis industriam Spiritu Sancto monstrante repertas, in salutis operationem præsentare consentiant? Fateor quod non video quid hic causari valeat etiam coactio figmentalis nisi despicabiles stultorum, quibus est odibilis omnis sapientia, oblatrationes. Nescio quid est quod concepta brevitas præsentis cartulæ prius calamum non compescuit. Sed certus sum quia clemens veniam non negabit devoto.

Conservetur oro vestræ beatitudinis incolumitas.

XXXVII.

Domino Lincolniæ Frater Ada.

Moralizes on a great feast lately held at London.

Etsi dominationis vestræ littera succinctior responsalem non requisierit, tamen allocutionis jucundæ juge desiderium, cum cursoris intervenerit opportunitas, quod personalis negat absentia, præsentia litteralis sicut valet supplere curat. Cæterum exquisitæ convivii lautioris[1] deliciæ nuper plurimis magnatum ex læti cordis magnificentia Londini celebrati, quod fama vulgante latius innotuit, utinam etsi caritati conciliandæ profuerit nequaquam nocuerit æmulando moderamini.[2] Facti circumstantias ignoro, propter quod obloquentium causas pensare nescio per æquitatis stateram. Scio namque quod obtrectantium secum dissidens virosa malignitas ex oppositis pabulum elicit impietatis. Quam circumspecta consideratione opus sit in hac parte inter perditissimos mores effeminatæ dissolutionis, ubi qui,[3] quorum Deus venter est, stercoribus congerendis inseruntur, et decus frugalitatis excutientes, et ignominiam ingurgitationis consectantes. Quamvis scriptum

[1] *pauōris*, MS.

[2] He refers probably to the marriage feast of the King of Scotland and the Princess Margaret in 1251. See p. 107.

[3] Sic.

sit: "Splendidum in panibus benedicent populi;" tamen legimus: "Epulabatur quotidie splendide et sepultus "est in inferno." Audio sacerdotibus Dei et ministris altaris divinitus esse commendatam hilarem mensæ liberalis communicationem, eò nihilominus terribiliter condemnatam profusam ipsorum immoderantiam in epularum affluentiis. Supervacuum videtur huc eloquiorum occurrentium ubique super his afferre testimonia, præsertim cum meditationis timore sollicito ipsa nunquam excidisse cognovi, quem circa ea quæ nunc memoravi mihi specialiter, et generaliter universis, jam a longissimis annorum tractibus incurrere non cessastis. Circa hæc quid oporteat, quid liceat, quid deceat, quid expediat, insplendeat oro mundi cordis pio pectori emanatio illa Omnipotentis Dei sincera, decussa contagiorum caligine, candorque lucis æternæ, speculum sine macula. Valeat, etc.

Presentem cartulam, quam ratio negavit, extorsit affectio, in nocte conscriptam, quia mihi per diem non vacavit.

XXXVIII.

Domino Lincolniæ Frater Ada.

Is anxious for an interview. The King has passed through Oxford. Some fictitious charges in hand.

Multum metuendas[1] aspicio minaces sævitiarum terrores, et satis amplius seductivas versutiarum calliditates, et super omnia maxime effeminantes blandimentorum mollities. Sed quid? Cuncta vastatum iri formidantur cum clangat ubique lamentum inconsolabile factos principes ecclesiarum velut arietes non invenientes pascua, et abeuntes absque ulla fortitudine, ante faciem non hujus[2] sed cunctorum subsequentium. Quis enim non his diebus damnatissimis gratis trium-

[1] Sic.

[2] Sic.

phat [in] duces castrorum Domini? Ubi non indefesse traduntur in direptionem acies Jesu Christi? Cujus videlicet veri Josuæ vocem audivit? Quibus per mundi clamorem aures non obsurduerunt clamantis ad Altissimum continue, proh dolor! "Mi Domine Deus, quid "dicam videns Jerusalem hostibus suis terga verten-"tem?" Erumpentium sermonum licet densatas angustias putavi compescendas. Vereor enim in ventum verba proferre. Sed suppressis eloquiis quis dabit exprimere lacrimas?

Jam a diebus aliquot amplius solito super his quæ tam vestræ sanctitatis quam exilitatis meæ contingunt professionem, ecce coram Christo Domini, quid fieri opus sit prorsus nescio. Verum desiderarem plurimum si divinitus daretur vivæ vocis vestræ in Domino frui directione pariter et solatio, sicut reor non mediocriter in præsentiarum hoc rebus moderandis fore opportunum.

Locutus sum cum domino rege et consiliariis suis, transitum facientibus per Oxoniam, et in medium deducentibus nescio quas quærimoniarum fictiones, vobis, sicuti didici per dominum regem, non incognitas. Sed scio quod si constanter insistatur defensioni veritatis præbebit Dominus verus equo fortitudinem, et circumdabit collo ejus hinnitum, et suscitabit eum sicut locustas, ut contemnat pavorem nec cedat gladio; procul odoretur bellum, exhortationes ducum, et ululatum exercitus.

Conjicio ex his quæ audivi ex ore regis quod nisi vim pateretur clementia regalis ab improbitate contrastantium satis in Christo foret serena.[1]

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[1] Sic.

XXXIX.

Domino Lincolniæ Frater Ada.

Neque est fortitudo lapidis fortitudo vestra, neque caro vestra caro ænea. Numquid non est ergo labor temperandus litteralis studii quod indubitanter nostis quia vitales spiritus exhaurit et attenuat corporis habitudinem, exasperat affectionem et rationem obnubilat. Si tamen ardoris fumosi flammans incendium sancta discretio non castiget, istud puto non segniter est mente pertractandum: "Quid vino salubrius, tem- "perate bibito; quidque perniciosius si bibentem non "frænet lex moderaminis?" Utinam accenderet sublimis sapientia susurrium humilis.[1] Is very urgent about the bishop's health.

Anxium est cor meum quod hac vice nequeo in pluribus salutis negotiis, quæ premunt animum, per vestra sublevari consilia. Sed hujus rei unicum est remedium ut cum urgentia dilationem non sustinebit, sicut fieri valet, per calamum suppleatur id quod lingua non sufficit. Non sine causa, secundum quod supra tetigi, vereor quod inter tam magnas, inter tam multiplices, inter tam salutares, inter tam laboriosas, inter tam sollicitas, inter tam anxias occupationum vestrarum causas, non minus insollerter, quam insipienter, quam et impudenter, piis auribus, quasi sub specie sedulitatis, nimis[2] importunas ingeram vociferationes. Utinam ante recessum vestrum spiritum meum littera parvula consoletur.

XL.

Domino Lincolniæ Frater Ada.

Fateor quod vestræ pietatis litteræ anxia gravamina, super spinarum sarcinas, cordi pavido imposuerunt, Difficulty of finding fit clergymen.

[1] Sic, MS.

[2] *minus*, MS.

unde et noctem lugubrem et diem amariorem agebat mœsti[1] spiritus agonia. Quid tristius his diebus[2] pessimis aspicitur, quam quod cum mundus plenus sit clericalis professionis, hominibus post disquisitiones quantumcunque sollicitas diutissime quæsitis, vix reperitur quem pontifices utcunque tolerabilem ad adjutorium operandæ salutis valeant assumere. Sed contra hanc immanem perfidiæ pestem, jam nunc latissime pervagatam, scio quod unicum occurrit remedium quod docet is qui venit salutem operari in medio terræ: "Messis," inquit "multa," etc. "Rogate," etc. Quibus evocandis quid rectius attenditur quam quod altissima Sapientia eum qui super pauca fuit fidelis super multa constituit, definiens etiam quod qui in modico est infidelis, utique etiam et in magno infidelis erit. Quod et vestram sanctitatem tam frequenter ad informandam piæ circumspectionis cautelam recitasse cognovi. Sed de his hactenus quorum amarissimi planctus justitiæ voces premunt et exprimunt lacrimas.

Det vobis oro inter tantarum rerum discrimina Christus Dei virtus, et Dei sapientia, spem consilii ad electionis industriam, spiritumque fortitudinis ad executionis potestatem.

XLI.

Domino Lincolniæ Frater Ada salutem in terris et gloriam in excelsis.

Recommends the suit of N.

Cum super electione nuper celebrata de magistro N., et assensus regius et gratia confirmationis adhuc in ambiguo pendeat eventu, si dicto N. pro vestra reverentia mea modicitas, secundum quod insinuastis, scriberet petitorias, posset ut video non irratio-

[1] *mestis*, MS. [2] *duobus*, MS.

nabiliter impingi, et vobis impudens ambitio, et mihi præceps inconsideratio, et utrique inposterata præsumptio. Non igitur rogo displiceat circumspectæ pietatis vestræ discretioni, si ad præsens interpellationi, judicio meo non mediocriter reprehendente, ipsa rerum evidentia dissentire compellat. Cæterum non sine stupore doleo, si mansuetæ menti sollers industria, quam erga meam parvitatem pluribus indiciis, ab annis juvenilibus, vestri gratia perpendi fuisse serenam; præsertim accedentibus maturioris ætatis diebus, quando[1] per sanctam quietioris vitæ tranquillitatem, piæ mentis pacatos affectus ad pacis Auctorem, qui pacificos Dei filiatione beatificans, "Beati," inquit "pacifici," etc., tota salutiferi conatus intentione jugiter deducere student, ubi vacetur et audiatur quam suavis est Dominus, et illud prælibetur in tempore quo satiabimur in æternitate: si inquam, de cætero, conditionibus quibuscunque consentiat pugnantibus litigatoriæ perturbationis discordiis insistere; sane post tot spirituum angustias, post tot vexationes corporum, post tot sumptuum effusiones, post tot jacturas temporum, post tot dissensionum molimina, post tot altercationes jurgiorum, et ut sit ad unum dicere, post tot damna bonorum omnium, quale hoc erit, si fidelis anima quæ in divinis eloquiis studiose maluit, immortalium litium redivivam perniciem, quibus nullus adhuc patet exitus etiam finis ambigui, amplius aliquo modo velit protrahere; et quod absit non nisi cum vivendi termino rixas terminare. Credo quia crebro consideraveritis cœlestium scripturarum vehementias contra rixatorias pestes litium, de quibus est illud Proverbiorum xviii., "Labia stulti miscent se rixis," etc.; et iterum, ii. Thi. ii., "Servum Domini non oportet litigare," etc.; et iterum i. Cor vi.; et donum ex ore Altissimi

[1] $q\overline{n}$.

quo nihil salubrius amplectitur vir ecclesiasticus: "Qui "velit tecum contendere in judicio," etc. [Mat. ii.] Sed quorsum ista? Si, amantissime domine, illuc hæc universa tendunt ut sopitis pernecabilis controversiæ prœliis Illo præstante qui ait: "In mundo pressuram," etc. "Pax Dei, quæ exsuperat omnem sensum, custodiat." i. Cor. ii.: "Et intelligentias vestras," etc.

XLII.

Domino Lincolniæ Frater Ada.

Repels the objections entertained by the Bishop against the propriety of his giving way.

Adverto quod sermo Salvatoris contra eum qui fugit lupo veniente in hanc quam vobis in Christo suadeo fugam nullatenus, si acquieveritis, reprehensibilem reddet vestræ pietatis providentiam. Nempe non ad personales injurias sed ad fidei persecutionem est referenda, sicut vestram non puto dubitare peritiam. Denique ægre ferunt nonnulli, nec immerito, tam horrendam inter vos et subditos vestros dissensionem. Scitis quia distinguit[1] divina præceptio dominos ut multo amplius studeant a suis amari quam timeri; et intelligant ecclesiasticæ personæ se plus patres paupeŕum quam principes populorum. Opus esset hic sermo longior et interpretabilior, sed importunitas occupationum prolixiorem excludit epistolam.

XLIII.

Domino Lincolniæ Frater Ada.

Sends him the prophecies of Abbot Joachim.

Quum ad praesentiam vestram, quod plurimum doleo mihi personaliter accedere negatur, paucas particulas de variis expositionibus Abbatis Joachim, quæ ante dies aliquot per quendam fratrem venientem de partibus transmontanis mihi sunt allatæ, vobis inspiciendas

[1] Sic.

transmitto, ut ex interpretationibus sancti viri qui non immerito creditur divinitus spiritum intellectus in mysteriis propheticis assecutus, pie conjiciat pontificalis animus, prudens eloquii mystici, utrum instent immutabilis providentiæ dies formidandi; qui non tam per prophetas, verum etiam per auctorem prophetarum, tam terribiliter sunt pronuntiati contra prælatos et clerum, principes et populum, propter tam execratissimam tam flagitiorum quam facinorum immanitatem, his diebus sceleratissimis, proh nefas! inundantem; et fieri incipientibus districtioris divinæ judiciis quibus bona probat, mala reprobat, universa ordinat, juxta divinitatis imperium, respiciant et levent capita sua, quoniam appropinquat redemptio sua. Si placet legatur libellus in cubiculo, præsentibus secretariis, et cum ipsum transcribi feceritis eum mihi remittatis.

Valeat vestræ beatitudinis incolumitas in Christo semper et beatissima Virgine.

XLIV.

Domino Lincolniæ Frater Ada.

In behalf of Wm. of Leschelade.

Laudabile viri magistri Johannis de Schersted, rectoris ecclesiæ de Uklintun,[1] et credibile non mediocriter aliorum testimonium, Willielmum de Leschelade diaconum, tam in moribus quam in littera, quam et in ecclesiastico ministerio, modicitati meæ reddidere commendabilem. Proinde paternitati vestræ humiliter supplico, quatenus dictum diaconum ad sanctum sacerdotii gradum, quatenus aut sanctio evangelica, aut canonica traditio non obsistit, ob contemplationem Salvatoris, per pietatem dispensatam, promovere velitis; tanto propensiori gratia piam suscipientes petitionem quanto dictus magister super gregem dominicum juges custodiens vigilias, ad adjutorium salvifici laboris hoc

[1] An error for Puklintun? See Epist. XXXIV.

anxia deprecatur diligentia, etc. (Ista littera præscripta est superius.[1])

XLV.

Domino Lincolniæ Frater Ada.

The Prior of .... will accede to the Bishop's wishes.

Sollicitudo timoris non permisit me quiescere nisi pietati vestræ scriberem pro eo quod locutus fui cum domino Priori de . . . .[2] qui mihi prompta devotione respondit quod de animabus illis quarum adhuc pendet provisio de pastore, omnino juxta vestræ paternitatis ordinationem facere paratus est, quod et adhuc bene potest. Scripsi ergo si forte rictibus dæmoniorum adimantur per vestræ sanctitatis sollicitudinem animæ vestræ pro quibus Filius Dei mortuus est. Nullatenus videre valeo nisi mundanæ fictionis ineptias pro quibus in hac parte conniventia putari possit excusabilis ; (sine[3] stupore cogitare quid est quod inter tot molimina perditionis auctoritatis vestræ sustinet beatitudo!) quin arguendo, obsecrando, increpando, festinando, discurrendo, suscitando ad tam districtam operandæ salutis cogentiam, etiam terrificas mortis acies omnimodo satagat dissipare. An non invictus dux castrorum cœlestium validissimas illas amplexabitur sententias, terram ungula fodit, exultat audacter, pergit in occursum armatis ; et post pauca, furens et fremens sorbet terram, nec reputat tubæ sonare clangorem? Siccine fugiendum est ovibus dominicis designare pastorem præsuli qui sub summo summæ districtionis discrimine a superiori loco regiminis curam divinitus suscepit superintendendi pastoribus? Quid est quod aspicio istis contentiunculis litigatoriarum dissensionum tot laboribus, tot sumptibus,

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[1] Cf. Epist.. IX. In the margin, *vacat.*

[2] Blank in MS. But see Epist. XXXVI.

[3] *sn̄*, MS.

tantis damnis temporum, tantis detrimentis mentium, gratia, odio et timore postpositis, jugiter insudari, si in hac causa et sui si libet in quibus solis intentæ salutis operatio consistit propter quasdam fictas occasiones subsistitur? Prævéniat oro vos in rebus spiritualibus Spiritus consilii, subsequatur quoque Spiritus fortitudinis. Torquent cor mæstum cogitationes plurimæ, in quibus, quorsumcunque vertatur consideratio, vix aliquid lætum invenio. Valeat, etc.

XLVI.

Domino Lincolniæ Frater Ada.

Anora de Beskerevile is unfit for the rule of the priory of ....

Ex assertione plurium quibus puto fidem adhibendam esse indubitatam, accepi, quod Anora de Beskerevile monialis, de Aunestone,[1] diutina valetudine corporis gravata, nec in arctioribus disciplinæ regularis institutis salutis exemplum præbere valeat, nec laboriosam religiosi .... regiminis censuram aliquatenus exercere. Alias autem, ut audio, administrandi res pro sustentatione collegii necessarias scientiam aut experientiam nullatenus habere cognoscitur. Quam ob rem ad multiplicem tam religiosarum quam sæcularium personarum instantiam, præsentem sanctæ discretioni vestræ litteram destinare consensi, rogans humiliter, ut cum dicta domina Anora, una sit de tribus monialibus conventus de Aunestoun, quarum aliquam per Abbatissæ suæ discretionem in episcopatum Wygorniæ, prioratui de . . . .[2] præficiendam mittere censuistis, perspectis memoratorum impedimentorum obstaculis, per piam pastoralis diligentiæ sollicitudinem, pensare velitis, quid secundum Dominum in hac parte profectus animarum agi requirat.

Valeat vestræ sanctitatis incolumitas in Christo semper et beatissima Virgine.

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[1] Alneston, Oxfordshire.

[2] Blank in MS.

XLVII.

Domino Lincolniæ Frater Ada.

For one John, who desires to be admitted into the Abbey of Thornton.

Pro Johanne, latore præsentium, qui aliquando in cubiculario ministerio, apud piæ recordationis dominum meum, Ricardum Dunelmensem,[1] episcopum, satis acceptus habebatur, et post decessum ipsius in servitio sæculari vires absumsit juveniles; de cætero quoque desiderat, si hoc ei divinitus concedatur, conversationem suam honestius componere, et in domo religiosa Deo deservire cui etiam ad instantiam meam vestri gratia nuper eleemosynæ vestræ benedictionem[2] imparticipastis; paternitatis vestræ humiliter rogo pietatem, quatenus secundum quod dictus Johannes desiderat, et intuitu Salvatoris suppliciter obsecrat, domino Abbati et Conventui de Torntun, ubi ipse non penitus est ignotus, scribere velitis petitorias, ut primum probandi gratia illum admittere velint ad tempus, et deinde cum experientiam de ipso sumpserint, si eis secundum Dominum videatur, in fratrem recolligere, ob solam æternæ remunerationis contemplationem. Parcatis oro improbitati quam urgebat pauperis compassio.

Valeat pietatis vestræ incolumitas in Christo semper et beatissima Virgine.

Postquam recessi a vobis porrectæ sunt mihi litteræ continentes anxiam precum urgentiam domini electi[3] Menevensis, ad hoc tendentem, ut omnimodis personalem præsentiam meam consentiam exhibere in die suæ consecrationis. Satis fuit mihi molestus affectuosus tenor litterarum suarum. Sed necesse habeo ut sancta circumspectio vestra, secundum quod mihi vestri gratia locuti estis, pro me in hac parte coarctato satisfaciat.

Iterum in æternum valete.

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[1] Richard Poore, Bishop of Durham, 1228-1241?

[2] *benedictione*, MS.

[3] Thomas Wallensis, Archdeacon of Lincoln. See p. 38, *n.*

XLVIII.

Domino Lincolniæ Frater Ada.

Littera quam nostri gratia mihi misistis solatium plurimum præstitit, licet sicut scripsistis quædam continueret inconsolabili digna fletu. Nempe melius silentio lugemus quam explicamus eloquio, his diebus damnatissimis, abominationem desolationis stantem in loco sancto, quæ secundum incommutabilem veritatis sententiam orbi universo imminere prænuntiat,[1] quod tamen deridet usquequaque lugenda reproborum perfidia, tribulationem magnam, qualis non fuit ab initio mundi usque modo, neque fiet. Scio quam magnifice pensetis cordis discreti circumspecta sanctitate rerum ruentium stupenda præcipitia, in quibus apud exilitatem meam obmutescit consternata mens causarum immanitate profundius obruta. Verum fateor quod cum præsentia conficerem quibus verbis conceptum spiritum vasti horroris exprimerem, penitus ignoravi. Quid sibi velit inauditum retro sæculis portentum his diebus famæ violentia vulgatum, quis conjectorum pensare valebit? videlicet quod apud insulam de Gerneshey, [quod] utrique regnorum Franciæ et Angliæ quasi conterminam,[1] flammarum globi de gurgite marino frequentius in terrarum eminentias exilire cernuntur, etiam moles saxeas cum cæteris materiis irrepressibili conflagratione devorantes, et abactis habitatoribus, post finitas incinerationes, loco incendii armatorum cuneos congressibus bellicis atrocius confligentes, et cessante conflictu ad ignotos secessus sese conferentes. Numquid igitur aliud agendum esse putabimus, nisi ut dum insaniunt reprobi electi lugeant, orantes hæc et alia sæculo insueta, per superni clementem Domini sæculorum pro-

Of a frightful volcano at Guernsey.

[1] Sic.

videntiam monstrata, in bonum convertantur. Non hujus tam mirandæ novitatis me auctorem exhibeo, sed recito quod me audiente retulit exceptione magna majus testimonium. Benignissimæ paternitati olim conceptam molestiam, quam ulterius tenere nequivi, aperio, sc. pavido pectori mæstitiam jugem incumbere, utpote verenti admodum ne viam eminentiorem speculativæ felicitatis maturior exitus fatiscentis ætatis frustrato desiderio, inter varia vitæ turbamina, mihi, quod absit, absit, intercipiat. Prospiciat nobis propter semetipsum ea celeritate, quam Ipse novit qui est via per quam itur, veritas ad quam venitur, vita in qua permanetur. Amen, Amen, Amen.

The Earl of Leicester at Windsor. Feb. 25th.

Ad vehementem dominæ reginæ instantiam, in crastino Beati Matthiæ ab Oxonia profectus sum Radingas; ubi tractatibus habitis de negotiis, dominum regem et suos hæredes contingentibus, feria sexta, proxima sequente, propter eadem negotia transtuli me Odingham, licet quam plurimum hoc esset mihi molestum; ibique mora facta, usque ad feriam secundam proximo sequentem, redii Radingas, et feria quinta tertiæ septimanæ in quadragesima accessi Brumhale, in occursu comitis et comitissæ Leycestriæ, quia comes et dominus Petrus de Sabaudia, feria quinta eadem, Wyndeshovre venerunt ad dominam reginam. Sicut evidenter liquet continue et intolerabiliter crucior labore corporis et sollicitudine mentis, adeo ut nimirum tædeat me vivere. Retribuat vobis superna benignitas pro eo quod mihi benignius parcere voluistis quominus ad instans Pascha Lincolniam accedam. Reprimat Omnipotens oro improvisam procellam cujus in littera meministis, quæ[1] hoc aliquatenus extorquere valeat. De magistro Reginaldo de Stokes medico, fiet Domino dante ut mandaveritis mihi; non[2] de eo adhuc fixe determinatum est; sed pendet factum ad vestræ voluntatis sententiam. De aliis

[1] $\overline{q}$ MS. | [2] *n*, MS.

clericis vobiscum moraturis spero Dominus implebit quod cogitastis. Propono cum in brevi Domino propitio Oxoniam rediero velocius, si hoc res expostulat, quæ signanda judicavero vestræ scribere dominationi.

Conservet Altissimus vestræ beatitudinis incolumitatem in Christo Jesu semper et beatissima Virgine. Recessi de Radingis iter arripiens versus Bromhale, quæ distat a Wyndeshovre per quatuor miliaria, die qua præsentem litteram tradidi cursori; viz. septimo die Martii. In æternum valete.

XLIX.

Domino Lincolniæ Frater Ada.

Reflections on the times.

Summe stupendum fore arbitror quod, sicut in initio litteræ vestræ insinuastis, factis in statu perditionis perseverantibus, non est spes alicujus emendationis per adhuc attemptata. Quid enim restat post quam per ministerium verbi Dei divinitus exercitatum, is qui attingit a fine usque ad finem fortiter, et disponit omnia suaviter, intonuit de cœlo, et Altissimus dedit vocem suam, adeo ut impletum esse conspiciatur per Christum Domini, in hoc tanti discriminis congressu, quod ait Dei sapientia [Sap. xviii.]: "Dum medium "silentium contineret omnia, et nox in suo cursu "medium iter haberet, omnipotens sermo tuus, Do- "mine, exiiiens de cœlo a regalibus sedibus venit "durus debellator in mediam exterminii terram, pro- "siluit gladius acutus insimulatum[1] imperium tuum "portans, et stans replevit omnia morte, et usque ad "cœlum attingebat stans in terra. Tunc continuo visus "somniorum malorum turbaverunt illos, et timores su- "pervenerunt insperati, et alius alibi projectus semi-

[1] *yn sitatum*, MS.

" vivus propter quam moriebatur causam demonstra-
" bat mortis. Visiones enim quæ illos turbaverunt
" hoc præmonebant, ne inscii quare mala patiebantur
" perirent:" Quid amplius fieri poterit post Domini exercituum tam validam lucem sagittarum, tam terrificum splendorem fulgurantis hastæ, nisi ut dirumpat cœlos et veniat, et si fieri potest montes a facie ejus diffluant. Numquid adhuc dici poterit, id quod in epistola subjunxistis, quod mala consueta fiant quasi licita et nemo obloquitur, et quod mala sunt manifesta [1] sed omnium silentio magis approbari videntur? An forte, sicut scripsistis, in tam desperabili tantæ difficultatis negotio, plures vobis aggregari providit divina dispensatio? Aut, quod absit, hoc futurum formidabitur quod tam formidabiliter comminatur divina districtio? " Et non audierunt eum," inquiens, "eo
" quod voluit Dominus eos occidere." Quod profecto per rerum ruinas plus in foribus imminere conjicimus,[2] quam longe positum, et aliquando futurum per prophetarum prænuntiationes expectamus.

Sed inter omnia sit clementissimæ paternitati vestræ sempiterna retributio, quod ad tam desiderabilem tantæ salutis agonem tam potenti virtute, tam circumspecta discretione, tam diligibili æmulatione, indignam qualiscunque peccatoris modicitatem invitare voluistis, quatenus aucto numero pie certantium divinitate propitia hostiles dextræ darentur. Aut certe me non redarguat illa sententiæ cœlestis vehementia qua dicitur: "Quod si speculator viderit gladium venientem,
" et non insonuerit buccina, et populus non custo-
" dierit se, veneritque gladius et tulerit de eis ani-
" mam, ille quidem in iniquitate sua captus est, san-
" guinem autem ejus de manu speculatoris requiram,
" non populus terræ, sed ego." Sed ecce dum attendo inattemptati certaminis permaximum discrimen, occur-

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[1] *manifestat*, MS. | [2] *convicimus*, MS.

runt legis lator vir Dei, propheta Elias, Johannes Baptista, Paulus Apostolus, Stephanus Protomartyr, Hilarius Pictavensis, Athanasius Alexandrinus, Augustinus Hipponensis, zelo zelantes pro domo Dei contra Pharaonem, Jeroboam, Achab, impium Herodem, nefarium sacerdotem, superstitionem Judaicam,[1] Liberium, Arium, Faustum, qui subversores regni Dei, clementiam regiminis in tyrannidis atrocitatem pervertentes, nequaquam prius cognoscuntur fuisse aggressi, quam castigatis passionum immoderantiis, non illecti per blanditias, per fallacias non decepti, non perversi per nequitias, per violentias non oppressi, in purissimos, in clarissimos, in sanctissimos cœlestium charismatum ascendissent excessus, et excellentissime transcensis tam voluptatis fœdæ lasciviis, quam facultatis vanæ vesaniis, quam et dignitatis caducæ præeminentiis, ab altissimis evocassent, et divina patrocinia, et angelica præsidia, et humana consortia. Nimirum non est propugnatoribus cœli colluctatio contra carnem et sanguinem, "sed adversus potestates et " principatus, contra mundi rectores tenebrarum harum, " contra spiritualia nequitia[1] in cœlestibus." Proinde cum mei ipsius iniquitatem, cum mei ipsius insipientiam, cum mei ipsius immunditiam trepide considero, ad tantarum rerum immensitatem vix anhelans inter spem et desperationem pæne deficio. Quid ergo opus facto sit hæsitarem, nisi audirem illud per quod etiam excitantur emortui : "Si Dominus pro nobis quis contra nos." Et illud : " Omnia possum in eo qui me confortat " Christus." Et illud : "In mundo pressuram habe- " bitis, in me autem pacem ; sed confidite, quia ego " vici mundum."

Concedat igitur oro Ille, ob cujus tam perseveranter decertatis contemplationem, ut non obsistentibus precaminum meorum offensis, merear et ego fieri assecla qualiscunque agonis tam magnifici, cujus meministis, et

[1] Sic.

felicis bravii, vel pio affectu, vel effectu valido, vel quod mihi potissimum est in desiderio, affectu pariter et effectu in Christo Jesu Domino meo. Vere doleo plusquam explicare valeam pro eo quod sicut constitutus coram amabili presentiæ vestræ reverentia super litus maris Dovoriæ, in tanta tam mæsti cordis angaria, cum lacrimarum profluvio obnixius rogavi, ut a sede apostolica impetraretur auctoritas, per quam via mihi panderetur contra importunas variarum difficultatum detinentias, ut filiali devotione paternitati vestræ in divinis operibus, expedita libertate, valerem obtemperare. Quod qualiter fieri valeat, Domino propitio, nullatenus video, nisi ad hoc illud sanctitatis vestræ laboret sedula discretio, propter inexorabiles domini regis, dominæ reginæ, ordinis nostri, et aliorum plurium detinentias. Quod si fratrum minorum minister generalis ad curiam de Græcia[1] remeaverit, per illum de adjutorio Salvatoris melius poterit in hac parte provideri.

Nescio quomodo pastor notam effugeret mercenarii si sub duro principatu et malitia temporis ovile dominicum fugiens desereret. Quamobrem corde lætificato libens inspexi quod paginæ mihi transmissæ inseruistis, illud videlicet: "Non propono nunc cedere, sed per "viam prætactam cum Dei adjutorio procedere." Sit benedictio divini timoris Omnipotentiæ qui sibi obsequentium fideliter nunquam poterit persecutores quantumcunque sævientes non reprimere. Ita gravor ut non remaneat in me spiritus, cum frequenter recogito pestes illas quæ vestram sunt comitatæ dignitatem, vilis vitæ spurcitiis et ignominiis opprobrii lupanaris spectabilem vestræ domus opinionem intolerabili maculantes infamia. Illos loquor solo nomine clericos stultos, ni fallor, et penitus inexpertes in rebus tanti pontificis administrandis, secundum quod per indubitatum mihi testimonium innotuit. Absit ut super his corrigendis vestra torpeat benedicta circumspectio.

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[1] Fr. Johannes de Parma. See p. 49. He was there in 1249.

Si contingat vos moræ diutioris extra regnum Angliæ tractus agere, erit bonum ut video dominum regem, dominam reginam, comitem Ricardum, et si quos alios decreveritis litteris benevolentiæ conciliaturis visitare. De facto, quantum ad meam pertinet modicitatem, super quo tanta vigilatis sollicitudine, cuncta forent pervia, si auctoritas, cui in hac parte non resistitur, impetrata fuisset. De quo sic agetur ut vobis cœlitus inspirabitur. Cum diutius expectassem nuntium vestrum, W. de Jeneve, secundum quod cum eo condixi, præsentem litteram per quam carissimum Fratrem Radulphum monachum[1] vobis in Christo fidelissimum portandam destinavi, quam succinctius breviavi pro eo quod eidem Fratri personam vestram et meam exilitatem contingentia commisi consilia.

Valeat vestræ beatitudinis optabilis incolumitas in Christo Jesu semper et beatissima Virgine. Per importunam vehementiam, proficiscente domino archiepiscopo ad curiam Romanam, a mari sum revocatus ut in Anglia remanerem. Datum Middeltonæ in assumptione Beatæ Virginis. Vulgatum est per nonnullos in Anglia quod maturius disponitis a curia remeare. Aug. 15th.

L.

Domino Lincolniæ Frater Ada.

Dei virtuti, Dei sapientiæ, Dei sanctificationi, æterno Dei Filio sit indeficiens gratiarum actio, per quem in manu vestræ pietatis et magnanimiter est attemptatum, et prudenter est processum, et salubriter est perseveratum in opere Dei cunctorum judicio tam formidabili, tam desperabili, sed revera tam æmulabili, tam acceptabili. Numquid non illud tantum esse conspicitur quantum nullatenus aggredi sufficit nisi apostolica Is delighted at the prospect of Grostete's return.

[1] See Epist. LX. CLX.

sanctitudo et inspiratio prophetica? Quid enim aliud in universo regno caritatis ad tam horrendas principum majestates, ad tam pavendos præsidum magistratus, totum regnum cupiditatis tanta tantæ diuturnitatis pervicacia constipantes non resiliret. O quam mirabilis, O quam spectabilis, O quam amabilis fructus laboris, per quem licet obsistentibus mundi peccatis principalis ad breve tempus frustretur intentio, tamen in tempus omne castrorum dominicorum propugnatoribus, diruptis capitalis oppugnantiæ resistentiis, triumphalis egressus incunctati vigoris levigatur. Sit nomen Domini exercituum, Dei Israel, benedictum in sæcula. Accessit mentibus quasi de somno gravi evigilantibus ad eximiam gaudii suavitatem, per divinum ducatum, vestri regressus insinuata prosperitas ; ut fieri valet inter tetras atrocium procellarum caligines, in perurgenti sæculi pereuntis excidio, super quibus, nescio quare, nihil mihi signaverit hactenus sanctitatis vestræ clementissima dignatio.

Aug. 14th. Scripsi dominationi vestræ in vigilia assumptionis litteram per Fratrem Radulphum monachum, paternitati vestræ destinatam, dolens plurimum quod ipsam sicut intellexi celeriter non acceperitis. Amantissimos Fratres Arnulfum et Arnaldum missos a Fratre Hugone de Barioc excellentiæ vestræ, et meæ exilitati, cum litteris et clenodiis[1] dulcedine refertis, suscipiat, teneat, et dimittat, ut noverit et voluerit consuetæ liberalitatis vestræ indeficiens affluentia. Rescribite mihi si placet obsecro ubi et quando debeam vobis occurrere, cum Angliam divinitate propitia intrabitis, ut detinentiarum importunitates ad hoc ex eo commodius explicare valeam.

Sept. 15th. Valeat desideratissima vestræ beatitudinis incolumitas in Christo semper et beatissima Virgine. Datum Bukedenæ in octavis nativitatis Beatæ Virginis.

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[1] Sic.

LI.

Domino Lincolniæ Frater Ada.

Vos optime nostis quare invalescente ætate et debilitate prægravante, inter jugitates occupationum importabilium corpore tam multipliciter jactato, et anxiata tam inexplicabiliter anima, vix respirat pectus anhelum, propter quod et irreparabilia dierum damna insiccabili lacrima desperata deplorat anxietas. Utinam mendaci figmento tanta malorum incommoda, quæ nescit peccator indignus quo planctu digne prosequatur, nunquam ascribere velit dignissimæ fidei benigna compassio. Quia si sic necesse est fieri de hoc quod in littera tetigistis, videlicet ut ad instans Salvatoris natalicium adeam personaliter dominationis vestræ præsentiam; ut vultis facite. Scitis qualiter hoc agi conveniat. Ecce coram paternitatis vestræ pietate, ad hoc nullam valeo videre rationis exigentiam. Jussionibus vestris quibus obvenire non audet, sicut nec licet, magistro Roberto de Marisco[1] in hac parte quam sit importunum obtemperare, perpensis negotiorum gravium circumstantiis patenter elucet. Forsan sufficiet in regressu vestro ordinationum vestrarum seriem eidem injungere. Super præscriptis quod sanctitatis vestræ sederit beneplacito, si commode fieri poterit, sine moræ dispendio mihi rogo signari. Quoniam plurimum vereor non absque conjectura cogenti quod ista religiosorum vocatio, quam intentio salutaris excitavit, et cupiditati serviet et roborabit impietatem. Studeat obsecro mansuetudinis vestræ diligentia ut universis appareat quod in hoc facto dirigat censuram salutarem sancta dilectionis æmulatio, et propitia divinitas ad laudabilem exitum pertingere concedat.

Will find it very difficult to visit the Bishop at Christmas.

Valeat vestræ beatitudinis incolumitas, etc.

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[1] See Note to Epist. LXIV.

LII.

Domino Lincolniæ Frater Ada.

Spiritual consolation and advice.

Licet opus esset littera prolixiori, eam tamen excluserunt et cursoris vestri pro causis vestris profectio acceleratior, et importunitas angustior occupationum mearum, me miserum, indies ad vexationem intolerabilem utriusque hominis succrescentium immaniter. Illam vestram piorum viscerum anxietatem, cujus in littera meministis, quæ licet telo compassionis humanæ sauciet, tamen sanat divinæ consolationis remedio, ille cujus amor vehementius ipsam excitat ad carnis[1] mortificationem, clementius oro suscipiat, per sanctum sui sacerdotis officium, in hostiam vivam, sanctam, Domino placentem, et pro sanctuario suo hostiam pacificam. Hujus rei pervalidam præstat fiduciam Christus, Dei virtus, Dei sapientia, Dei justitia, Dei sanctificatio, et per eloquiorum testimonia, et per rationum argumenta, et per sanctorum exempla, et per sacramentorum charismata. Contra octo gravissimorum damnorum pavendissima discrimina litteræ vestræ succincta brevitate comprehensa ; quorum sunt duo prima, videlicet, apud cor mæstum luctus pius imperfectionis, domus vestræ dilata ordinatio, præsulatus vestri dignitatem proprie respicientia ; sex vero consequentia, videlicet provectio malitiæ, persecutio justitiæ, nativæ libertatis ancillatio, ovium dominicarum trucidatio, ruina Jerusalem evidens et immensa, casus inde in quo electio voluntaria planctum aggravat lamentationis, communiter ad catholicam ecclesiam pertinentia ; tanto vigentius, tanto prospectius, tanto diligentius, tanto perseverantius necesse erit, per supernæ dispensationis consilium, sanctitatis

[1] *crucis*, MS.

vestræ studeat fervens æmulatio indefessa sollicitudine se accingere in Filio Altissimi; qui per suam sapien tiam attingit a fine usque ad finem fortiter et disponit omnia suaviter, mala reprobans, bona probans, universa ordinans; quanto, proh nefas! diebus his damnatissimis ubique cernimus illos immanius contra Dei regnum desævire, qui eidem defendendo arctiori solemnium sponsionum protestatione coram throno Majestatis conjuraverunt.

LIII.

Domino Lincolniæ Frater Ada.

Recites the proceedings of the Abp. of Canterbury against the Bishop of London.

Benedicta sit indeficiens dispensationis divinæ clementia quæ nunquam deserit de ipsa præsumentium expectationem, sed semper in assumptis salutis operandæ negotiis, quanto terribiliora cernuntur imminere discrimina, tanto lætiora curat præstare solamina, non tam paventis animi refocillando languores quam diffidentis ignaviæ animando torpores. Hæc idcirco dixerim, quoniam,[1] sit vestræ dignationi sempiterna retributio, littera suspensæ menti nuper transmissa, diutinæ præstolationis ancipitem sollicitudinem non mediocri sublevavit exultatione. Quid ergo in tam salvifico totius regni Dei negotio, quod illuminationes supernæ tam magnificæ virtuti cœlitus inspirarunt, fore consultum arbitrabimur, nisi ut apostolici operis beatitudinem apostolica prosequentes constantia penitus in Illum referatis, qui divinissimos apostolos triumphalis certaminis hujus primicerios invictissimo confirmans vigore: "Dum steteritis" inquit, "ante reges et præ-" sides nolite cogitare quid aut quomodo loquamini.

[1] *qm̃.*

" Dabitur enim vobis in illa hora quid loquamini. " Non enim vos estis qui loquimini sed Spiritus Patris " vestri qui loquitur in vobis." Sed quid? In hac parte operæ pretium fore nunquam ambigitur magis pietas orationis quam peritia dictionis. Scio quod sanctæ recordationi, sicut summe opus est, excidit nequaquam illud evangelice jugiter amplectendum, deridetur justi simplicitas, lampas contempta apud cogitationes divitum. " Sufficit enim discipulo si sit " sicut magister, et servo sicut dominus ejus." Quantæ foret perfidiæ si divina patrocinia, si angelorum præsidia, si sanctorum adjutoria, si electorum precamina, causam suam fideliter agentibus unquam defore putaretur. Licet aliud cuperem tamen sermoni finem facio, orans ut valeo omnis consummationis finem ad sui gloriam et ecclesiæ salutem hactenus inattemptatum finire certamen. Qualiter audebit pius pontifex, quem divina sublimavit electio, et superna directio non deseruit, quasi sub specie consultæ pietatis grassantibus dæmonialium crudelitatum impietatibus, desertum pii Salvatoris gregem, quod absit, æternaliter exponere?

Postquam vobis ad eximium opus Dei proficiscentibus, peccatis meis ut vereor exigentibus, licet justo mœrore confectus in Anglia sum detentus cum venerabili patre domino Cantuariensi, primo in sua, deinde in Roffensi diocesi visitationis officium agente, secundum quod modicitati meæ visum est laudabiliter, prout valui eidem in memorato officio astiti, usque ad festum Pentecostes, quibus cordis angustiis et laboribus corporis explicare non valens. Cumque ad Londoniæ ecclesiam secundum canonicas sanctiones visiturus accessisset, persona Londonensis episcopi visitata quominus aut capitulum Londonense aut aliquod collegium sibi subditum visitaret, episcopus Londonensis cum suo capitulo et quibusdam aliis ad sedem apostolicam appellarunt. Quos videlicet, tam episcopum quam subditos

sibi obsistentes, sententia excommunicationis innodavit.[1] Qua de causa non parva commotio facta est, divulgatis mendacissimis obtrectationibus per provinciam, tam in clero quam in populo. Institit autem prædictus dominus Archiepiscopus, hoc ipsum domino rege jubente, ut secum propter memoratam causam celeriter proficiscente ad curiam Romanam iter agerem, plurimum renitente domina regina, et ut me detineret obnixius[2] laborante, verum in confectione præsentium quid super hoc futurum erat ignoravi. Puto quod et spiritualia et temporalia episcopatus vestri per fideles viros vigilanter administrarentur.

Statum regni Angliæ vestra melius novit sapientia, qui ut melioretur, sicut puto, fideliter laboratum est his diebus, et major solito super hoc licet tremula concepta est fiducia. Eveniet autem quod voluerit propitia divinitas. Non quiescit anima quousque secundum quod voluerit voluntas in cœlo desiderandus omnibus sæculis felix exitus causæ vestræ mihi significetur. Utinam liberi domini comitis Leycestriæ H. et A.,[3] præstante Domino securitatem, sine moræ dispendio ad vos redeant.

Valeat vobis et virtus invincibilis et sapientia infallibilis et æmulatio irremissibilis in Christo Jesu semper et beatissima Virgine. Scripta breviavi et scribenda prætermisi tristis et invitus obvenientibus importunitatum variarum gravitatibus. Datum Sutthonæ in Cantia, feria VI., post octav. Sanctæ Trinitatis.

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[1] A.D. 1250. See Mat. Paris ad an., p. 782, and Epist. LVII.

[2] *obnoxius*, MS.

[3] Henry and Almeric, the eldest and the youngest. The former led the van at the battle of Lewes, and was slain with his father at Evesham. The other (supposed to have been in orders) died at Rome about 1283.

LIV.

Domino Lincolniæ Frater Ada.

Wishes to know the Bishop's determination as to the celebration of certain masses for his sister Juetta.

Rogo paternitatis vestræ sanctitatem ut per latorem præsentium placeat vobis significare quid vestræ sedeat circumspectioni super celebratione missarum de Virgine ad devotam instantiam dominæ Juettæ[1] religiosæ recordationis, sororis vestræ, in oratorio suo de Cofle,[2] per vestram prudentiam inchoata. Manet enim expectans eventum mandati vestri, dominus G. sacerdos ad præfatum officium assignatus exequendum, ad cujus petitionem præsentem litteram scripsi, cum nullus super re tam salubriter concepta et aliquamdiu laudabiliter continuata eidem vestram insinuaverit voluntatem. Valeat, etc.

LV.

Domino Lincolniæ Frater Ada.

Requests his intercession for a nun professed.

Almam virginem natam N. de Carru quam nobilitas clari stemmatis, sanguis egregius, quæ quoque ob individuum Sponsi Vivifici consortium declinato præpollentis mariti connubio recusans affluentium opum oblationem, et aspernans carnalium necessitudinum suasionem, et firmans cælibis vitæ propositum, et desiderans institutionis religiosæ fastigium, et complectens evangelicæ sanctionis consilium, spiritu fervido salubriter attendit quod continentis animæ nulla sit æstimatio; scio quod ad sanctitatis vestræ patrocinium, refugium pudicitiæ virginalis, fiduciali devotione recurrentem, in æmulando pudoris nivei negotio nulla-

[1] Vid. supra, p. 95; and Grostete's Epistle to her, in Brown's Fasc. ii. 310.

[2] Or *Cokle?*

tenus repellere sustinebit æmulationis castæ clementia. Quod et ego suppliciter obsecro, utinam condigna sedulitatis instantia. Conservet optabilem beatitudinis vestræ sospitatem Rex virginum, per Virginem Matrem, in sempiternum. Amen.

LVI.

Domino Lincolniæ Frater Ada.

Recommends Adam de Bokefeld to the living of Euere.

Magistrum Adam de Bokefeld latorem præsentium, quem tam divinorum eloquiorum quam litterarum humanarum professio, reddit commendabilem; cui quoque super morum honestate laudabile plurimorum perhibetur testimonium, ad ecclesiam de Euere, sicut fatentur canonici de Oseneya, per decessum Gregorii de Crescentia vacantem, ut dicitur canonice præsentatum, et curandis animabus juxta quod divinitus dabitur asserentem se devotum gerere propositum; humiliter supplico quatenus cum ad vestræ dominationis sanctitatem accesserit, velitis et familiariter suscipere, et salutaribus ad ecclesiasticam salutem exhortationibus animare, præsertim si ipsum ad præfatam ecclesiam admitti contigerit. Valeat vestræ paternitatis incolumitas in Christo, etc.

Cum et fraudes vulpium et luporum voracitates et sævitiæ leonum immanius grassari conspiciantur, scio quod longanimis pontificalis excellentiæ constantia eo confidentius pergit in ipsum, qui virtutem in se solo roborans apostolicam, ait, "In mundo pressuram, in me "autem pacem habebitis. Sed confidite quia ego vici "mundum." Fateor si consternationem vis rationis excluderet, multum quidem per omnem modum lætificaret, quod perniciosius solito debacchari video castra malignantium. Plures enim sunt nobiscum quam contra nos. Sed quid? Sic rebus poterit esse consultum, si videamus,

vigilemus, et oremus in benedicto Dei Filio dicente, " Ecce ego vobiscum sum usque ad consummationem " sæculi." Si enim ipse pro nobis quis contra nos? " Data est mihi," inquit, " omnis potestas in cœlo et " in terra." Sit vobis virtus, sapientia, sanctificatio, Christus Dei virtus, Dei sapientia, Dei sanctificatio. Mundanos incursus superabimus si subigamus impetus animales. Novi quia nostis quid loquor. Nihil mihi isto de vobis sub cœlo desiderabilius, sine quo nihil validum, nihil verum, nihil vivum bonumque expectabitur.

LVII.

Domino Lincolniæ Frater Ada.

The excommunication of the Bishop of London.

Ut arbitror ob nonnullas causas, tam rationabiles quam salutares, rescripsistis domino Cantuariensi quod executio summæ excommunicationis ferendæ pro injuria Cantuariensis ecclesiæ nuper in manerio de Lambethe illata, quæ sermone multiplici longe lateque populum et clerum fama laborante replevit, sine displicentia ejusdem domini dilationem suscipiat, quousque ad instans festum St. Hilarii Londinum pariter cum aliis episcopis præsentiam ipsius personaliter adeatis. Quocirca hoc rogo humiliter supplicans, quod scio postpositis metu sævientium et blandientium illectu æmulationis vestræ virtus circumspecta facere non cunctabitur, ut perpensis causarum meritis et Dei honorem et salutem ecclesiæ potissime respicientium, ad iteratam metropolitanæ auctoritatis obsecrationem sicut expedire censueritis, periculosa rerum magnarum negotia, per processum commendabilem ad salutarem exitum promovere sanctitatis vestræ curet studiosa sollicitudo. Valeat vestræ pietatis optabilis incolumitas, etc.

Jan. 14th.

Mitto vobis litteram super re memorata, a domino Cantuariensi mihi transmissam. Cujus occasione scripsi præsentia, sicut sæpe scribo ut valueritis, videritis, volueritis.

LVIII.

Domino Lincolniæ Frater Ada.

Requests his interference in reconciling a quarrel.

Ut pacis bonum desiderabile inter inclytum virum dominum, etc.[1] Domino largiente, per sedulitatis vestræ prudentiam reformandum laudabili mancipetur effectui, quia nullatenus judicari debet alienum redemptis quod Redemptoris est proprium qui, ut ait apostolus, " pacificavit per sanguinem Crucis suæ simul quæ in cœlis sunt, simul quæ in terris ;" vobis inolitam rogo benevolentiam, quatenus ob illius contemplationem, qui cunctis ad regnum suum pertinentibus tanta districtione pacis præcipit unanimitatem inquirere, ad unitatis concordiam, tam odibile discrimen inter præfatas partes per varias occasiones exortum, cum divino patrocinio reducere studeatis, secundum concessam vobis cœlitus sapientiam. Hæc itaque dixerim non ut inflecterem animi rigorem, sed ut placidæ menti præstem occasionem. Si autem, quod absit, nequeatis opportune memoratæ paci consummandæ, ad quam laudabili laborastis circumspectione, personaliter adesse, nostrum erit ut video quietandis providere discordiis, ut pius pacificatæ compositionis exitus, propter præsentiam spiritus corporis absentia nequaquam impediat.

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[1] Sic.

LIX.

Domino Lincolniæ Frater Ada et cum spiritu salutaris consilii spiritum validæ fortitudinis.[1]

Of the caution required in disposing of a preferment.

Aspiciamus scripturam tam succincto quam luculento sermone quales sint ad animarum regimen assumendi definientem, ubi ait, "Date e vobis viros "sapientes et gnaros quorum conversatio sit probata "in tribubus suis et dabo vobis eos principes." Quid ergo? Numquid putabimus quod hos insinuet Dei eloquium, quos ætas juvenilior per fumosos libidinum æstus, per inexpertas fatuitatum caligines, per temeraria præsumptionum præcipitia horribiliter vexatos exagitat, et non magis maturitatem provectiorem quam purior honestas, quam exercitatior industria, quam confirmatior virtus, honorabilior compositio pacificat? Propter quod si scripturarum non obsistitur jussionibus, si rationum non contradicitur efficaciis, si Sanctorum non obvenitur exemplis, nullatenus video qualiter vel fictum inveniri queat diffugium, quominus Christo vocanti, per pium præsulem, in causa salutis nisi damnabiliter obtemperetis. Quamobrem ergo propter animarum æmulationem moneo, per beatissimæ Virginis honorem adjuro, per rubricatum salvifico cruore patibulum, quatenus supernæ dispensationi fiducialiter adquiescentes, omnes cujuscunque vani pavoris ineptias penitus exterminetis, et nequaquam mundanæ mussitationis disquisitionibus hæreatis infirmiter, sed cœlestis operationis animos assumatis alacriter. Numquid manus Domini abbreviata est ut salvare nequeat, qui ait, "Sine me nihil potestis facere"? "An non qui sperant in Domino," &c. Isaias XL. Quis fore poterit

[1] There is apparently some mistake in this superscription.

locus diffidentiæ si attendamus apostolum dicentem, "Omnia possum in eo qui me confortat, Christus"? Etsi sint vobis amici plurimi, puto consultissimum esse ut sit vobis in hac parte consiliarius unus e mille. Denique quia meæ modicitatis poposcitis consilium, consulo in Domino, quod sub ea qua potestis maturitate, accedatis juxta mandati sui tenorem, ad reverendissimum patrem dominum Lincolniensem[1] facturi secundum quod ipse disposuerit, qui ut credo spiritum Dei habet, et Ipsius voluntatem sinceriter intendit requisitus in negotiis salutaribus. Valeat vestræ pietatis discretio in Christo semper et beatissima Genitrice.

LX.

Domino Lincolniæ Frater Ada.

Recommends to him one Vincentius, who desires the Bishop's advice.

Est quidam vir venerabilis eminentis litteraturæ et honestioris vitæ, rectam et timoratam de curis animarum habens sententiam, sicut frequenter audivi per habitum cum eodem de talibus colloquium, magister Vincentius nomine, præcipuus in societate domini Aedemari[2] fratris domini regis, de quo magistro desiderarem quam plurimum quod haberet vobiscum familiare contubernium. Cui nacta opportunitate vellem ut aut scriptura aut colloquio præberetis hujus rei fiduciam. Si credimus in lucrandis animabus cœlestibus insistendum vestigiis, considerari potest provisiva apostolica regiminis sollicitudo, quam sedula circumspectione tumores prius lenitatis unguento[3] delinivit, quos postmodum correptionis ferro transfigendos judicavit divinus[4] doctor gentium, "Argue," præmisit, "prædica verbum, insta

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[1] Sic. See Epist. XLV., *n.*

[2] The Bishop of Winchester, see p. 84.

[3] *unguendo*, MS.

[4] *dc̃urus*, MS.

" opportune, importune." Et nequaquam increpationem commendavit, ni prius præcepisset obsecrationem, et denique consummationem faciens subjungit, "in omni " patientia et doctrina." Ea recito quæ nescio si quis te melius noverit; notam improbæ præsumtionis apud clementem animum spero non incurret devota sollicitudo.

LXI.

Domino Lincolniæ Frater Ada.

Has made the Bishop's apology with the Countess of Leicester, who will readily accommodate the Bishop with any of her servants.

Juxta tenorem jussionis vestræ egi apud dominam comitissam Leycestriæ[1] ut non molestaretur pro eo quod non misistis eidem Joh. de Leycestria, defuncto magistro H. coquo vestro, cui Deus remittat. Ipsa autem non tantum de beneplacito vestro non est molestata; immo sicut firmiter asseruit si essent ei ministrorum optimi, et quantumcunque necessarii, pleno promptitudinis gaudio dominationi vestræ ministraturos eosdem concederet. Risum dolori miscuit carta mihi transmissa cujus characteres propria manu vestri gratia conscripsistis, sic inchoata: " Scripsis- " sem tibi aliqua de delectabilibus et de anxiis, sed " circumstantiæ[2] anxiæ et brevitas temporis non per- " miserunt." Quarumvis etenim anxietatum usquequaque superuberent inundationes, cum sit omne caput languidum, et omne cor mœrens, a planta pedis usque ad verticem capitis non sit sanitas; de delectabilium tamen inventione tam rara certitudinem ingessit insinuationis vestræ discretio. Igitur ampliorem ingerit lætitiam quod tetigistis. Licet quid illud sit ignorem.

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[1] Eleanor, sister of Henry III., widow of William Mareschal E. of Pembroke, married to the Earl in 1239, much to the discontent of the clergy and others, as she had vowed chastity.

[2] *circumstancia*, MS.

Sicut jam tertio scripsisse me memini, doleo non mediocriter quoniam non video qualiter ante protensiora temporum intervalla desideratiori paternitatis vestræ frui valeam colloquio non sine grandi causarum urgentia.

Valeat vestræ sanctitatis incolumitas, etc.

LXII.

Domino Lincolniæ Frater Ada.

Recommends the rector of Tingehurst.

Pia vota carissimi in Christo . . . .[1] Rectoris ecclesiæ de Tingehurst ad vestræ pietatis patrocinium obtinendi favoris gratia suppliciter accedentis rogo quatenus de consueta paternæ provisionis clementia prosequi non ducatis indignum. Licet ratio scribere non cogeret, tamen ut scriberem petentis induxit affectio.

Valeat vestræ beatitudinis pietas, etc.

LXIII.

Domino Lincolniæ Frater Ada.

Begs his aid for Hugh de Mandevile.

Ad instantiam honorabilis viri Willielmi de Ludelawe in anxio sollicitæ compassionis dolore constituti, propter flebilem Hugonis de Mandevile discipuli sui perturbationem, quam idem magister paternitati vestræ si placet voce tenus est expositurus, præsentem dominationi vestræ scripsi petitionem, rogans humiliter ut de consueta providæ discretionis pietate, secundum rei exigentiam, Salvatoris intuitu, salutare remedium in instanti necessitatis articulo velitis impendere.

Valete.

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[1] Sic.

LXIV.

Domino Lincolniæ Frater Ada.

Requests his indulgence and charity for J. archdeacon of Oxford, struck down with sickness.

Quia virum venerabilem dominum J. Archidiaconum Oxoniæ[1] in regressu meo a vobis, et virium vigore, et vivacitate sensuum ex chronicæ valetudinis vehementia, quod non mediocriter plangendum, pene destitutum inveni, propter quod de cætero nisi cum evidenti animarum detrimento, et dissipatione rerum familiarium, in jugi spiritus perturbatione, curæ pastoralis officium nequaquam valet administrare; paternitatis vestræ providentiam ex amici communis digna compassione compulsus sum interpellare tenore præsentium. Igitur quia scio quod cum quem dilexistis in finem diligitis, omni precum instantia supplico sollicitius insistens, quatenus per circumspectam piæ paternitatis sanctitatem, deinceps memorati archidiaconi necessitatibus extremis, sine moræ dispendio, sic intercedere dignemini, ut amotis omnibus ecclesiastici regiminis offendiculis, ad quod sine discrimine formidandi examinis ulterius sufficere manifeste desperatur per residuum temporis, nihil aliquatenus cogitetur, nisi qualiter libero tramite spiritus revertatur ad Eum, qui dedit illum.

Paucis litteram expedivi quoniam pluribus non vacavit. Et novi quod satis est fideliter amanti succinctius insinuasse. Siquidem occurrunt beatæ sorores, præcipua regni cœlestis extraria,[2] Salvatori nuntiantes sub tam perstricta brevitate quod tam sollicite metue-

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[1] I find a Jo. de Sancto Egidio Archdeacon of Oxford in 1241, and Robert de Marisco holding the same archdeaconry in 1248. Epist. XXXIII.

[2] *ea^ria*, MS. The reading is unquestionable.

bant, aiendo: "Ecce quem amas infirmatur." Convenientissimum puto fore Domino accepti Archidiaconi Bedefordiæ[1] in hac parte consilium.

Valeat, etc.

LXV.

Domino Lincolniæ Frater Ada.

A petition for two Milites.

Ad cogentem fraternæ pietatis instantiam dominationi vestræ præsentem consensi scribere petitionem pro dominis P. et. Joh. militibus, supplici rogans devotione quatenus eisdem in perplexo suæ necessitatis negotio, de consueta circumspectionis vestræ clementia si quo modo secundum Deum fieri valeat, sic ad salutem consulatur æternam, ut contra temporale prospiciatur detrimentum. Vereor ne sit importuna coactæ sedulitatis interventio, præsertim cum hoc petatur ad quod assidue flagrat pii pectoris patrocinium; licet, ni fallor, obtinere non desiderem interpellando propter quod aut honor violetur ecclesiasticus, aut delictis ministretur incentivum.

Valeat vestræ sanctitatis, etc.

LXVI.

Domino Lincolniæ Frater Ada.

Recommendation of P. de Stanford, presented to the living of Soleby.

Dominum Petrum de Stanfordia custodem hospitalis de Lutrewrthe, virum juxta quod experimentorum docuit evidentia, et sapientem, et gnarum, et conversatione laudabilem, pium in pauperes, in prædicationibus vigilem, animarum sicut creditur zelo fer-

[1] Qy. John de Crakhale, successor to Almericus de Buggeden, who died in 1244?

ventem, quem nobilis vir, dominus G. Dispensator[1] ad ecclesiam de Soleby, paternitati vestræ præsentandum censuit, ob Salvatoris contemplationem humiliter deprecor, cum ea qua possum affectione supplicans obnixius, quatenus velitis in Christo non sine sanctis sapientiæ salutaris exhortationibus, ad ecclesiæ memoratæ regimen admittere, eatenus qua vel sanctiones evangelicæ vel traditiones canonicæ non obsistere cognoveritis.

Valeat vestræ beatitudinis pia sanctitas in Christo semper et beatissima Virgine.

LXVII.

Domino Lincolniæ Frater Ada.

Requests his offices with the Chancellor of Lincoln for W. de Grimele, who desires the mastership of the Schools in Lincoln.

Scio quia paternitatis vestræ melius novit provida consideratio quam pie vigilare debeat salutaris diligentiæ sollicitudo meritis pensatis et deliberatius, et in maturitate morum, et in eminentia litterarum, et in operis integritate, et in honestatis æmulatione, cum ad impendendam eruditionem scholastici regiminis propter idoneam juvenilis ætatis institutionem, super quam ecclesiastici culminis structura cœlestis erigenda, gubernanda, consummanda fore cognoscitur. Proinde licet in confectione præsentium calamus tremuisset, ad instantiam tam excellentis testimonii sanctitatem vestram interpellare consensi pro viro laudabili magistro Willielmo de Grimele, in quem præsignatæ sicut reor ad officium hujuscemodi concurrunt circumstantiæ; quatenus venerabili viro magistro N.[2] Lincolniensis ecclesiæ Cancellario, pro memorato magistro W., si pietatis vestræ sederit beneplacito peti-

[1] Geoffry de Spencer, died 1251. See Mat. Paris ad an., and Epist. CXXV. and CXLVIII. See also the anecdote recorded by Eccleston, p. 68.

[2] Nicholas de Wadingham.

toriam dirigere de consueta dignationis clementia non ducatis indignum, ut eundem jam per dies multos Oxoniæ liberalibus rudimentis laudabiliter insudantem ad gubernaculum scholarum Lincolniæ, si eas, ut dicitur, vacare contigerit, ad festum Scti. Michaelis proximo futuri velit admittere. Sep. 29th.

Valeat, etc.

LXVIII.

Domino Lincolniæ Frater Ada.

Aimar, the King's brother, desires a conference with Grosstete.

Ex salutis desiderio ob divinitatis honorem, sicut reor, frequentius actum est et consultius deliberatum ut dominus Aimarus[1] frater domini regis vobiscum haberet examinatum in Christo de statu suo colloquium. Quid igitur vultis agam? Quanta possum supplico cordis instantia ut placeat piissimæ paternitati vestræ ad Ipsum in omnibus jugiter anhelanti, qui vult omnes homines salvos fieri, mihi rescribere sine moræ dispendio, quando et ubi quibusque opportunitatibus fieri valeat, quod dictus dominus Aimarus jam diu optatam dominationis vestræ præsentiam commodius adire valeat, et maturius a divinitus vobis inspirata sapientia supernæ propitiationis consilium inter tanta perditionis discrimina propitia divinitate suscepturus. Desiderat quoque memoratus dominus Aimarus, ut et ego una cum ipso vestræ me præsentarem pietati. Quod qualiter hoc opportune fieri valeat, sicut vos melius nostis, scire nequeo, propter occupationum mearum detinentias. Utinam et de corporis incolumitate, et tranquillitate mentis, et ecclesiastici moderaminis profectu, ad vestram pertinentibus sanctitatem potissimum in Domino affectata

[1] See above, p. 84.

consolatio mihi per latorem præsentium, si tamen vestræ sederit dignationi, insinuetur. Tremuit enim anceps sollicitudo pro eo quod dudum super his nihil acceperim nisi quod incertum famæ relatu divulgatur. Valeat, etc.

LXIX.

Domino Lincolniæ Frater Ada.

Desires his kindness for H. de Thorney and Rich. de Patesille.

Magistrum Henricum de Thorney virum quem censeo vita honestum, circumspectum discretione, litteratura provectum, et idoneum elocutione cum discipulo suo Ricardo de Patesille, sicut audio, juvene moris mansueti et bonæ spei, pro sui status emendatione, ut decet, ad pietatem vestræ paternitatis accedentem supplico humiliter quatenus consueta sanctitatis clementia suscipiatis; eisdem secundum quod divino servietur honori, et saluti providebitur animarum, patrocinium favoris provisivi propensius exhibentes.

Valeat vestræ beatitudinis incolumitas, etc.

LXX.

Domino Lincolniæ Frater Ada.

Prefers a request for the Nunnery of Belton.

Scripsi fratri Thomæ de Eboraco,[1] subjectissimo reverentiæ vestræ famulo, strenuo, discreto et benevolo, et in omnibus quæ ad salutem spectant animarum ardenti vigore cœlitus inflammato, etc. Et ut ampliori miseratione moveamini super monasterio de Beletun quod est[2] specialiori prærogativa vestræ sanctitatis licet novella plantatio tamen colono quod plantavit rigante, Domino

[1] See p. 114.

[2] Sic, MS.

autem, sine quo neque qui plantat neque qui rigat aliquid est, incrementum dante cum lætiori spei expectatione abundantiores salutis fructus in Christo prolatura. Plurimum est desiderabile ut hic moræ dispendium non ingerat, quamvis jugiter ingruat, tam varia occupationum turbamina, oblivionis quæ absit injuria.

LXXI.

Domino Wigorniæ Frater Ada,[1] *et a Dei Filio cum Spiritu Scientiæ spiritum pietatis.*

In favour of one Robert, a clerk;—a Cistercian.

Tanto confidentius ad serenissimam dominationis vestræ excellentiam in causa salutis supplicaturus accedo, quanto ferventius supereffluentem pii pectoris clementiam salvandis animabus anhelare conspicio. Proinde cum nuper repperivi Robertum clericum latorem præsentium, qui sicut asserit in monasterio . . .[2] ordinis Cisterciensis per sedulum vestræ sanctitatis patrocinium castris dominicis fuerat associatus, licet ante[3] professionem emissam religionis tamen habitum per juvenilem insipientiam exuerit, tactus compassione cordis intrinsecus eidem nihil consultius fore putavi, quam ut pro suæ salutis reparatione ad benignum suæ conversionis patronum sine moræ dispendio recurreret. Novit namque vestræ paternitatis inolita benignitas, quia indefessa studii salutaris pietate pium patrem satagit æmulari, qui filium de regione dissimilitudinis revertentem, non tamen in gradum paternæ dilectionis restituit, verum etiam propensiori gratia magnifici honoris ampliavit. Quid ergo? Scio quia non est necessaria petitoria persuasio litteræ prolixioris ubi libe-

[1] See above, p. 82.
[2] Sic.
[3] *aū*, MS.

ralitas latissimi cordis benevolentis vel leviter insinuatam paterna sollicitudine filialem necessitatem in se transferre non desistit, aiens cum apostolo : " Quis " infirmatur," etc. Quamobrem sciens cui loquor, succingo sermonem, cum præfato sanctitatis vestræ filio piam paternitatem vestram pronus obsecrans, quatenus ob Ipsius contemplationem, qui post quantoscunque excessus quotiescunque iteratos regredientem animam intra superbenignos sinus clementer admissuri, "Tu, anima,"[1] inquit, "fornicata es cum amatoribus multis; " tamen revertere ad me, dicit Dominus, et ego sus- " cipio[2] te," devotam evangelicæ prolis pœnitentiam et misericorditer suscipere, et sapienter dirigere, et dignanter reconciliare velitis.

Custodiat vobis oro, pater desideratissime, et virtutem invictam, et indeceptam prudentiam, et irremissibilem diligentiam, ad beatam salutis operationem, benedictus Salvator ecclesiæ suæ sanctæ per tempora longiora meritis beatissimæ Virginis.

LXXII.

Domino Wigorniæ Frater Ada cum felici caritatis communione beatam veritatis visionem.

Is delighted that the King appears more favourable to the E. of Leicester.

Quam sereno[2] de excelso respicit altissimus Amator universorum indefessam lati cordis amicitiam, quam nunquam experitur fatiscere amorum saltem intellecta necessitas, indicium est profecto quod in mentis habitu jugiter illa vivat, de qua loquens singularis ille amicus fidelium, " Majorem," inquit, " caritatem " nemo habet," etc. Benedicta Divinitatis æterna miseratio, suboriri videtur apud dominum regem quasi nova lux dispensationis cœlicæ in negotiis comitis Ley-

[1] *a'*, MS. [2] Sic.

cestriæ. Præstet perenniter vobis oro Altissima largitio et spiritum salutaris consilii et spiritum invictæ fortitudinis, ad Dei gloriam et salutem hominum, in Christo Jesu, etc.

LXXIII.

Reverendissimo in Christo patri et domino R., Dei gratia Cicestrensi Episcopo,[1] *Frater Ada dictus de Marisco salutem in Christo Jesu, etc., et subjectum*[2] *sinceræ devotionis famulatum.*

Litteram dominationis vestræ, quæ sanctam æmulationem salvandarum animarum evidenti præferebat diligentia, cum ea quæ decuit veneratione modicitatis meæ quantum valuit humiliter suscepit insufficientia, promtam gerens voluntatem ut tam in hac parte quam in omnibus quantumcunque mihi dignum duxerit præcipienda vestræ sanctitatis pia discretio, quatenus divinitus concedetur, paternitatis vestræ cum effectu, sicut dignum est, obtemperetur jussionibus. Proinde apud venerabilem patrem ministrum nostrum, sicut valuero, laborare curabo, ut in eo quod mandastis vestræ sanctitatis beneplacitum impleatur. Will comply with his request.

Conservet benedictus Dei Filius per interventum beatissimæ Virginis vestræ beatitudinis incolumitatem ecclesiæ suæ sanctæ per tempora longiora.

LXXIV.

Domino Wigorniæ Frater Ada, et post pacem temporis gloriam æternitatis.[3]

Pro eo quod desiderabilem dominationis vestræ serenitatem, cui per devotam exiguitatis meæ subjec- Is sorry that he is at present

[1] Richard de Wich, bishop from 1245 to 1253.

[2] *Subjunctum*, MS.

[3] See p. 82. n.

hindered from visiting the bishop.

tionem super qualemcunque mei spiritus exhibet præsentiam, hac vice personaliter adire nequivi, quamvis dolor anxiet, tamen sperantis expectatio lætificat; quoniam implendum, Divinitate propitia, confido, quod nunc dilatum queror; nec immerito, cum per Salvatoris gratiam expeditis ecclesiæ vestræ negotiis ad partes vestras cum salute vos redire contigerit. Parcat mihi Dominus, oro, ne cum detrimento tranquillæ vacationis ad parleamentum[1] occupationis inquietæ aliquatenus cogar accedere. Spero siquidem quod per clementiam Divinæ dispensationis illi salutarium necessitatum articuli, de quibus est indefesse[2] sollicita sancta paternitatis vestræ sedulitas, ad gloriam Divini nominis et salutem fidelis populi laudabiliter perducentur. Si apud meam insufficientiam aliquid consilii per illuminationem cœlicæ dignationis queat inveniri, vestra novit benigna sublimitas illud sibi, sicut dignissimum est, supplicissime serviturum. Concedat utinam, oro, Christus pontifex futurorum bonorum vestri præsulatus beatitudini sic jugiter administrare quod regendum suscepit divinitus, ut quod prudenter discernitis, cohibetis temperanter, agitis fortiter, justeque distribuitis, per sanctam supernæ sapientiæ moderantiam ad illum finem dirigatis in quo Deus erit omnia in omnibus, æternitate certa et pace perfecta.

Valeat vestræ celsitudinis incolumitas, etc.[3]

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[1] Sic.

[2] *indefessa*, MS.

[3] The rest of the page, and all the reverse, are left blank in the MS.

LXXV.

Reverendissimo in Christo patri et domino F.,[1] *Dei gratia Londinensi Episcopo, Fratres W. Prior Fratrum Prædicatorum Londini, A. Gardianus Fratrum Minorum Londini, et Thomas de Hales, supplicissimum dignæ devotionis famulatum.*

Excusing themselves for revoking their late nomination to the living of Wikenden.

Scimus, domine venerandissime, quod et melius novit clara vestræ pietatis industria, Christum Dei Filium, Dei virtutem, Dei sapientiam, Dei justitiam, Dei sanctificationem, Amatorem animarum, non nisi ad sui ipsius divinissimam comparationem ex Evangelio sub inexplicabili districtione cœlestes eminentias eorum, qui pascendis animabus sunt evocandi, exquisitissima præfinientem diligentia; certe ut is dumtaxat ad sanctam salvificæ pastionis curam, cæteris omnibus districtius arcendis, ecclesiastico regimini præficiendus assumatur, qui summa satagit vigilantia, primitus, ut non intret nisi per ostium; secundo, ut proprias oves vocet nominatim; tertio, ut emittat eas ad pascua; quarto, ut ante eas vadat; quinto, ut vocem ejus audiri ab eis efficiat; sexto, ut animam suam pro illis ponat.

Quid est autem intrare per ostium nisi per Christum introire? Ipso dicente: "Ego sum ostium;" quod est in introitu Christo conformari in miti humilitate, in tenui paupertate, in salutari acerbitate. Quid vero est proprias oves vocare nominatim, nisi singulos subditorum per motus suarum affectionum, per studia suarum occupationum, per discrepantias suarum fortunarum cum benigno subventionis desiderio distinctius designare? Quid etiam est eas emittere ad pascua, nisi de excessibus culpæ, de erroribus ignorantiæ, de defectibus impo-

[1] Fulco Bassett, bishop from 1244 to 1258. He opposed the party of the barons.

tentiæ ipsas per piæ sollicitudinis adjutorium vitalibus reficiendas alimentis educere? Quid est insuper ante eas ire, nisi per formam juste vivendi, per censuram juste judicandi, per ritum pie colendi, ipsis se imitandum exhibere? Quid est adhuc ut vocem ejus audiant efficere, nisi ad hoc idem et Dei patrocinium, et Angelorum præsidium, et Sanctorum suffragium, per indefessam orationis piissimæ jugitatem ipsis obtinere? Quid est denique animam suam pro illis ponere, nisi per carnis castigationem, per cordis compunctionem, per libidinum abdicationem, præsentis vitæ jucunditatem penitus interimere, sicque seipsum pro eisdem hostiam vivam, sanctam, Deo placentem, perseveranter immolare?

Cum ergo hæc sit senaria supernorum charismatum perfectio, quæ ad curam cœlicæ pastionis agendam secundum immutabilia pastoris æterni decreta, sicut ex his sanctionis divinæ sententiis liquet, exigitur, quam detestandum sæculis omnibus censebitur esse piaculum pestibus nefariis, aut auctoritatis officio, aut consilio cooperationis, sanctuarium Salvatoris aperire. Illos loquimur qui per regiminis ecclesiastici officium pastorale, et pervicacius arrogantes honorem et onus declinantes omnimodis, tam fastum caducæ potestatis, quam quæstum mobilis affluentiæ, quam etiam luxum fluentis lasciviæ, frontosissimæ [1] voracitatis aviditate insatiabili sibi suisque necessariis procurare non formidant, cœlestia detrectando ministeria, et ineptias sectando mundiales; quos, sicut regni Dei hostes atrocissimos Scriptura Divinitatis pronuntiat filios Belial, nescientes Dominum neque officium sacerdotum ad populum. Et alibi, canes mutos, non valentes latrare, appellat. Canes, inquam, impudentissimos, nescientes saturitatem.

Hi sunt quos his diebus damnatissimis ubique cernimus, proh nefas! quasi soluti Satanæ inservientes satellitio, horrendissima vastitate ecclesiam Altissimi

[1] *Frontosissima*, MS.

depopulantes, Filium Dei conculcantes, sanguinem testamenti pollutum ducentes, Spiritui gratiæ contumeliam facientes. Quid enim, proh nefas! in præsentiarum uspiam apud viros ecclesiasticos, heu, præter admodum paucos, aspicimus, nisi aut arrogantias dignitatum, aut avaritias facultatum, aut immoderantias voluptatum, in quibus mentita professione animas perdere non desistunt, pro quarum salvatione salutis Auctori coram throno Majestatis tam solemni protestatione spoponderunt? Quamobrem summi Salvatoris provisiva bonitas tantorum discriminum malis immanissimis, superclementi occurrens dispensatione, non tam brevitate succincta, quam luculenta perspicacitate formam præficiendorum curandis animabus, per sanctam pastionem, describens, ait: "Date e vobis "viros sapientes et gnaros, quorum conversatio sit "probata in tribubus suis, et dabo vobis eos prin- "cipes:" viros videlicet, quibus sit et vigor invictus, et sensus indeceptus, et zelus irremissus; sapientes, per quos et morum honestas et veritas fidei fideliter annuntietur; gnaros, qui et cœlestia sacramenta et compendia terrena prudenter administrent; "quorum "conversatio sit probata in tribubus suis," quibus videlicet tam super otio contemplandæ divinitatis, quam super humanitatis impendendæ negotio, in distributionibus ecclesiasticorum graduum, probatior experientia laudabile perhibeat testimonium. Quibus profecto, et non aliis, si seipsum negare nequit, principatum ad pascendas animas solummodo concedit Princeps ipse pastorum.

Igitur, desideratissime pater et domine clementissime, ob pavescendam rerum istarum considerationem, cum ad piam instantiam nobilis viri domini Ricardi de Rupella nuper interpellati essemus, ut præsulatus vestri sanctæ paternitati virum idoneum designaremus, qui per ipsum præsentandus ad ecclesiam de Wikendun, animas fideli prudentia pasceret, et verbo vitæ, et exemplo vitæ,

et sacramento vitæ, etiam deducturus illas in ministeriis vitæ per vias vitæ ad regnum vitæ; et per quorundam astutiorem suadelam nostri circumventa simplicitate pro magistro Galfrido Grosso ad istud officium assumendo, qui licet alias existat commendabilis, tamen consultiori habita deliberatione, ex supramemoratis et aliis innumeris divinorum eloquiorum et rationum irrefragabilium sententiis, ut nostra valet exilitas, informati, ipsius magistri merita circa tantæ administrationis sufficientiam longius subsistere judicamus; litteras nostras vobis destinassemus coram throno Majestatis altissimæ humillime provoluti, et de inperspectiori præcipitatione in negotiis æstimationis permaximæ, cum intimis præcordiorum suspiriis, veniam deprecantes, sanctitatis vestræ providæ circumspectioni, quantum in nobis est, quicquid per nos in hac parte est attemptatum in irritum revocando supplicamus, exorantes quatenus ob felicitatis æternæ contuitum, et metum formidandi examinis, præfatæ ecclesiæ per aliam personam vobis, Divinitate propitia, in brevi præsentandam, in quam et evangelicæ sanctiones et traditiones canonicæ concurrere dignoscantur, ad gloriam Divini nominis, ad coronam vestræ beatitudinis, ad salutem sacræ plebis, ad ædificationem Catholicæ religionis, providere studeat sanctissima præsulatus vestri vigilantia. Parcat, precamur, dominationis vestræ benigna dignatio servulorum suorum simplici devotioni.

Nempe si in hoc facto nostro nostra modicitas arguitur inconstantiæ, accedit ad excusationem, cum innumeris virorum illustrium exemplis, factum sempiterna commendatione dignissimum excellentissimi regis Assueri, benedictum Salvatorem potissime figurantis. Qui quidem rex, tanta majestatis constantia spectabilis, ea quæ ad suggestum crudelitatis mandata prius protulerat in populi perditionem, in salutem ejusdem per ea quæ ad interventum pietatis decreta postmodum promulgaverat regiæ celsitudinis clementi

circumspectione revocavit, secundum Scripturæ relationem novis epistolis pietatis veteres epistolas crudelitatis corrigendo.

Concedatur, oramus, paternitatis vestræ piæ beatitudini, in hoc de quo agitur negotio, et in cunctis ad ecclesiæ sanctæ profectum pertinentibus, ut quæ prudenter discernitis, geritis fortiter, temperanter cohibetis, distribuitis æqualiter, ad illum finem incessanter referatis, ubi est Deus omnia in omnibus, æternitate certa et pace perfecta, in Christo Jesu semper et beatissima Virgine. Amen.[1]

LXXVI.

Honorabili in Christo patri et domino R., Lincolniæ Ecclesiæ Decano,[2] *Frater Ada sancta desideria, recta consilia, et justa opera, in pacem pariter et salutem.*

Warning him against the undue disposal of the prebend of Thame.

Scriba doctus aptiori stylo rerum requisita seriei congruentis sollicita brevitate perstrinxit:[3] epistolæ vestræ superscriptioni occurro. Serenitatis vestræ voto laudabili super scriptis per reverendissimum patrem recordationis sanctissimæ, dominum R. quondam Lincolniæ episcopum, tam editis quam translatis, apud venerabilem patrem, fratrum minorum in Anglia ministrum, hoc etenim dumtaxat in hac parte facto opus est, sicut video, ut satisfaciat, sine moræ dispendio satagere cogito, vobis insinuaturus, si Deus voluerit, post dies paucos quid inde fieri valebit et qualiter. Nisi probata sanctitas magistri Symonis de Londino obsisteret nec immerito verendum fore putarem quod ipsum ad resignationem impulerit conceptus terror a sonitu folii volantis, post diutinas salutarium dissuasionum obsistentias. An

[1] Another blank in the MS.

[2] Richard of Gravesend, Dean from 1254 to 1258.

[3] Sic. *perstrinxerit?*

metuere oporteat Johannem Mansell[1] velut impediturum legitimam collationem præbendæ de Thame nescio, cum patefacto quod nunquam in eadem præbenda jus aliquod nactus fuerit in præsentia domini regis coram solemni præsulum et procerum frequentia, cui affui etiam ego qualiscunque, personaliter liti cesserit et rem reliquerit in cubiculo regali Londoniæ, ut asseruit, præsertim propter reverendam regiæ majestatis complacentiam. Alias autem, quantum conjici potest ex iis quæ sæpe et multum in secreto et publico plurium auribus inculcat, quasi novo suæ salutis desiderio succensus, et insueta superni examinis formidine compunctus, si cor non dissideat a labiis, proponit in posterum quoad seipsum proventuum ecclesiasticorum potius obtenta diminuere, quam obtinenda cumulare. Ore ad os nonnunquam ipsum principem reprehendit, et libera voce se cum complicibus suis condemnat super sacramentorum profanationibus et ecclesiarum pervasionibus et animarum depopulationibus. Quid sibi velit insuspicabile miraculum, novit cui nomen est mirabile.

Inseruistis litteræ clausulam quam subjungo : "Do-
" minus episcopus mandavit et rogavit ut præbendam
" de Thame reciperem, assignans rationes multas quod
" hoc facere deberem, præcipue cum ibi esset vicarius
" perpetuus, qui pro magna parte a cura me redderet
" exoneratum." Pro qua, quæso, parte a cura rectorem vicarius reddet exoneratum, cum utrumque coram terrifico protribunali sponsio solemnis immutabilis decreti, sub summo districtus[2] sempiterni discrimine tam graviter constituat oneratum, ut non in partem, sed uterque teneatur in solidum? O sermonem omni detestatione dignissimum! O sermonem sæculis omni-

[1] Of John Mansell, the King's Councillor, see Matt. Paris ad an. 1244 – 1251. He was originally chancellor of St. Paul's, and the most wealthy ecclesiastic of the time. For a fuller elucidation of this Letter see the Appendix.

[2] *districtu*, MS.

bus execrandum! O sermonem nefarium de cœlicis sæculariter sapientium! O sermonem letiferum dirum virus de venenato pectore spirantium! Mirabimur hoc. Sibilus est quem subtiliat dæmonialis mendacii calliditas serpentina. An non hic tolerabilior est aperte sæviens leo, quam draco blandiens callide? Ille perimit violentia, iste necat pestilentia. Illam multi cavere possunt quia manifestam. Istam pauci evadere valent quoniam absconditam. Sed qui conculcat leonem et draconem, et leonem conteret, et visitabit super leviathan serpentem veterem in gladio suo grandi, et duro, et forti, certe cito veniens ad liberationem suorum et sui gloriam.

Unde dominus episcopus moveatur circa factum præbendæ de Thame supra memoratum conjicere queo; scire nequeo. Quia vero in re magna modicitatis meæ consilium requiritis, respondeat vobis, oro, sine me ad magnum salutis incrementum magni consilii angelus. Utrum magister Johannes de Dereby sit ex illis, quos tantummodo[1] decernit præficiendos animabus qui amat animas, dicens, "Date e vobis viros sapientes et gnaros, "quorum conversatio sit probata in tribubus suis, et "dabo vobis eos principes," penitus ignoro; sed nec novit reor ecclesia. Constat certe quod secundum scita cœlestia probandi ad religionem ad probationem probati sunt admittendi. Audiamus salutis Auctorem: "Qui "in modico," inquit, "est infidelis, utique et in magno." Igitur nescio si hic Johannes pertineat ad factionem lascivientium perituram, qui gentiliter ingressi sunt Dei sanctuarium, de quibus præcepit ne intrarent in ecclesiam suam. Sed novi quod nihil eidem potest opitulari, vel exiliter, ut evocetur salubriter ad salutare culmen ecclesiastici regiminis, nisi illi suffragentur exactiora tam sanctitatis quam æmulationis testimonia. Propterea si personæ memoratæ palam ista non adsint,

[1] $\bar{tmm}^{o}$.

quæ divina loquuntur eloquia, certissimum est, et luce clariori constat evidentia, dominum præsulem, dum hunc in eventum quemcunque vel præbendæ de Thame, vel præbendæ de Langeford, præficere disponit in pastorem, alterutri earundem ecclesiarum proviso secundum sanctiones evangelicas, illorum pernecabilem et damnatissimam imitari perfidiam, quibus dictum est, " Usquequaquam claudicatis in duas partes : si Do- " minus est Deus, sequimini eum ; si autem Baal, " sequimini eum ;" illorum et impietatem sectari de quibus dictum est, " Qui cum Deum colerent, diis quo- " que suis serviebant." Clamat ex evangelio Dominus sæculorum : " Nemo potest duobus dominis servire." Et iterum : " Qui non est mecum, contra me est." Et alibi : " Utinam calidus esses aut frigidus ; sed quia " tepidus es, et neque calidus neque frigidus, incipiam " te evomere ex ore meo." Et sæviunt contra ipsum horribiliter in Scripturarum sententiis decem millia urgentium tonitruorum terrifica fulmina.

Sed inter has abyssales mundani principis obtenebrationes quid esset consultum censeri debeat quis aliquatenus videbit, nisi quem illustrant revelationes desursum descendentes a Patre luminum ? Verum sicut mihi inter densissimas defectuum meorum caligines, ex luce quæ in tenebris lucet mihi sublucere tremulis cum oculis aspicio, consultum esse videtur ut juxta cœlicas illuminationes cœlestium Scripturarum, humilem mentis vestræ mansuetudinem luculentius illustrantes, densissimas infernalium excæcationum tenebras, quia mundi rectores tenebrarum harum cum supernæ lucis exercitibus (plures sunt vobiscum quam contra vos), quantum cœlitus præstabitur exterminare satagatis, indefessa virium supernarum constantia, commonentes, invitantes, exorantes, adjuvantes, per tremendum judicium et regnum æternum, præfatum pontificem, ut de pontificali providentia pastorem præficiat ecclesiarum unicuique, quantocunque casu vacare contigerit, exclusis penitus

intuitu sæculari et carnali affectu, secundum evangelica legum æternalium decreta; inducentes etiam, quantum in vobis est, eundem dominum episcopum ut saltem magistrum Oliverum,[1] virum, ut videtur, honesti moris et spei laudabilis, timorati spiritus et litteraturæ prominentis, præbendæ de Langeford in rectorem velit evocare, si contingat quod præbendæ de Thame provisam collationem admittatis, quod apparet fore sustinendum propter premagnam de vobis conceptam in Domino fiduciam. Si autem translationi memoratæ de vobis faciendæ nequaquam consenseritis, ob causas prætactas, pro dicto magistro Olivero, si melius aliquid non occurrat, ad curam præbendæ de Thame evocando nonnullæ rationes videntur accedere.

Quod si nihil horum fieri contingat, quæ nunc dicta sunt, quid restat nisi quod in loco vocationis vestræ permanentes, Christo Dei Filio, Dei virtuti, et Dei sapientiæ, piissimis orationum instantiis committamus quod timemus? Coarctationis pavidæ anceps anxietas meam admodum afflixit animam, in hac vestræ disertitudinis quæstione perplexa, cui quoniam ignoravi ecce coram Domino quid certius responderem, hoc locutus sum, nequaquam quasi præbens consilium, sed velut verum investigans, quod vobis, deprecor, inspiret spiraculum Omnipotentis sapientiæ, attingentis a fine usque ad finem fortiter et disponentis omnia suaviter, a gignente ingenito et nascente unigenito procedens, Spiritus consilii et fortitudinis, per interventum benedictissimum beatissimæ Virginis. Amen.

Datum Readingæ iv. Cal. Junii. Obstitit occasionum importunitas quominus cursorem vestrum citius expediverim super pluribus causis urgentioribus. Desiderium mihi est vobiscum vivæ vocis habere colloquium, vel saltem litteratorium, si illud excluserit impossibilitas. May 29th.

[1] Qy. Oliver Lexington? See p. 97.

LXXVII.

Honorabili viro et domino suo desiderabili, Magistro W. Lupo,[1] *Archidiacono Lincolniæ, Frater A. salutem, et sincerum in Domino debitæ devotionis affectum.*

On the duties of his new preferment.

Quam lætanter amplectendam aspicio benedictam Divinæ dispensationis clementiam, per quam ad excellentem ecclesiastici regiminis auctoritatem, eminentem vestræ discretionis honestatem nec caduci honoris ambitio, nec mobilis affluentiæ captatio, nec fluidæ voluptatis assectatio damnabiliter illexit; sed humilitas mansuetæ virtutis, sed veritas illustris animæ, sed liberalitas lati cordis salubriter evocavit. Quid ergo? Numquid quem cœlestis illuminatio tam datis optimis quam donis perfectis ad honorem Divinæ Majestatis, et ecclesiasticæ salutis operationem, specialiter insignivit, quos sæcularis excæcatio tam carnalibus spurcitiis in salvifici Nominis blasphemiam et ecclesiasticæ reparationis injuriam pernecabiliter deformavit, per horrenda vastissimæ perditionis præcipitia consectabitur? Absit hoc, mi carissime domine, prorsus ab eo, qui super numerosas populorum turbas, tam multos animarum rectores, principatum divinitus suscepit salvationis. Porro quid satagat vir apostolicus apostolicæ professionis normam custodire, quam tam districta supernæ præceptionis sententia, et sub tantæ formidinis comminatione, et sub tantæ præmiationis promissione, pastoribus ecclesiarum tam constanter imponit? Annon eam novit præclara vestræ sedulitatis industria; et quis illa melius? Luculenter hanc manifestant Angeli, qui vices ascendendi et descendendi frequentant in scala Jacob benedicti. Evidenter hanc insinuat sanctus Moyses ad excelsa conscendens ut divino fruatur contubernio, et ad infima descendens ut humano patrocinetur solatio. Cum enim secundum Augustinum tria sint genera

[1] Removed thither from Gloucester, in 1248; deprived in 1255.

vivendi, unum quod subsistit in negotiis impendendæ caritatis, alterum quod consistit in otiis contemplandæ veritatis, tertium quod existit ex utroque temperatum, videlicet actuoso, quod exercet veram caritatem, et otioso, quod tranquillat caram veritatem; quis non videt ad perfectam hujus tertii conversationem, quanta necessitate constringuntur, qui superiorem locum cœlici regiminis sub tanto reddendæ rationis discrimine sunt assecuti? Proinde quid superest quam, quum vobis jugiter incumbit et vices supplere pontificum, et curas informare clericorum, et mores honestare plebium, ut præ cunctis per contemplationem suspensi, ad cunctos per compassionem proximi, secundum exemplar quod monstratur in more ordinationum tabernaculi disponatis? Qualiter namque per prædicationem evangelii ministerium pastionis adimplebitis secundum quod præcipit apostolus, "Opus fac "evangelistæ, ministerium tuum imple," nisi per contemplativam[1] vacationem in lumine conspiciatis quod per activam sollicitudinem in tenebris hominum faciatis? Si actuosa pastionis forma requiritur, quid congruentius occurrit quam quod personis apostolicis in Apostolorum Principe, post trinam suæ dilectionis interrogationem sub trina jussionis inculcatione, jam jamque cœlum ascensurus Pastor ovium injungere non cunctatur? Ubi secundum Sanctorum elucidationes, tribus modis veritas caritatis per pastores ecclesiæ communicanda præcipitur. Primum exhibent in documentis Scripturæ, ex quibus hinc certitudo fidei, illinc morum rectitudo demonstratur. Secundum præbent in exemplis justitiæ, per quæ hinc forma vivendi, illinc ritus colendi prærogatur. Tertium præstant in sacramentis vitæ, in quibus hinc gratia reconciliationis, illinc gloria beatitudinis largitur. Sed nihilominus otiosa pastorum speculatio de-

[1] *cōtēplatam*, MS.

sideratur, per quam sublimes animi rectorum regni Dei suspenduntur ad caritatem veritatis. Quid manifestius ipsam insinuat quam illa quæ in monte transfigurationis Primicerius pastorum tria tabernacula facere gestivit? Quorum primum ex piissimis orationibus erigitur, quas comitantur hinc angusta carnis maceratio, illinc anxia cordis compunctio; secundum per clarissimas revelationes construitur, quas adornant hinc discussio propriarum iniquitatum, illinc consideratio divinarum bonitatum; tertium in sanctissimis excessibus proficitur, quos consumant hinc divinorum superventuum susceptio, illinc supercœlestium spectaculorum contuitio. Nonne prius positæ tres actionis negotiosæ partitiones cum posterioribus dictis tribus otiosæ vacationis distinctionibus et duodenarum virtutum per singulas illarum sex divisionum secundum binarium utrimque coenumeratis sanctificationibus sex mysticos gradus cum duodecim leunculis aureis altrinsecus per singulos istorum sex graduum secundum binarium dispositos patenter efficiunt? Quibus sex gradibus ascendunt apostolorum successores ad prægrandem thronum veri Salomonis, in sublimitate consessionis judicaturi cum eodem orbem terrarum, istis omnibus secundum artem æternaliter viventem apud inaccessibilem sapientiæ claritatem ordinatis. O stupendam! O prædicandam! O venerandam tantæ professionis dignitatem! O exhorrendam! O detestandam! O execrandam tantæ sanctionis prævaricationem! Ad illam quidem maxime refertur illud apostoli: "Qui bene præsunt presbyteri duplici "honore habeantur, maxime qui laborant in verbo et "doctrina." Ad istam vero præsertim intorquetur illud Jeremiæ: "Confundantur qui me persequuntur et non "confundar ego; paveant illi et non paveam ego; induc "super eos dies afflictionis, et duplici contritione contere "eos, Domine Deus noster." Ad hanc igitur apostolicæ celsitudinis nequaquam pervenitur, ut æstimo, felicitatem, nisi et invicta virtus publicæ potestatis violentias

refrænet, et indecepta circumspectio fraudulentæ seductionis fallacias convincat, et irremissibilis æmulatio enervatæ assentationis blanditias decutiat, tam in compositione propria, quam in domestica dispositione, quam et in ecclesiastico moderamine.

Hæc sunt denique ad quæ præsertim archidiaconalis officii rectitudo respicit, quæ cum tanta terroris vigilantia sermo Divinus mortalium auribus ingerit, dicens: " Nec consideres personam pauperis, nec honores " vultum potentis ; juste judica proximo tuo." Et " iterum: " Maledictus qui accipit munera, quæ excæ- " cant etiam prudentes et subvertunt verba justorum, " et dicet omnis populus, Amen." Et alibi : " Tu " autem, Dominator virtutis, cum tranquillitate judi- " cas, et cum magna reverentia disponis nos." Succinxi sermonem sciens quod sufficit occasionem insipientem præstitisse sapienti. Cohibeo quoque calamum rogans ut non molestus [sit] tenor epistolæ, quem etsi tarditas præsumpsit hebetudinis, tamen devotio scripsit amoris. Præstet oro vestræ serenitatis inolitæ benignitati Divina dignatio ut in omnibus, quod prudenter decernitis, cohibeatis temperanter, agatis fortiter, justeque distribuatis, ad illum sapientiæ salutaris finem cuncta referentes, in quo Deus erit omnia in omnibus, æternitate certa et pace perfecta.

Valeat serenitatis vestræ suavitas in Christo semper et beatissima Virgine. Pro dilecto mihi Thoma juvene latore præsentium, qui et hoc a me per supplicem obtinuit instantiam, præsentem benevolentiæ vestræ dirigo petitionem, obsecrans quatenus intuitu pietatis eidem in suæ necessitatis negotio, quam idem, si placet vobis, viva voce est expositurus, consuetæ gratiæ favorem benevolum, quatenus rationi non obvenitur et adhæretur miserationi, impartiri non ducatis indignum.

Iterum valeatis in æternum.

LXXVIII.

Honorabili viro et patri in Christo carissimo, Domino J.,[1] *Archidiacono Oxoniæ, Frater Ada salutem, et post pacem temporis gloriam æternitatis.*

Requests his consideration for Gilbert of Ekeldun and his colleagues.

Tanto fiducialius in causa pietatis paternitatis vestræ clementiam interpellare consentio, quanto cognovi piam vestri pectoris affluentiam, quam etiam erga me vestri gratia licet immeritum semper perpendi fuisse serenam, ad filiorum vestrorum gravamina compassione misericordiori mitescere. Proinde inolitæ benignitatis vestræ supplico benevolentiæ, rogans attentius quatenus, ob Ipsius contemplationem, qui misericordiam præfert sacrificio; qui et ait: "Non memor eris in-" juriæ civium[2] tuorum;" quique si dimiserimus spondet nobis dimitti, beatificans misericordes; misericordiam, si quo modo fieri potest veritate prævia et inoffensa misericordia, Gilberto de Ekeldune et collegis suis, qui aliquando pro Roberto diacono apud vestram fidejusserunt reverentiam, usque ad mediam quadragesimam proximo futuram, aut saltem usque ad instans caput jejunii, exercendæ districtionis inducias, quas a pio patre devoti filii lacrimabiliter efflagitant, misericorditer concedere non ducatis indignum; ut interim per competentem mediatorem, sicut dignum est, vestræ reconciliari valeant pietati, si vestro sederit beneplacito. Det vobis, mi pater venerande, de cætero quod prudenter decernitis, cohibetis temperanter, agitis fortiter justeque distribuitis, exterminatis sapientiæ salutaris astutiis, ad illam referre dumtaxat sapientiam ubi est Deus omnia in omnibus, æternitate certa et pace perfecta, Illi indivisibiliter adhærendo, de quo scriptum

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[1] Probably John de St. Giles. See p. 132.

[2] *inimicorum* corrected to *civium*, MS.

est: " Tu autem, Dominator virtutis, cum tranquillitate " judicas, et cum magna reverentia disponis nos."

Valeat benignæ paternitatis vestræ incolumitas in Christo semper et beatissima Virgine. Pro immeritis beneficiorum exhibitionibus putavi vestræ liberalitati potius agratulari silentio quam eloquio regratiari.

LXXIX.

Honorabili domino in Christo Egidio,[1] *Archidiacono Northamptonæ, Frater Ada salutem, et quod potest pauperis devotio et oratio pectoris.*

Declines accepting a sum of money sent to him by the Archdeacon; which he now returns untouched.

Quod paupertatis meæ nequit insufficientia, satisfaciat vobis oro supersufficiens largitio, quem lati cordis liberali munificentia[2] perquam affectum pariter et effectum, in exhibendis honoribus et beneficiis conferendis, frequenter sum expertus. Cæterum cum nuper quidam cursor dominationis vestræ non modicam summam numeratæ pecuniæ, nomine vestri mihi oblatam, quam obsistente sacræ professionis observantia sicut nec debui, sic nec volui recipere, projectam in cella nostra, nullatenus restituendam consensit; quamobrem memoratam pecuniam, sicut erat, signo vestro signatam, lator præsentium, ad instantiam fratrum, dominationi vestræ restituendam assumpsit, de eadem secundum beneplacitum disposituræ. Denique sit benedictio nomini Salvatoris, qui cum ad celsitudinem regiminis ecclesiastici vos evocaverit, etiam in mysterio salutis operandæ et vigorem strenuitatis, et sollertiam circumspectionis, et æmulationem pietatis vigilantiæ vestræ contulit sedulitati, juxta quod nonnunquam fama laudabilis piorum auribus insonuit.

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[1] Giles le Rous, or Rufus, succeeded in 1246, and died in 1272.

[2] *Munificientiæ*, MS.

Quid ergo? plane satagendum est, ut nequaquam quæ nostra sunt, sed quæ Jesu Christi quærentes, ipsius dona in auctorem suum referendo, ex intimis visceribus longanimi constantia clamemus cum propheta: " Non nobis, Domine, non nobis, sed nomini tuo da " gloriam." Quale putamus hoc erit nisi faciente vobis Domino nomen grande summopere rem nominis implere studeatis? Proinde, cum pastionis curam super pastores animarum divinitus susceperitis, sub cautione reddendæ rationis coram formidanda districti examinis majestate, qualiter unquam rebus istis potest esse consultum, si non indefessa per vos laboretur sollicitudine ut sit in sacerdotio sanctitas, in clero honestas, in religiosis disciplina, salus in populis; quod dumtaxat erit, cum et sana latera et ministeria munda dominicæ cooperationis vestram efficaciter juvent vivacitatem, nunc per actionem otiosam ascendere ad contemplandam veritatem in Deo, nunc per negotiosam actionem descendere ad impendendam caritatem proximo; in quibus duobus, et non nisi in illis, tam secundum divinarum sententiarum assertiones, quam secundum exemplar sanctorum prælatorum, tota consistit officii pastoralis integritas. Et insuper ex sancto timore vigeat et vivat ex amore casto, apud ingenuum clari sanguinis animum terrifica summi Judicis sententia, ubi ait: " Non facies " quod iniquum est; non injuste judicabis, nec con- " sideres personam pauperis, nec honores vultum po- " tentis: juste judica proximo tuo." Et iterum: " Maledictus qui pervertit judicium advenæ et pupilli " et viduæ, et dicet omnis populus, Amen." Et post pauca: " Maledictus qui accipit munera ut percutiat " animam hominis innocentis, et dicet omnis populus, " Amen." Sufficiat, mi desideratissime domine, piæ sapientiæ vestræ præstitisse occasionem sub brevitate compendii, quam succinxit et angustia temporis et occupationum importunitas.

Valeat serenissima benignitas vestra in Christo, etc.

LXXX.

Honorabili viro, Magistro S., Archidiacono Leycestriæ,[1] *Frater Ada spem salutaris consilii et fortitudinis invictæ in omnibus quæ Divino serviunt honori et saluti proficiunt humanæ.*

In behalf of the Nunnery of Belton.

Ad commendabilem vestræ pietatis eminentiam fiducialiter interpellaturus accedo, pro eo quod et benevola discretionis vestræ diligentia, et æmulanda causæ salutaris indigentia, non tam præbuit displicendi diffidentiam, quam confidentiam impetrandi cumulavit. Quocirca serenam vestræ benignitatis industriam rogo suppliciter, humiliter obsecrans, quatenus ad virginum laudabile collegium in monasterio de Beletun, Dei Filio famulantium, provisivos sedulæ sollicitudinis oculos, ob sanctam virginei pudoris æmulationem, per vigilantiorem curæ pastoralis superintentionem, et valido patrocinio, et discreto consilio, et benigno solatio, et indefesso studio, et defendere et docere, fovere, conservare, tanto propensioris gratiæ clementia favorabili necessaria satagatis promptitudine, quanto conspiciuntur in præsentiarum ibidem importuniora variarum inquietationum turbamina, foris pugnas concitare et incutere intus timores; adeo ut, quod absit, subversum iri timemus, quasi in suæ constructionis exordio, tam eximium cœlicæ religionis ædificium, nisi divinitus adjuta manus piæ subventionis tanti planctus imminenti ruinæ maturius supponatur.

Valeat sanctitatis vestræ placida dilectio in Christo Jesu semper et beatissima Virgine. Opus est, mi domine, ut singulis necessitatum articulis sollicius audiendis, si placet, auditum diligentius accommodetis in Domino. In æternum valeat, etc.

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[1] John of Basingstoke held the archdeaconry from 1238, and died in 1252. He was succeeded by Solomon.

LXXXI.

Honorabili viro, Magistro R.,[1] *Archidiacono Oxoniæ, Frater Ada salutem in Domino.*

In behalf of the same.

Strenuam disertitudinis vestræ benevolentiam interpello, ubi novi veraciter quod ipsa nequeat validæ sollicitudinis detrectare diligentiam. Numquid ergo quasi supervacua in ventum verba profero? Ita fateor fieret si exhortationi conficiendæ plus insisterem quam intenderem præstandæ occasioni. Proinde provisivæ vestræ pietatis industriæ humiliter supplico, rogans attentius quatenus ob sanctissimam pudoris virginei considerationem, salutarem sanctæ religionis reformationem, quam in monasterio virginum monasterii de Beletun per sedulam vestræ circumspectionis sollertiam nuper divina voluit adoriri clementia, propensioris gratiæ prosecutione sollicita, sub ope Salvatoris consummare studeatis, per quem quod laudavimus gratifice inceptum, perfectum glorifice gaudeamus.

Valeat virtutis vestræ probata sinceritas in Christo Jesu semper et beatissima Virgine. Opus erit, mi domine, si placet, ut in hac parte rerum circumstantias diligentius investigetis. In æternum valeat, etc.

LXXXII.

Venerabili Domino R., Archidiacono Oxoniæ, Frater Ada salvificas supernæ claritatis illuminationes.

Urges him to greater caution in admitting

Scio quod in encœniis, quorum meministis, mentibus prudentium sunt exhibita cœlitus et incentiva desiderii cœlestis et mundani contemptus argumenta. Nostis

[1] Robert de Marisco held the archdeaconry in 1248 and 1258.

quam sit his diebus stupendæ perversitatis inter homines rara requisitæ probitatis inventio, et[1] quam aliquatenus præferat fucatæ simulationis ficta compositio;[2] propter quod in designandis salutis tantæ cooperatoribus, per quos ut[3] Divini nominis honor, et profectus necessitatis ecclesiasticæ, cum reverendissimo patre domino Lincolniæ, inter tanta tantarum immanitatum turbamina fideli administretur diligentia, liquet evidentissime quanta vigilantioris industriæ sollicitudo debeat adhiberi. Proinde quamvis clareat quod, sicut insinuastis, vos obtineant quam plurimæ salutarium negotiorum urgentiæ, miror admodum clausulam illam vestræ disertitudinis: "Et tamen quia sine me bene "possunt hæc fieri, nam alia multa me urgent, mit-"tite cum litteris quas missuri estis." Igitur ruptis importunitatum qualiumcumque detinentiis, cum in hac parte quorumlibet sollertia discretiori præfulgentium, nedum simplicitatis meæ, vix exquisitior sufficiat efficacia, operæ pretium fore putavi, ut die ac loco, quos competere censueritis in re tantæ gravitatis tractatus habendos cum viris consilii maturioris, ob id ipsum invitandis, suppliciter interpellato Divinitatis patrocinio, personalem vestræ sedulitatis præsentiam exhibentes, de opportuno vestri et mei conventu studeatis ordinare. Si præsentis periculi causa exoptet maturare, certe præcipitari recusat.

clergymen to benefices.

Valeat vestræ sanctitatis affectabilis incolumitas in Christo, etc.

LXXXIII.

Honorabili viro et patri desideratissimo, Magistro R., Archidiacono Oxoniæ, Frater Ada.

Quod inseruistis litteræ vestræ hanc subjectam seriem, spiritum hunc salutis meæ conceperam, ut in curis mihi commissis starem de cætero, et sollicius

Letter of advice and consolation.

[1] *t*ꝰ MS. [2] *9pō*, MS. [3] *t* MS.

vacarem redemptioni male perditi temporis, quantum Divina gratia largiretur; et ecce disturbor, avellor, et concutior sicut in cribro. Si igitur sic erat futurum, quid necesse erat concipere? Licet vulnus compassionis impresserit, tamen attulit remedium consolationis. Nempe spiritus iste et salutis operandæ et temporis redimendi, nisi pariatur, non concipitur. Conceptus etenim et partus id ipsum est cum voluntas in ipsa notitia conquiescit; adeo ut, secundum Scripturam, " Qui amat " justitiam jam justus sit." Nam qui diligit legem implevit. Propterea etsi disturbationi, avulsioni, concussioni, de quibus non ab re quærimini, et descendens pluvia, scilicet placidus prosperitatum illapsus, et venientia flumina, hoc est vehemens adversitatum accessus, et flantes venti, id est subtiles temptationum insultus, terribiliter immineant, certe mentem salubriter stabiliunt, erudiunt, emendant, quia in caritate, quæ nunquam excidit, radicatam et fundatam per Spiritum salutis, qui omnium est Artifex, omnium habens virtutem, omnia prospiciens.

Num putabimus solummodo ad divinum Apostolorum Principem, et non magis ad universos culmen ecclesiastici regiminis assecutos, Christum Dei Filium, Dei virtutem, Dei sapientiam, aientem : " Simon, ecce " Satanas expetivit te ut cribraret sicut triticum. Ve- " rumtamen ego rogavi pro te, ut non deficiat fides " tua ?" Quomodo igitur apostolicæ successionis salvifica non elevatur confidentia, ubi ob id nullus esse poterit locus diffidentiæ ; quod Is, qui ait, " In mundo " pressuram habebitis, in me autem pacem. Sed confi- " dite, quia ego vici mundum," unigenitus dilectionis omnipotentiam[1] Genitoris interpellat, quem necesse est exaudiri pro sua reverentia. Numquid cum torpentem desidiam diligentia vigilans non admittit, propter quamcunque importunitatum obsistentiam, credi

[1] *ōipotētatū*, MS.

poterunt fructus operum non successuri per eum in quo manens Pater ipse facit opera?

De his hactenus. Super eo quod in posteriori parte litteræ vestræ scripsistis negotio, quod per litteram domini episcopi mihi transmissam luculentius innotescit, quid aliud directionis, consilii et instructionis, requiri debebit, nisi quod vestra succinctius insinuavit circumspectio; videlicet ut, semota excusationis cujuscunque obtendentia, vestræ magnanimitatis et vigor validus, et industria sollers, et æmulatio pia, modeste, sobrie et sensate, sicut expressistis, eximiæ rei prægrandes rubores divinitatis ope propitia alacrius subire consentiat? Si Is, qui de se dicit, cui altissimus Pater perhibet testimonium, "Ego sum pastor bonus," congruentissima dispensatione curandarum ovium, propter unam multas reliquit; (nam cura pastionis recte culpanda judicabitur, si pro tempore provisiva sollicitudo deserat paucas propter universas); qualiter per pastoris officium sibi gregi commisso præsens esse negabitur, qui non tam illius quam omnium sollicitudinem gerens unus spiritus est adhærendo summo Pastori, non tamen ubique suam præsentiam exhibenti, sed attingenti a fine usque ad finem fortiter et disponenti omnia suaviter? Quis scit si, ut in istum eventum divinitus præparemini,[1] ad salutarem rei de qua agitur prosecutionem dudum electio divina evocaverit benevolam sedulitatis vestræ strenuitatem?

Quid ergo restat nisi ut equus, cui Salvator dedit fortitudinem, circumdans collo ejus hinnitum, exultet audacter, pergens in occursum armatis, contemnat pavorem nec cedat gladio, procul odorans bellum, exhortationem ducum et ululatum exercitus, tanto valentiori victoriosi certaminis certitudine contra diros grassatores regni cœlestis dimicando, quanto perdendis ani-

[1] *paremini*, MS.

mabus æternæ redemptionis efferatæ pervicaciæ truculenta rabies, his diebus pessimis, proh nefas! insanire conspicitur, percusso fœdere mortiferæ damnationis cum dæmonialium nequitiarum malignitatibus immisericordissimis? Non putavi persuasionibus insistendum ad animum quem novi a superna veritate persuasum.

Nullatenus video quod non potius per memorati negotii colorem aut occasionem, sicut signastis, declinare non poteritis quominus prosequamini factum, non tam vobis quam, ut credo, sanctis odiosum, præsertim ut, salva pace principum,[1] loquar secundum quod est præconceptum; immo sicut reor contra formidolosas improbitates illud in vestram transferentes innocentiam, evidentius vos excusare poteritis, ne forte, quod absit, cogamini præsumpti schismatis detestabilem repugnantiam aliquatenus promovere. Quidni caveat disertitudinis vestræ peritia capitum blandientium caudas venenatas, scorpiones loquor, quod, ut vos melius nostis, execratur propheta, indubitanter spero quod propter semetipsam in causa sui superna clementia eunti, moranti, et redeunti, concedat indesinenter Dei patrocinium, præsidium Angelorum, electorum solatium, et suffragium sacramentorum. Quod opto fiat in Christo Jesu semper et beatissima Virgine.

Vix vacavit tantillum rescribere usque ad feriam tertiam, tunc etiam multis intercurrentibus inquietationum molestiis.

LXXXIV.

Honorabili viro, Magistro R., Archidiacono Oxoniæ, Frater Ada.

In favour of Robert de Geringes.

Licet noverim quam sit vobis in officio salutari, quod salvandis animabus a Salvatore suscepistis, æmu-

[1] *p̄rm*, MS.

lationis salvativæ strenua sollicitudo, tamen ad dilecti mihi in Christo Roberti de Geringes, latoris præsentium, supplicem instantiam, pietati vestræ præsentem petitionem destinari consensi, rogans attentius quatenus eidem Roberto in suæ salutis negotio apud vestræ auctoritatis examen expediendo, quatenus nec veritas offenditur nec deseritur misericordia, ob Salvatoris intuitum, expeditioris justitiæ favorem benevolum impartiri non ducatis indignum.

Valeat serenitatis vestræ circumspecta dilectio in Christo Jesu, etc.

LXXXV.

Honorabili viro, Domino diligendo, Magistro H.[1] *Archidiacono Essexiæ, Frater Ada salutem et promptum dignæ devotionis obsequium.*

Requests him to use his efforts that the testament of W. de Cerde may take effect.

Tanto ad pietatem vestram in negotio pietatis ampliori fiducia pia pectoris accessi, quanto eamdem et virtutis strenuitas, et circumspectio prudentiæ, et salutis æmulatio, et experientiæ securitas, commendare dignoscuntur eminentius. Proinde quum piæ recordationis magistri Willielmi de Cerde[2] pia supremæ voluntatis ordinatio, contra pium favorem a cunctis mortalibus sollicius impendendum, provisionibus testamentariis hactenus non tam impie retardata, quam frustrata malitiose, cum offensa divinitatis et humanitatis injuria, in nonnullorum grave scandalum fuisse perhibetur; benignam discretionis vestræ clementiam attentius rogo, cum instantia supplici, quatenus ob salutarem piissimi

[1] In Le Neve, one Hugh is mentioned as holding this dignity in 1248, and was succeeded by Stephen of Sandwich, who possessed it in 1252 and in 1262.—Fasti. II. 333. Ed. Hardy.

[2] I find that one Will. de Cerde and Alice his wife, with other parties, paid a fine of 20 shillings to the King for an assize of *mort d'ancestre*. 35 Hen. III., A.D. 1251.

Salvatoris contemplationem, memoratam negotii salutaris urgentiam, quoad fieri poterit, in misericordiæ et veritatis occursu, et amplexu justitiæ et pacis, ad diu desideratam laudabilis exitus consummationem, per vigilantiæ maturioris sedulum examen, producere studeatis; tanto propensioris diligentiæ gratia, id quod petitur, in Domino prosequentes, quanto id ipsum Dei sapientia salutarius commendare probatur, ubi ait: "Mortuo non prohibeas gratiam, nec desis plorantibus "in consolatione."

Det vobis oro Dei virtus, Dei sapientia, Dei sanctificatio defendendis, dirigendis, sanctificandis animabus, pro quarum cura coram formidando tribunali spopondistis, jugi salubriter insistere vigilantia, in Christo semper, etc.

LXXXVI.

Venerabili Domino suo in Christo J.,[1] *Archidiacono Leycestriæ, Frater Ada.*

Translation of the Bible by William of Arundel.

Vestram non lateat discretionem, quod interpretatio Bibliæ per magistrum Willielmum de Harundel, quondam archidiaconum Huntunden, correcta, pro qua vobis mittenda mihi scripsistis, nequaquam fratribus minoribus fuit assignata, sed monasterio de Wylmundele,[2] ubi, ut dicitur, sepulturam sibi elegit. Cæterum qualiter consultum fore credetur vestræ vocationi, qui non tantum super animas plebium, verum etiam super pastores animarum regiminis apicem estis assecuti, in formidanda superni examinis districtione, qua ut cum vero Mathatia et filiis ejus, detestantes depressivas temporalis sarcinæ cupidines, et his diebus pessimis

[1] See p. 197. A William Arundel is mentioned as precentor of Exeter in 1242. Le Neve, I. 409.

[2] Sic.

adversarios divinæ legis potenter oppugnantes inundantesque sanctuarium, lapides contaminationis in locum immundum projiciatis; et secundum formam Apostoli sancto Timotheo traditam, illam videlicet potissime prælatis ecclesiarum æmulandam, qua dicitur: "Tu "vero vigila, in omnibus labora, opus fac evangelistæ, "ministerium tuum imple, sobrius esto, cum summa "diligentia studeatis temporis residuum transigere;" quod indubitanter succinctior perstringet angustia? Quid non adageret et virtus vigentior, et circumspectior industria, et zelus ferventior, et eminentior litteratura, quibus clementia cœlestis vestram illustrasse cognoscitur honestatem; ut in die reddendæ rationis duplicis honoris dignitatem vobis cumulet Altissima retributio? Valeat vestræ, etc.

LXXXVII.

Honorabili viro, Domino M.,[1] *Archidiacono Bukyngham, Frater Ada obsequialem debitæ devotionis affectum.*

In behalf of a poor woman.

De vestræ serenitatis clementi benevolentia confisus in Domino, pro Alicia mulieri simplice et paupere, latrice præsentium, disertitudinis vestræ ingenuæ pietati supplico, rogans attentius quatenus eidem in periculoso suæ necessitatis negotio, quatenus suggerit misericordia et veritas requirit, ob Salvatoris intuitum, patrocinium salutare impartiri non ducatis indignum.

Valeat vestræ dignitatis sospes incolumitas in Christo Jesu semper et beatissima Virgine.

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[1] Matthew de Stratton, Archdeacon of Buckingham from 1219 to 1263.

LXXXVIII.

Serenissimo in Christo patri et domino Th., Dei gratia Abbati St. Andreæ Vercellis, Frater Ada salutem in Domino et subjectum in Domino deditæ devotionis famulatum.

Of the state of his friends in England.

Pro eo quod per inolitam paternitatis vestræ pietatem, tam liberaliter quam libenter, de affluentibus pleni pectoris opulentiis plurium indigentiis arcanas Christianæ sapientiæ sententias, cum tantis tam diuturnæ sedulitatis sudoribus, non tam meæ modicitatis insufficiens humilitas, quam universi cœlestis notitiæ cupidi, ad perennes in Christo dignissime consurgunt gratiarum actiones. Lætus consideravi, domine mi, nec immerito, desiderabilem status vestri prosperitatem, quam mihi vestri gratia signare voluistis. Cæterum mitto vobis, secundum tenorem mandati vestri, expositiones super Angelicam *Lætare*, etc. Fiduciam præstant deprecandi illa, quam multipliciter expertus sum, paternitatis vestræ clementia. Proinde devote supplico, rogans obnixius quatenus et expositiones super ministerium theologicum, quas[1] nuper edidistis, et quæstiones quas in præsentiarum tractatis de quibus diebus, tam de istis quam de illis, mihi litteratorie innotescere voluisti, quam tempestive fieri commode poterit[2] meo desiderio communicare velitis.

Valeat sanctitatis vestræ benigna sinceritas in Christo semper et beatissima Virgine.

Urges upon him the evils of non-residence.

Bene valet (benedictus Deus!) amantissimus vester dominus Lincolniæ. De animabus in Anglia vestro regimini commissis, vestra non ignorat clarissima sapientia quam districta reddenda sit ratio in die formidandi examinis, pro quibus benedictus Dei Filius sa-

[1] *Quam*, MS. | [2] *poteris*, MS.

lutiferæ crucis patibulum piissimi cruoris rubricavit profluvio. Quid ergo ? An non sunt expavescenda divinarum sententiarum tonitrua, quibus trinæ pastionis indefessam vigilantiam immutabiliter præcipit exhiberi circa salutem animarum per pastores, qui pro eisdem spiritualiter pascendis multiplicia carnalia sustentationis percipiunt stipendia. Vestrum igitur erit, mi pater venerande, illud Apostoli non segniter attendere: " Qui non laborat non manducet;" et per salvificam sedulæ caritatis diligentiam satagere ut præfatis animabus vestris pastoris nunquam desit sollicitudo, per quam in grege Dominico, vestræ pietati commisso, quod sanum est custodiatur, quod infirmum est consolidetur, quod ægrotum est sanetur, quod confractum est alligetur, quod abjectum est reducatur, et quod perierat requiratur. O auditionem diram fulminantis comminationis contra pastores Israel, qui susceptis custodiis ovilis Dominici superintendere detrectant! " Si speculator vi-
" derit gladium venientem, et non insonuerit buccina,
" et populos non custodierit; si venerit quoque gladius
" et tulerit de his animam; ille quidem in iniquitate
" sua captus est: sanguinem autem ejus de manu
" speculatoris requiram, non populus terræ, sed ego."

Nonne illa vox est ad pastores inter alias decem mille anxiores ? " Virum hunc custodi, qui si lapsus
" fuerit, erit anima tua pro anima illius." Succingo sermonem, sciens quia sufficit occasionem dedisse sapienti. Nihil consultius videtur, desideratissime pater, quam ut in Angliam venire non pigritemini de negotio tantæ salutis cæterisque sanctitatem vestram contingentibus, divinitate propitia, secundum Dei leges ordinaturi. Iterum in æternum valete.

LXXXIX.

Reverendo in Christo patri et domino Abbati de Wautham[1] *Frater Ada salutem et subjectum, etc.*

In behalf of some scholar not named.

Ad eximiam sanctitatis vestræ pietatem in causis salutaribus tanto fiducialius acceditur, quanto circa salutis æmulationem per pium favorabilis clementiæ patrocinium suavius fervere multiplicibus experimentis comprobamini. Proinde placidam religionis vestræ benevolentiam pro . . . .[2] clerico, scholari Parisiis, juvene moris honesti et perspicacis ingenii, competentis litteraturæ et spei laudabilis, cui salubre desiderium regularis institutionis cœlestis visitavit miseratio, suavem vestræ paternitatis benignitatem humiliter rogo, quatenus juxta fervores salvificos, quibus ipsum dudum inflammavit divina miseratio, castris Dominicis per supernam dispensationem, sub vestri regiminis ducatu Christo militantibus, quatenus nec evangelicis obvenitur sanctionibus nec traditionibus contradicitur canonicis, ob ejus contemplationem qui de sæculari perturbatione ad cœlicæ vacationis vocans jucunditatem, mundo renuntiaturis ait, " Venite ad me omnes qui " laboratis et onerati estis, et ego reficiam vos," misericorditer associare non ducatis indignum.

Valeat vestræ paternitatis sincera pietas in Christo semper et beatissima Virgine. Concedat vobis, oro, benedictus Dei Filius, qui religiosæ professioni felicem formam præscribens, " Hæc," inquit, " locutus sum " vobis, ut in me pacem habeatis. In mundo pressu- " ram habebitis, sed confidite, quia ego vici mun- " dum ;" divini superventus, ubi limpidissimis oculis divina spectacula, ubi sanctissimis affectibus degustantur divina delectamenta. Nempe apud districtum

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[1] Sic. Qy. *Waltham*? See also p. 210.

[2] Blank in the original. But see Epist. CCXIV. sq.

examen torpentis ignaviæ redarguitur regularis conversatio, quæ hoc ipsum prælibare non satagit in tempore, quo postmodo satianda est in æternitate. Iterum in æternum valete.

XC.

Venerabili patri in Christo et Domino R., Dei gratia Abbati de Dorkecestriæ, Frater Ada salutem et subjectæ debitæ devotionis famulatum.

Urges him to reconciliation with the Abbess of Godstow.

Licet modicitatem meam tenuitas meritorum ab interpellando revocaverit, præstitit tamen interpellandi fiduciam et sanctitatis vestræ religiosa pietas et religiosarum mentium optata tranquillitas. Proinde cum inter paternitatem vestram et dominam abbatissam de Godestowe ante aliquot dies exortæ litium dissensiones nondum pacifico fine conquieverint, sed contentionum instauratæ sunt occasiones, nonnunquam cum non mediocri detrimento salutis exercentur, dicente Apostolo, "Jam quidem omnino delictum est in vobis, " quod judicia habetis inter vos :" Et iterum : " Servum " Dei non oportet litigare, sed mansuetum esse ad " omnes :" Et alibi : " Si fieri potest, quod ex vobis " est, cum omnibus hominibus pacem habentes :" Et rursum : " Induite vos sicut electi Dei, sancti et di- " lecti, viscera misericordiæ, benignitatem, humilitatem, " modestiam, patientiam, supportantes invicem et do- " nantes vobismet ipsis, si quis adversus aliquem habet " querelam, sicut et Dominus donavit vobis, ita et vos :" Quibus insuper accedunt, sicut vestræ circumspectionis melius novit industria, innumerabiles divinorum eloquiorum sententiæ, sub tanta præceptionum districtione, potissimum ad eos conscriptæ, qui perniciosis sæcularium negotiorum implicamentis professione renunci-

antes, ad salutaria cœlestium vocationum contemplamina votum contulerunt: Cum, inquam, hæc sic se habeant, inolitam benignitatis vestræ clementiam humiliter rogo, supplicans obnixius quatenus ob contemplationem Ipsius, qui non nisi pacem innocentiæ consecuturam pacem gloriæ, maxime mundi renunciatoribus tam diligenter insinuans, ait, "Pacem relinquam vobis, pacem meam "do vobis:" pia longanimitate prorogare velitis, a judicibus vestris demandatam censuræ arctioris executionem, usque ad diem octavam ab Inventione Sanctæ
May 3rd. Crucis, salvo jure vestro, sub spe pacis reformandæ per filios pacis utriusque partis amicos, cessante judicialis strepitus discordia; tanto si placet propensiori benevolentia præsentem suscipientes petitionem, quanto quod petitur teste Scriptura cunctis mortalibus, nedum illis qui de pacifica vitæ regularis concordia gloriantur, optabilius esse cognoscitur.

Valeat pia vestræ caritatis incolumitas in Christo semper et beatissima Virgine.

XCI.

Reverendo in Christo patri et domino H., Abbati de Wautham, Frater A. salutem et subjectum in Domino debitæ devotionis famulatum.

Ad eximiam sanctitatis vestræ pietatem in causis salutaribus tanto fiducialius acceditur, quanto circa salutis æmulationem per pium favorabilis clementiæ patrocinium suavius fervere multiplicibus experimentis comprobamini. Sat.[1]

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[1] Here follows a blank in the MS. of forty-one lines.

XCII.

Reverendo in Christo patri et domino N.,[1] *Priori Cantuariæ, salutem, et cum spiritu consilii salutaris spiritum invictæ fortitudinis.*

Touching their dispute with the Bp. of Lincoln.

Quum jam ante menses plurimos de vestræ sanctitatis et collegii vestri beneplacito, mihi per carissimum G., gardianum fratrum minorum Cantuariæ litteratorie signato, quibus necessitatum detrimentis, quibus laborum fatigationibus, quam frequenti desiderio, quam læta promptitudine, qualiscunque meæ modicitatis devotio personaliter affuit, ubi præsidente sanctitatis vestræ reverentia, virisque venerabilibus consiliariis, et filiis vestris considentibus; post diutinum pacificæ discussionis colloquium, per inspiratam benevolis animabus sapientiam, inter dominum Lincolniæ et capitulum vestrum concepta desiderandæ pacis forma, sub publica signatione, illis quorum adhuc rei magnitudo desiderare videbatur examen relicta fuit ostendenda; quam etiam dictus dominus Lincolniæ post deliberatam maturi moderaminis expectationem pio pacatæ mentis consensu censuit approbandam; secundum quod ad providam vestræ dominationis jussionem, prout commode fieri potuit, incunctanter vestram certificare curavi reverentiam; litteris etiam inserens paupertatis meæ salutare consilium, per quod æmulanda mansuri fœderis concordia, propitia divinitate Regis pacifici, qui beatam regni sui consummationem posuit æternæ certitudinis pacem perfectam, inviolabili gavisa fuisset firmitudine, si circumspecta placidi pectoris serenitas, vel per exhibitionem personalis præsentiæ, vel per instructi procuratoris sufficientiam, illud mancipare voluisset effectui; —Quum, inquam, hæc ita se habuerint, quæ tenaci vestræ discretionis memoria nullatenus reor excidisse, et tamen desiderabilem tantæ salutis pietatem jam obduxit non mediocriter stupendum productioris moræ

[1] See p. 226.

silentium, suspirantes filii pacis, cum Hezechia rege Judæa rogante quæ ad pacem sunt Jerusalem, clamare coguntur : " Venerunt filii usque ad partum, et virtus " non erat pariendi." Qui sunt etenim filii, nisi divinæ pacis conceptus sancti, quos pia pacificarum mentium sollicitudine vos, vestræque sanctitatis collegium, tam vigilanter parere sategistis, ubi vis defecta conaminis, quæ salubriter concepit, nequaquam edidit efficaciter ? Vereor in hoc salutis negotio benignitati dilectionis pacis parituræ conceptum seditionum perniciosissimæ pestis, draconem quem scribit cœlestium mysteriorum ille Contemplator, ubi dicitur : " Et draco stetit ante mulierem quæ erat paritura, " ut cum peperisset filium ejus devoraret." Hoc quippe loco, nomine mulieris, quid convenientius exprimitur quam benignæ caritatis fecunda sedulitas, [quæ] divinitus conceptum pacis principem conatur ut pariat, ante quam[1] draco, qui est sensus seductivus sæcularis astutiæ, perseverat in insidiis ad divinæ prolis devorationem ; qui secundum Dei Apostolum sit terrenus, animalis, et diabolicus ; quum terrenus, nihil sectatur nisi mundialia mobilis affluentiæ compendia, secundum illud : " Quasi Phytonis[2] vox tua de terra et de humo " mussitabit eloquium tuum "? Quum alias nihil affectat nisi carnalia fluidæ voluptatis contagia, secundum illud :[3] " Nullum peccatum[4] sit quod non pertranseat luxuria " nostra ; nemo nostrum sit exsors luxuriæ nostræ. " Ubique relinquamus signa lætitiæ, quoniam hæc est " pars nostra et hæc est sors nostra." Quoniam diabolicus nihil ambit nisi dæmoniales pompaticæ gloriationis extollentias, secundum illud : " Superbia cordis tui extulit

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[1] *anq^am*, MS.

[2] *Fitonis*, MS.

[3] " *Quasi Phytonis . . . . secundum illud.*" The whole of this sentence has been added in the margin in a different but coeval hand ; probably by the Author himself, as several corrections occur in it throughout the MS.

[4] The reading is doubtful.

" te habitantem in scissuris petræ, exaltantem solium
" suum,[1] qui dicit in corde suo : ' Quis detrahet in
" ' terram, si exaltatus fuero ut aquila ?' Etsi inter
" sidera posueris nidum tuum, inde detraham te, dicit
" Dominus."

Hunc sane sæculi sensum Scriptura Dei nuncupatione draconis insinuat. Iste namque haustu, perplexu,[2] et verbere letifero mortalia ingerit discrimina. Ille vero præsenti novissimorum dierum quæ nunc aguntur temporibus periculosis, ut ubique prolem pacis penitus extinguat, exitiales litium exagitat discordias. Quasi verbere, violentiarum injuriis concutiens ; quasi perplexu, fraudum moliminibus seducens ; quasi haustu, assentationum blanditiis absorbens, per inauditam frontosi furoris pervicaciam orbem terrarum vexare non desistit, adeo quod nequaquam sit qui luculenter non consideret Sathanam jam solutum aut in brevi solvendum, nisi quem secundum Scripturam percussit Dominus amentia, et furore, ac cæcitate mentis, palpitantem meridie sicut palpare solet cæcus in tenebris. Quis ejus, quem nunc loquor, amfractuosi serpentis perniciabile virus non exhorreat, quem incessanter conspicit ad nihil aliud inhiare nisi ut in prœliis controversiarum et dissensionum divisiones exsuscitet, et altercationum conflictus concitet, et pervasionum atrocitates exerceat ? Quibus summa Majestas blasphematur, superna civitas provocatur, et salvifica caritas sauciatur, sedes Apostolica inquietatur, ecclesiarum fundamenta quatiuntur et pontificum præsidia oppugnantur, pastorum officia præpediuntur, clericorum honestas vilificatur et animorum salus contemnitur, cœleste sanctuarium profanatur, devotionis tranquillitas diverberatur et religionis gloria conculcatur, domus orationis infestatur, spelunca latronum concelebratur et ovilia Dei pervaduntur, oves Christi devorantur, greges Dominici disperguntur et subsidia pauperum absumuntur,

[1] Sic.

[2] Sic. *amplexu ?*

principum gubernacula perturbantur, populorum salus subvertitur et unanimitas cordium laceratur, amicitiarum fœdera dirumpuntur et odiorum rabies inflammatur, et hominum societas dissipatur, virtutum disciplina destruitur, vitiorum insolentia defensatur, jurium moderamina pervertuntur, judiciorum rectitudo depravatur, documentorum veritas obtenebratur et innocentium mansuetudo vexatur, crudelitatum violentiæ debacchantur, fraudium deceptiones procurantur et injuriarum violentiæ exercentur, hæresum scissiones præsumuntur, schismatum rebelliones extolluntur et seditionum discidia concitantur, perditionum molimina suscitantur, hostilitatum depopulationes efferantur. Et quid plura? Ut sit ad unum dicere, horrendissimæ vastitates tormentorum infernalium rebus omnibus inferuntur.

Numquid non pessimis diebus instantium temporum sua sufficeret malitia, nisi, proh dolor! maledictis contentionum deliramentis, mentes in mansuetum claustralis conversationis tyrocinium conjuratæ ruentis mentis mala cumularent? Annon qui nunc dictus est draco, videlicet sensus ipsius sæcularis astutiæ, serpens ille est, qui per antiquam callidæ præsumptionis perniciem, paradisum Dei, hoc est, divinam religiosæ professionis plantationem, apud quam exuberat fontana perennium deliciarum affluentia, et irrepere non formidat, et hominibus factis ad imaginem Dei per imitatoriam validarum virtutum operationem, refectisque ad similitudinem Ipsius per Deiformem[1] limpidarum veritatum contemplationem, ac perfectis in animam viventem, hoc est, animum felici fruitione jucunditatem, sub fuco justæ sedulitatis, execranda venena mortiferæ suasionis infundit, et pugnaces reprobandæ litigationis rixas, celebritate non tam deflenda quam deridenda, proterviter ingerit sub obtentu salutis, luxuum inquinationes sub prætextu pietatis, quæstuum inquietudines sub

[1] Sic.

specie sanctitatis, pastuum inflationes pervicaciter perurgendo.

Porro contra tam noxias tantorum malorum varietates, electorum animis hoc unicum occurrit remediale solatium, quod benedictus Salvator, qui dies effrænatæ tribulationis abbreviat propter electos, se promittit visitaturum in gladio suo, duro, grandi et forti, super serpentem tortuosum: visitaturum, inquam, per manifestum ultionis districtæ judicium, in gladio, videlicet Dei Verbo; duro, propter inflexibilem districtionis sententiam; grandi, propter immensam sapientiæ majestatem; forti, propter insuperabilem virtutis omnipotentiam; super serpentem, hoc est, super venenatum sæcularis versutiæ sensum; tortuosum, propter multiformes callidæ varietatis amfractus, qui gradiendi super pectus maledictione mulctatus pulverem accepit in escam; hoc est, illecebrarum specierum innumerabilem exiguitatem in se trajiciendam per inexplebilem fomitis concupiscentialis aviditatem.

Numquid suspicandum quod in sugillationem civilia jura profitentium ita protulerim? Absit: sed anxiatus animus irrefragabilia divini sermonis testimonia contra cunctos putavit assumenda, qui aut traditiones legales, aut canonicas sanctiones, aut eloquia sacrosancta, aut quarumcunque litterarum peritiam, ad præfatas versutiæ sæcularis abusiones distorquere non verentur. Quæ nisi salutares reformandæ pacis conceptus placidis animabus divinitus inspiratos eosdem perversura, per impiam pertinacis impudentiæ procacitatem perperam irrupisset, nullatenus credi potest, quod ea quæ tam vigenter, quæ tam sapienter, quæ tam diligenter, quæ tam laudabiliter, quæ tam solemniter, quæ tam salubriter prosecuti estis, tam insperata subitatione negligerentur.

Attendamus, obsecro, mi domine, per huc[1] accedentes Scripturæ sententias, quantum alienaverit doctor orbis

[1] Sic.

lethalia litigiorum exercitia, præsertim a sanctis claustralis observantiæ vacationibus, qui cunctis professionis ecclesiasticæ juris loquens, ait: "Non in contentione " et æmulatione, sed induimini Jesum Christum." Et iterum: "Cum sit inter vos zelus et contentio, non- " ne carnales estis, et secundum hominem ambulatis?" Et alibi: "Jam quidem omnino delictum est in vobis, " quod judicium habetis inter vos. Quare non magis " injuriam accipitis? Quare non magis fraudem pa- " timini?" Et adhuc: "Quod si invicem mordetis " et comeditis, videte ne ab invicem consumamini." Et, quo nihil est manifestius, "servum Dei te non opor- " tet litigare, sed mansuetum esse ad omnes, docibilem, " patientem."

O si vigilantius advertamus fortissimam sponsi perennis æmulationem, corruptiva contentionalium causarum piacula tam imperialiter reprimentem ab animabus per fidelem claustralis vitæ sponsionem, sibi [per] individuum vitæ consortium copulatis,[1] cum dicit: "Capite " vobis vulpes parvulas quæ demoliuntur vineas." Quid enim sunt vulpes parvulæ nisi callidæ litigatoriæ subtilitatis argutiæ, quæ vineas demoliuntur; hoc est, instar vinearum animas exterius asperioris pœnitentiæ horrore squalentes, et ex rore gratiæ cœlestis vegetatæ interius, per vim vitalem amoris fervidi, vinum, quod est spiritualis lætitia, tam affectualis dulcedinis quam splendoris intellectualis, affluenter perferentes, corrodendo devastant; quas videlicet vulpes parvulas per cœlestes animos, qui sunt vigiles paranymphi inter sponsum Dei Filium et sponsam religiosam animam, sponsalium felicium connubiorum fœdera, interminatis devotissimæ sedulitatis officiis prosequentes, ipsa Dei districtio mandat exterminandas? Quidni modis omnibus arceantur istarum vulpium versutæ malignitates, quæ non solum vineas contemplativæ jucunditatis, verum etiam fruges justæ voluntatis, et oliveta piæ

[1] Sic.

miserationis, nexibus caudarum, hoc est pertinacium conspirationum, et facibus ardorum ignium, id est ardorum concupiscentialium, apud notam Sampsonis historiam leguntur consumpsisse ?

Quid igitur aliud restare poterit, mi desideratissime pater, quam ut serenissima sanctitatis prudentia funditus exterminet sæcularis sapientiæ caligines, quam tam terribiliter execratur sermo divinus, ubi ait: "Quod " si zelum animarum habetis, et contentiones sunt in " cordibus vestris, nolite gloriari et mendaces esse ad- " versus veritatem. Non est enim sapientia ista de- " sursum descendens, sed terrena, animalis, et diabolica?" " Ubi enim zelus et contentio, ibi inconstantia et omne " opus pravum;" et potenter conscendatis in eam, quæ superius irradiat, sapientiam, subsequenter ibidem tam desiderabiliter divinitus descriptam, quod sit, " primum " quidem pudica, deinde pacifica, modesta, suadibilis, " bonis consentiens, plena misericordia et fructibus " bonis;" ab illa nimirum in istam per sanctam cœlestis voti professionem vos Ille vocavit, qui vos eripuit de potestate tenebrarum et transtulit in regnum Filii dilectionis suæ. Nempe secundum Sanctum Gregorium, illius est cor machinationibus tegere, sensum verbis velare, honorum culmina quærere, adepta temporalis gloriæ vanitate gaudere, irrogata ab aliis mala multiplicius reddere cum vires suppetunt, resistentibus cedere cum virtutis possibilitas deest, quicquid explere per malitiam non valet, hoc in pacifica bonitate simulare. Istius vero est nihil per ostensionem fingere, sensum verbis aperire, vera ut sunt diligere, falsa devitare, bona gratis exhibere, mala libentius tolerare quam facere, nullam injuriæ ultionem quærere, pro veritate contumeliam pati lucrum putare. Propter quod de personis religiosis, qui per sacram regularis vitæ professionem peculiaris Dei populus esse cognoscuntur, et tamen illam isti præponendam judicant, tam terribiliter auditur divina conquestio, qua dicitur: "Duo " peccata fecit populus meus: dereliquerunt me fon-

" tem aquæ vivæ, et foderunt sibi cisternas dissipa-
" tas, quæ continere non valent aquas."

Et quid dicam ? Adaperiat, oro, Rex pacificus cor vestrum in lege sua et in præceptis suis, et faciat pacem : exaudiat omnino orationes vestras et reconcilietur vobis, ad ejiciendum de templo Dei negotiosas tumultuantium rixarum compugnantias, [1] tanto solliciori potestatis authenticæ censura, quanto secundum famosissimum metropolitani culminis fastigium, cæteris orbis Christiani ecclesiis, salutaria pacificæ vacationis exempla transmittere tenetur obligatius ; quo fiat ut de regno Dei profugatis perditarum contentionum insaniis, ad spectabilem tanti senatus imitationem, omnes ecclesiasticæ professionis gradus, secundum Apostolum, sciant quomodo oporteat eos in domo Dei conversari, quæ est ecclesia Dei vivi, conferentes se vobiscum ad pacificum magnæ pietatis sacramentum, "quod manifestum
" est in carne, justificatum est in spiritu, apparuit
" angelis, prædicatum est gentibus, creditum est in
" mundo, assumptum est in gloriam." Quod ipse [2] nescio si quomodo laudabilius agi valeat, quam in tam vulgata tanti discriminis causa, ea quæ de supradicta pacis reformatione ad tam desiderabilem exitum tam magnifica perduxistis diligentia, etiam ad perennem inviolati roboris firmitudinem producere studeat sancta vestræ circumspectionis industria.

O si pensare dignetur clara subtilitatis consideratæ sollertia, quam frequenter apud modicitatem meam et justus dolor cor saucium lacerat, et confusam faciem rubor anxius suffundit, cum nec immerito et pontificalis reverentia, per inspectam meæ simplicitatis ignaviam se conqueritur esse delusam, et exprobrantium insolentia non indigne subsannat fraudatam insipientiæ meæ fiduciam ! Utinam in hac parte sit vobis et securæ conscientiæ juge convivium, et opinionis integræ nomen immaculatum ! Quamobrem novissime vestræ

[1] Sic.

[2] *p*, MS.

dominationis inclinatus rogo clementiam, humillimo supplicans desiderio, quatenus propter benedictam Divini Nominis gloriam, et beatam ecclesiasticæ devotionis tranquillitatem, serenitatis vestræ non pigeat benignam pietatem, mihi per latorem præsentium, locum, diem, et modum litteratorie signare, quibus aut desiderabilem personæ vestræ præsentiam, aut per instructam fidelis sufficientiæ procurationem, quæ sæpius dicta est, concepta divinæ pacis forma jugiter duratura sortiatur perseverantiam, per ipsius pacificæ pietatis patrocinium, cujus ille præfert imaginem, qui cum universum orbem suæ ditioni subjugasset, voluit nequaquam potentiæ abuti magnitudine, sed clementia et lenitate gubernare subjectos, ut absque ullo terrore vitam silentio transigentes, optata cunctis mortalibus pace fruerentur.

Scituri quod sæpe memoratus dominus Lincolniæ pleni consensus benigna promptitudine, secundum quod eidem fuerit insinuatum, præsens negotium, Domino propitio, bona fide persequetur. Quod si quid vestræ discretionis cogitaverit circumspectio parvitati meæ non celandum, quominus in hac parte sit procedendum ulterius, illud mihi rescribere rogo non ducatis indignum, ne suspensum desiderium anceps amplius affligat expectatio. Non desunt, sicut indubitanter comperi, qui de cætero pro instaurandis litium pugnis acriori insurgunt vehementia; si, quod absit, optanda prælocutæ pacis consummatio non proveniat.

Valeat paternitatis vestra provida religio in Christo semper et beatissima Virgine. Valeat quoque vestri conventus sacra societas in sempiternum, cui una nobiscum in iis quæ prudenter discernit, gerit fortiter, cohibet temperanter, justeque distribuit, præstet divina sapientia ad illum dirigere finem, ubi erit Deus omnia in omnibus, æternitate certa et pace perfecta. Ignoscat, obsecro, mihi clemens dominatio, quod devoti amoris timor sollicitus prolixiorem epistolæ tractum non succinxit.

XCIII.

Venerabili patri in Domino W., Priori de Neuham,[1] *Frater Ada salutem et spiritum scientiæ cum spiritu pietatis.*

In behalf of Walter Canon of Northampton, who had been falsely accused.

May 12th.

Quoniam sicut Scripturarum instruimur documentis, et exemplis sanctorum informamur, summopere satagendum esse cognoscitur, ut malignorum commenta contra insontes refellantur, per præsentem litteram curavi vestræ paternitatis insinuare discretioni, quod cum quidam reprobi, extorquendæ pecuniæ concitati cupidine, in die beatorum Nerei et Achillei, apud Northamptonam, dominum Walterum canonicum vestrum, latorem præsentium, criminis opprobrio maculare conati fuerint, digna virorum credibilium assertione comperi, præfatos impios malitiose contra memoratum composuisse illasquæ opinioni ejusdem injurias impegisse dicuntur.

Valeat vestræ religionis incolumitas in Christo Jesu semper et beatissima Virgine.

XCIV.

Reverendo in Christo patri et domino hordario Sancti Swithuni Wyntoniæ Frater Ada salutem et felices ad salutaria vota successus.

In behalf of some person unnamed.

Licet dilata[2] desiderabilis præsentiæ vestræ contuitio, quam hactenus importunitas negavit occasionum, molestet expectantem, tamen confidentem lætificat, quam dimensio non excludit distantiarum, præsens benigni spiritus vestri consolatio. Sit exaltata benedictio supernæ dispensationi, et mansuetæ liberalitati copiosa retributio. Nempe non meritam meæ paupertatis tenuitatem inolita vestræ pietatis affluentia, quam vana sæculi neces-

[1] See p. 138. | [2] Sic.

situdo non concitat, sed commendat vera cœli consideratio, redivivis liberalium beneficiorum officiis prosequi non desistit. Igitur illi, de qua mihi, quamvis sine causa, spiritualis nihilominus concepta est fiducia, vestræ serenitatis supplico benevolentiæ, rogans humiliter, qua illud caritatis negotium, quod per dilectum mihi . . . .[1] sicut ipso referente didici, tam clementi vestri gratia nuper suscepistis affectum, quatenus misericordia non deseritur et adhæretur veritati, gratioso seduli favoris patrocinio libenter promovere non ducatis indignum.

Valeat vestræ sanctitatis incolumitas in Christo semper et beatissima Virgine. Præstet vobis benedictus Dei Filius, qui fidelibus universis, et præcipue religionem profitentibus, semetipsum et vivendi formam præbet et felicitatem fruendi, ut honestatis vestræ placida devotio, per ordinem vitæ, quem non maculat illecebra, fallacia non seducit, non pervertit nequitia, violentia non opprimit, indeficienter studeatis comprehendere, cum omnibus sanctis, gloriam fruitionis, quam latitudo caritatis amplificat, confirmat longitudo æternitatis, sublimitas potestatis exaltat, illuminat profundum veritatis; quibus primum prælibandis in tempore tranquilla regularis institutionis professio jugiter aspirare tenetur, secundum immutabiles Divinorum eloquiorum sententias, ut eisdam satietur in æternitate. Iterum et in æternum valete, etc.

XCV.

Honorabili viro, magistro E.,[2] *Domini Cantuariæ Officiali, Frater Ada pacem temporis et gloriam æternitatis.*

In behalf of John Atchirche.

Ad probatam sinceræ mentis ingenuitatem tanto fiducialius accedo in causis pietate subnixis interpellaturus, quanto circumspectionis vestræ sereniorem vigilantiam experientiæ multiplicis fide certiori ad negotia

[1] Blank in the original.

[2] Eustace de Len.

salutis compertum est jugi benevolentia propensius inclinari. Proinde pro magistro Johanne Atchirche,[1] viro cujus merita gratiosa tituli clariores illustrare dignoscuntur, vestræ supplico benignitati, rogans attentius quatenus eidem salvandis animabus magnifica desudanti strenuitate, contra litigantium acrimoniam, quatenus et cogit justa necessitas et utilitas pia requirit, desideratam benigni favoris gratiam velitis impartiri, ob beatam benedicti Salvatoris contemplationem.

Valeat vobis, oro, et vigor invictus, et sensus indeceptus, et zelus irremissus in Christo, etc.

XCVI.

Honorabili viro, domino J. de Crakhale, Frater Ada salutem, et post pacem temporis gloriam æternitatis.

Begs him to visit the Papal Nuncio and obtain absolution.

In iis quæ ad animæ salutem et honorem personæ spectare cognoscuntur circa carissimam vestræ serenitatis amicitiam, quantum mei cordis ardeat affectio qualiscunque, nec immerito, utinam quemque probet per executionis effectum propitia Divinitas! Sane stimulat amor sollicitus, ut quod per obsecrationem[2] viva voce nequaquam feci hactenus, per præsentem litteram vobis devote suadeam; videlicet, si vestra tremat conscientia super aliquibus, in quibus pro absolutionis beneficio et favore dispensationis sedis Apostolicæ specialis gratia requiritur, ad benignum patrem, fratrem Johannem, nuntium domini Papæ, cui in talibus commissa est indulgentiæ spiritualis administratio, accedere velitis, quicquid consulte poposceritis impetraturi, antequam dictus frater Johannes ad Curiam revocetur. Dudum proposueram super his vobiscum habere sermonem,

[1] An old Lincolnshire family. | [2] *obreptõm*, MS.

quamvis utrum opus sit penitus ignorem; desiderans tamen omnino, ut vobis sit secura mens juge convivium.

Valeat dilectionis vestræ benignitas in Christo semper et beatissima Virgine. Pro multiplicibus vestræ liberalitatis beneficiis ad perennes assurgo gratiarum actiones. Iterum et in æternum valete.

XCVII.

Honorabili viro, magistro G. de Canz, Frater Ada salutem et sincerum in Domino debitæ dilectionis affectum.

In behalf of his relative Thomas de Marisco.

Pro eo, mi desideratissime, quod obsequialis vestræ sedulitatis amicitia[1] post tam diutinos mutuæ visionis intermissionum decursus, meæ modicitatis apud cordis latitudinem, licet non meruerim, benignam recordationem retinere voluistis, quod mea non sufficit exilitas dilectioni vestræ supersufficiens oro satisfaciat Filii Dei retributio. Cæterum serenitatis vestræ rogo benevolentiam, supplicans attentius quatenus negotium quod per dilectum mihi in Christo consanguineum meum, Thomam de Marisco, latorem præsentium, nuper vestri gratia clementer audire consensistis, quantum fieri valebit miseratione prævia et inoffensa veritate, intuitu pietatis promovere non ducatis indignum.

Valeat dilecta serenitas vestra in Christo semper et beatissima Virgine. Utinam vivat amor operandæ salutis et vigeat timor reddendæ rationis, mi dilectissime, apud ingenuum vestræ discretionis animum, ad implendum pastoralis officii salutare ministerium circa curam animarum, quam cum onere sollicitæ pastionis divinitus commissam suscepistis, quæ nullatenus secundum tremendam Evangelicæ traditionis sententiam nisi in trina consummatur dispensatione, videlicet, in docu-

[1] After *amicitia* the MS. reads *per post*, &c.

mentis veritatis, in exemplis honestatis, in orationibus pietatis, ab iis qui in carnis maceratione et compunctione cordis, secundum cœlestem institutionem, salutis sacramenta dispensare non cessant.

XCVIII.

Honorabili viro, sibi in Christo desideratissimo, magistro Ricardo de Graveshend,[1] *Frater Ada salutem, et ab æterno Dei Filio spiritum salutaris consilii cum spiritu validæ fortitudinis.*

Exhorts him to take advice in difficulties of Grostete, Bp. of Lincoln.

Inspecta littera dilectionis vestræ mihi nuper transmissa et lætitiam præbuit, et ingessit sollicitudinem. Nempe divinæ vocationis gratia lætificavit, et sollicitavit humanæ calliditatis consideratio. Sed quid? Numquid poterit esse in hac parte diffidentiæ locus, cum Ipsum attendimus, cujus nemo poterit advertere cogitationes, qui stultam fecit sapientiam hujus mundi? Hoc indubitanter spero, quod quamvis per providum divinæ dispensationis consilium permittantur discoli temporaliter exercere modestos, tamen superni moderaminis salvificas ordinationes finaliter non valebunt irritare. Hoc est igitur puto non tam sanctorum desiderium, quam Dei voluntas, quorum et hoc et illud summopere curat perenniter, ut per cœlicam pastionem de salvandis animabus regnum beatitudinis perficiatur; quod salvificum onus per pium pastorem ab Auctore salutis vobis imponendum nullatenus recusetur, et nequaquam animæ illæ, pro quibus piorum pavescit caritas, vestræ sedulitatis regimine destituantur, exponendæ, quod absit! sicut formidatur, devorationi bestiarum agri. Gaudeo de apostolica dispensatione, ut reor, divinitus concessa, cujus in littera meministis, per quam poterit, si fuerit ad hoc divinitas propitia, ad magnificam salutis operationem, tam istis de quarum agitur

[1] See note, p. 185.

liberatione, quam illis de quarum periculo metuitur, animabus, in persona vestra provideri. Denique quia placuit benignæ discretioni insipientis hominis inquirere consilium, hic est calculus qualiscunque diffinitionis meæ, ut hoc fiat sine moræ dispendio quod litteris vestris prudens inseruit circumspectio, de adeundo videlicet reverendissimo patre, domino Lyncolniæ, quem indubitanter credo salutarium consiliorum a Patre luminum esse præditum industria, et omnia ejusdem in spiritu Salvatoris committatur arbitrio.

Valeat, oro, vestræ dilectioni et virtus impavida, et sensus indeceptus, et æmulatio irremissa ad gloriam divini Nominis, in opus salutis, meritis beatissimæ Virginis. Proferebat epistolæ vestræ principium accusatorios humilitatis conatus, cavendum in Deo non segniter ne facies humilis ingerat cordi diffidentiam.

In æternum valete.

XCIX.

Prædilecto sibi in Christo magistro Radulfo[1] *de Cantuaria Frater Ada salutem, et spiritum consilii cum spiritu fortitudinis.*

Begs him to visit the E. of Leicester, who desires his company

Ad tranquillam vestræ benignitatis industriam, quam et conversationis honestas, et claritas ingenii, et discretionis circumspectio, secundum quod mihi per efficaciam rerum, a plurimis annorum curriculis, comprobatum est, argumenta laudabiliter illustrant, ad urgentem familiarium victus instantiam præsentem litteram destinare consensi. Quid igitur? Cum nobilis dominus S. comes Leycestriæ, cujus et ad divinum honorem et utilitatem publicam flagranter anhelat desiderium, a quo plurimorum salus, tam propter evidentes quam propter secretas causas, pendere cognoscitur, vestræ non medi-

[1] The name is uncertain, from a flaw in the MS. See Epist. CXLII.

ocriter desiderat societatis adjutorium, et propter officia pietatis, et propter documenta veritatis, et propter incitamenta virtutis; sedulitatis vestræ suavitati supplico attentius, adita memorati comitis præsentia sine moræ dispendio, si quo modo fieri poterit absque animarum detrimento, pro quibus in tremendo judicio secundum vestræ sponsionis exigentiam districtam estis reddituri rationem, ejusdem comitis piis precibus assensum benevolum præbere velitis.

Valeat vestræ dilectionis sinceritas in Christo semper et beatissima Virgine. Etsi non quantas volo, quantas tamen valeo pro liberalibus piæ sedulitatis officiis vobis innatæ benignitati refero gratiarum actiones, pro eo etiam quod ad redivivam memoriæ vestræ commendationem grato munere modicitatem meam excitare voluistis; quod mihi per N.[1] transmittere curastis, qui multiplicem beneficiorum vestrorum gratiam mihi plenius intimavit, promptum gerendi desiderium ut per me jugiter serviatur vestræ dilectionis beneplacito, ad animæ salutem et honorem personæ.

C.

Prædilecto sibi in Christo Domino P. de Kyllum Frater Ada salutem et sincerum devotæ dilectionis affectum.[2]

On his promotion to the Church of St. Mary the Virgin, Oxford.

Non præmisit Apostolus, "Nemo sumit sibi honorem," nisi subjungeret, "sed qui vocatur a Deo tanquam "Aaron." Nempe per illud repellit impudentiam arrogantium, per istud verecundiam cogit humilium; per illud agit ne tumidi pervadant Dei sanctuarium, per istud satagit ne timorati detrectent salutis ministerium; per illud deterret impudentes ne supernam præveniant electionem, per istud animat sedulos ut nequaquam

[1] See p. 94.

[2] See Epist. LXXXI.

divinæ resistant vocationi. Qualiter autem non putabitur divinitus inspirata vocatio, quam nec ambitio caduci honoris, nec conquisitio nobilis affluentiæ, nec affectatio voluptualis lasciviæ, sed divini nominis exaltatio, sed operandæ virtutis dispensatio, sed proficiendæ salutis æmulatio indubitata fide conciliat?[1] Eapropter cum per regiæ celsitudinis clementiam ad requisitam fratrum insinuationem, recumbentem in novissimo loco nuptiarum, ad superiorem ecclesiastici regiminis apicem miserator animarum humilitatis vestræ devotionem evocaverit; videlicet ad ecclesiam suæ Genitricis in municipio Oxoniæ regendam, secundum quod vobis fuerit cœlitus aspiratum; per salvificum amorem vos admoneo, per beatissimam misericordiam vos invito, per formidandum examen vos adjuro, ut propulsis quibuscumque formidolosæ pusillanimitatis obtendiculis, fiducialiter ducatum militiæ cœlestis subeatis, invicti Regis dumtaxat innitentes patrocinio, qui ait: "In mundo " pressuram habebitis; sed confidite, quia ego vici mun- " dum." Quid etenim? Unquam invenire poterit subterfugium diffidentiæ et probatus animus peritia doctior, et desiderium rectitudinis, ubi Christus et Dei virtus, et Dei sapientia, et Dei sanctificatio, se promittit, sub tanta protestationis firmitudine, ecclesiarum suarum rectoribus affuturum usque in sæculi consummationem? Scio quoniam in hac parte rebus tantæ reputationis consultum esse non poterit nisi consiliis salutaribus acquiescentes ad informationem cleri, ad ædificationem populi, ad exemplarem universorum sanctificationem, tam celebrem, tam spectabilem, tam amabilem curæ cœlestis administrationem admittere non differatis. Quam horrendum merito cunctis sæculis arbitrabitur, si temporibus periculosissimis animas cœlitus vobis assignatas per vestræ recusationis, quod absit, ignaviam, bestiarum exponi contigerit devorationi? Annon quan-

[1] *consciliat*, MS.

tumcunque sibi per fucum fictæ circumscriptionis blandiatur ex divina sententia, dum nequaquam diligere convincitur, qui secundum evangelicæ sanctionis observantiam ad dispensationem evangelicam vocatus, in curandis animabus suæ vocationis evangelii ministerium repudiare non formidat? Ait enim Auctor evangelizandi: "Si diligis me, pasce oves meas." Propria qui vocante divinitate pastionis refugit sollicitudinem exsors profecto divinæ dilectionis comprobatur. Dubitare nefas est quin impleatur officium sacræ pastionis duplici honore divinitus dignificandum, si forma pastoris, quam prærogat infallibilis certitudo, suscipiatur; videlicet ut cum Moyse, pastoribus animarum speciali prærogativa ad exemplum proposito, nunc ascendatur ad otium contemplandæ veritatis immotæ, nunc descendatur ad negotium impendendæ caritatis in planitie; has ascendendi et descendendi vices frequentando, quas Sanctus Augustinus [in] libro De Civitate Dei tam luculenta ratione prosequitur, ubi inter cæteras de hac re disputatus ait: "Locus superior, sine quo regi populus non po-
" test; etsi ita teneatur atque administratur ut decet,
" tamen indecenter appetitur. Quamobrem otium
" sanctum quærit caritas veritatis; negotium justum
" suscipit necessitas caritatis. Quam sarcinam si nullus
" imponit, percipiendæ atque intuendæ vacandum est
" veritati. Si autem imponitur, suscipienda est prop-
" ter caritatis necessitatem. Sed nec sic omni modo
" veritatis delectatio deserenda est, ne subtrahatur
" illa suavitas et opprimat ista necessitas."

Sed quid suasoriis immorer? Credo prorsus quod pia mens in causa pietatis, quam tantæ salutis tam clara cogit evidentia, sibi melius per irrefragabiles divinorum eloquiorum sententias, Christo magistrante, persuadebit. Valeat vestræ dilectionis, etc.

CI.

Amantissimo sibi in Christo Domino J. de Crakhale Frater Ada pacem in terris et gloriam in excelsis.

A congratulatory letter on his return.

Sit benedictio Salvatori, qui prosperum iter facientes vestræ peregrinationis vos deduxit et reduxit cum salute.[1] Quod igitur per alloquium personalis præsentiæ facere nequeo, hoc ago per affectum obsequialis litteræ; videlicet officium dignæ salutationis impendens serenitatis vestræ dilectioni devotus accurro, hoc orans cum quanta possum cordis affectione, per divinitatis donari propitiationem, ut licet piæ profectionis transierit, tamen ipsius jugiter permaneat beatitudo, dum temporali præsentis peregrinationis prosperitati nequaquam hæremus infirmiter, sed per illam curramus alacriter ad permanentem incolatus æterni felicitatem.

Valeat desiderata vestræ dilectionis incolumitas in Christo semper et beatissima Virgine.

CII.

Amicissimo sibi in Christo magistro W. de Pokelington Frater Ada salutem et salvificam divinæ visitationis consolationem.

Letter of consolation and advice.

Perferens mihi quatrinos vestri gratia transmissos L. Burgois, suo relatu cor compassionis vulnere sauciavit, amplius molestatum, quod per suavissimam fidelis amicitiæ serenitatem, vestro qualicunque pauperi valetudinis vestræ molestia non innotuit. Quod ergo personaliter nequeo, hoc ago litteraliter; videlicet, quale valeo solaminis officium transmitto. Consternaret nimirum animos amicorum ingruens temporaliter tristitiæ vexatio, si non subveniret superabundans Scrip-

[1] See Epist. XCVI.

turarum consideratio; ubi inter innumerabilia illud iætanter occurrit: "Hoc autem habet qui te colit, quia "si vita ipsius in probatione fuerit coronabitur; si "autem in tribulatione fuerit, liberabitur; et si in cor- "reptione fuerit, ad misericordiam tuam licebit venire. "Non enim lætaris in deperditionibus nostris, quia post "tempestatem tranquillum facis, et post lacrimationem "et fletum exultationem infundis. Sit nomen tuum, "Deus Israel, benedictum in sæcula."[1] Nempe Ipsius superclemens miseratio sic percutit quod sanat, sic vulnerat quod medetur, sic mortificat quod vivificat. Id enim modicum et leve tribulationis nostræ gloriæ pondus in sublimitate supra modum operabitur in nobis. Huc accedunt et authenticæ divinitatis sententiæ, et certæ rationum efficaciæ, et amplexenda Sanctorum exempla, quibus omnibus sæculis evidentissime demonstratur, quam sit etiam affectuose desideranda salutaris ægritudinum exercitatio, quæ et reos reconciliat per veniam, et reconciliatos deducit per justitiam, et deductos salvat per perseverantiam. Amplius autem purgat ad suscipienda divina magnalia, illuminat ad conspicienda divina spectacula, proficit ad percipienda divina delectamenta, ut simus puri, ut simus clari, ut simus sancti, ad Patrem Ingenitum, ad Filium Unigenitum, ad Spiritum Paraclitum plenissima felicitate revocati.

Quis igitur vel æstimare poterit, mi dulcissime, super morborum afflictionibus supersuavem supernæ dispensationis benignitatem. Sustineat igitur salvificam Dei dextram consueta mellea cordis mansuetudo, in longanimi beatæ circumspectionis patientia, jugiter attendentes cœlestis sapientiæ documenta. De quibus est illud: "Melior est patiens viro forti, et qui dominatur "animo, expugnatore urbium." Et illud iterum: "Patientia perfectum opus habeat, ut sitis perfecti, et "integri, in nullo deficiente." Et illud potissime:

[1] Tob. iii. 21.

" In patientia vestra possidebitis animas vestras." Ut ergo inter vivificos infirmi cruciatus divinitus animemur, non tam ad longanimem patientiæ pietatem, verum etiam ad lætissimas gratiarum actiones perseveranter intendamus, in ipsum superbenedictum Dei Filium, qui vulneratus propter iniquitates nostras, et attritus propter scelera nostra, sicut ovis ad occisionem ductus, et quasi agnus coram tondente se obmutescens, tanta profusione pii cruoris sacrum salvificæ crucis patibulum rubricavit.

Numquid obliviscetur misericors Deus aut continebit in ira sua misericordias suas? Absit. Nec enim quoquam modo rationalis animus hoc cogitare poterit, si fideliter considerat seram beati latronis pœnitentiam, cui non tantum misericordem indulgentiam, verum etiam divinitatis consortium, Deus amator hominum, repromisit. Denique recordantes omnes annos nostros in amaritudine animæ nostræ de præteritis, de futuris immutabiliter stabiliamus salutaria proposita, certissime scientes, quod si decreverit potestas divina corporalem ad tempus relevare valetudinem, inhabitabit in castigatis virtus Christi. Sin autem expiati dissolvemur, et erimus cum Christo, ut sit[1] ex Ipsius superclementi largitione et in præsenti et in futuro adoptatus indivisibiliter cum Unigenito convictus.

Succingo sermonem timens anxiæ menti per seriem epistolæ prolixioris ingerere fastidium. Transferat, oro, benedictus Deus in nos, mi desideratissime, hominis utriusque vetustatem in novitatem gloriæ filiorum Dei, per Christum semper et beatissimam Virginem.

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[1] Sic.

CIII.

Prædilecto sibi in Christo magistro S. Gien Frater Ada salutem, et post pacem temporis gloriam æternitatis.[1]

Informs him that he has written to his pupil Bartholomew for payment of a debt.

Benignam vestræ sedulitatis amicitiam sicut dignum est amplector, per quam mihi et fidem affectionis et honoris gratiam exhibere non deserit vestræ suavitatis studiosa sollicitudo. Igitur cum, sicut ex tenore litterarum vestrarum accepi, status mei certitudinem vobis insinuari volueritis, vestræ significo dilectioni quod de ordinatione superiorum meorum onus eruditionis impendendæ, portaturus illud per præsentem annum, secundum quod fuerit propitia divinitas, Oxoniæ subivi ut valui, aliquot diebus ante festum Omnium Sanctorum proximo præteritum. Cæterum domino Bartholomeo quondam discipulo vestro scripsi litteram, secundum quod visum mihi fuit efficacem, pro solutione debiti acceleranda, quo vobis tenetur. Super cujus dilatione satis doleo, non sine verecundia. Denique quid agere poterit timorata vestræ caritatis vigilantia, quam et probata conversatio, et eruditior industria, et æmulatio fervens, insignire cognoscuntur, nisi juxta salutares cœlestis evangelii sanctiones, curam pastionis impendere animabus, pro quibus sub formidandi examinis districtione spopondistis, in salutis operationem, ut ad duplicem honorem eis, qui bene præsunt, divinitus impendendum, cum triumphali corona pertingatis; post multum reprehensibilem diuturnioris moræ dispendium, ad sacrum sacerdotii gradum, secundum cogentiam vestræ professionis, non tam humiliter quam fiduciaLiter accedentes sub clementi Salvatoris patrocinio.

Nov. 1st.

In æternum valete.

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[1] See Epist. CXXI.

CIV.

Honorabili viro, magistro J. de Offinton,[1] *Frater Ada.*

A letter of exhortation.

Littera quam modicitati meæ fidelis amicitiæ vestræ circumspectio nuper destinare curavit, licet cor saucium zelo compassionis anxiaverit, tamen pavidæ menti spei remedium ingessit ; proferebat etenim amaram agnitionem admissorum excessuum et corrigendorum actuum conceptum salutarem. Quid ergo? Qualiter illi quod tam formidabile discrimen aspicimus, tum propter salutis ruinam, tum propter nævum opinionis, poterit fore provisum? Nullatenus profecto, nisi dumtaxat in hoc, ut post infusam necessariæ compunctionis gratiam, per spiritum consilii salubriter subeamus in spiritum fortitudinis, administrandam pœnitentialis exercitii perseverantiam piaculorum immanitatem condigna districtionis censura vindicantes indefesse ; tanto siquidem solliciori rectæ rationis cogentia, nobis id agendum esse cognoscitur, quanto tituli clariores, tam ex dignitate gradus, quam ex scientiæ præcellentia, quam etiam famæ solemnio, detestandum nostræ prævaricationis facinus, et Dei offensam, et reatum conscientiæ, et proximorum scandalum perniciosius aggravarunt.

Sed quid? Attendamus, mi amantissime, quod cum prævaricatricem animam provocans ad pœnitentiam præmisisset divinius propheta : " Quam vilis facta " es, nimis iterans vias tuas, et ab Ægypto confun- " deris ;" aliisque tam terribiliter annexis tam clementer alias subjungit, dicens : " Vulgo dicitur, si dimi-

[1] John de Offinton was canon of Salisbury and chaplain to Pope Innocent IV. He died in 1251 ; see Mat. Paris in that year, who gives him the character of being " the most famous clerk in England." A letter in common addressed to him by Bishop Grostete and Ad. de Marisco will be found in Browne's Fasc. ii. p. 391.

" serit vir uxorem suam, et recedens ab ea duxerit " virum alterum, numquid reverteretur ad eam ultra? " Numquid non polluta, contaminata erit mulier illa? " Tu autem fornicata es cum amatoribus multis; tamen " revertere ad me, dicit Dominus, et ego suscipiam te. " Polluisti terram in fornicationibus tuis et in malitiis " tuis; frons virilis meretricis facta est tibi; noluisti " erubescere. Ergo saltem amodo voca me: 'Pater " meus, dux virginitatis meæ tu es.'" Igitur quamvis inæstimabiliter, super cæteros, sæculis omnibus horrendæ sint atrocitates scelerum, cum auctores perditionis inveniuntur, qui salvandis animabus ecclesiastici regiminis celsitudinem sunt assecuti, contra quos inter cætera divinæ comminationis fulmina tanto fulgore sævit prophetalis sententia, qua dicitur: " O sacer- " dotes! si nolueritis audire, et si nolueritis ponere " super cor ut detis gloriam nomini meo, dicit Domi- " nus exercituum, mittam in vos egestatem, et male- " dicam benedictionibus vestris, et maledicam illis, quo- " niam non posuistis super cor. Ecce ego projiciam " vobis brachium, et dispergam super vultum vestrum " stercus solemnitatum vestrarum." Quorum etenim, proh nefas, incogitabilem pervicaciam incomparabiliter plus quam cæteras mortalium impietates, utpote professione tenentium, destruentium legem Domini, tam terrifice condemnat illud Apostoli: " Irritam quis faciens " legem Moysi sine ulla miseratione duobus aut tribus " testibus moritur; quanto magis putatis deteriora mereri " supplicia qui Filium Dei conculcaverit, et sanguinem " testamenti pollutum duxerit, in quo sanctificatus, " est, et Spiritui gratiæ contumeliam fecerit."

Sed quorsum hæc? Ut quid ad humiliatam animam terroribus insisterem? Occurrunt inter scribenda spectabilia toti regno Dei cacumina, David, Petrus, Paulus. Si David adulterium, si Petri negationem, si Pauli blasphemiam, et in iis omnibus ineffabilem supernæ dispensationis misericordiam, non tam tremulis quam fiducialibus oculis contemplemur, numquid ultra locus

erit vel præsumptionis vel diffidentiæ? Quibus profecto ruentibus[1] nemini superest securitatis electio. Quibus item surgentibus neminem premit pusillanimitatis desperatio. Proinde quid aliud restat, magister mi desideratissime, quam ut et violatus Dei honor reformetur, et lapsus nostræ conscientiæ relevetur, et scandalum ecclesiæ reparetur? Illud quoque deinceps in nobis efficiatur, quod ait propheta, personarum ecclesiasticarum primicerius, beatus Petrus Apostolus: "Carissimi, "obsecro vos tamquam advenas et peregrinos absti- "nere vos a carnalibus desideriis, quæ militant adver- "sus animam, conversationem vestram inter gentes "habentes bonam, ut in eo quod detrectant de vobis, "tamquam de malefactoribus, ex bonis operibus vos "considerantes glorificent Dominum in die visita- "tionis." Hic perpetrati reatus ignominiam perpitia divinitate superexcellat restituti status gloria, necnon ministerium pascendarum ovium, et virtus invicta, et industria circumspecta, et æmulatio sancta, perficiat ut in die reddendæ rationis, cum iis qui bene præsunt, propter exempla salutaria et propter perfecta gubernacula, duplici honore digni habeamini.

Protractiorem epistolam excludit temporis angustia. Sed scio quia sufficit occasionem præstitisse sapienti. Ignoscat, obsecro, mansuetudinis vestræ suavitas si devotissimi vestri qualiscunque caritas visa fuerit styli durioris exercuisse vehementiam. Si quid poterit aut pauperis abjecti devotio, aut affectus indigni pectoris, vobis, Domino largiente, jugiter serviet ad salutem pariter et honorem, in Christo semper et beatissima Virgine.

De fratre Gregorio Bosell, viro provido et benigno, mirandum est si sic egerit, sicut vestræ insinuatum est dilectioni. Quod autem mihi signastis erga eundem, sicut divinitus dabitur, implere curabo.

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[1] *o quibus p̃fto mentibus*, MS.

CV.

Desideratissimo sibi in Christo magistro J. de Offinton Frater Ada salutem, et post pacem temporis gloriam æternitatis.

Begs him to wait for the answer of the University in the matter of Roger de Langeford until Whitsuntide.

Si me mea non fallit æstimatio, mi amatissime[1] magister, hoc agebat ut valuit, etsi non ut voluit, permoditatis meæ littera serenitati vestræ transmissa, devotæ dilectionis pavida sollicitudo, ut quod confoveret oleum exultationis fiduciæ de venia, de culpa compungentis pœnitentiæ vinum expiaret, et quod rigaret lacryma, lætitia vegetaret. Siquidem non solummodo quorundam, sed ulterius[2] omnium incolatum miseriæ præsentis agentium conscientias alloquitur, qui ait: "In die bo- " norum ne immemor sis malorum, et in die malorum " ne immemor sis bonorum." Nempe sic semper est vivendum, præsertim ducibus castrorum cœlestium, ut et amaram humanæ malignitatis acrimoniam dulciflua divinæ bonitatis consideratio temperet ne desperatio præcipitet, et nihilominus dulcifluam divinæ bonitatis considerationem amara malignitatis humanæ recordatio constringat, ne præsumptio superbiat. Sed quid? Numquid non amplius elevat misericordiæ relaxatio quam districtio judicii deprimat? Annon misericordia super exaltat[3] judicium? Certe scriptum est: "Misereris " omnium, quoniam omnia potes, et dissimulas pec- " cata hominum propter pœnitentiam; diligis enim " omnia quæ sunt; et nihil odisti eorum quæ fecisti." Et post pusillum: "parcis autem omnibus, quoniam " tua sunt, Domine, qui amas animas." Quibus evidenter accedit illud Isaiæ: "Vias ejus vidi, et dimisi " eum, et reduxi eum, et reddidi consolationes ipsi et

[1] Sic.
[2] *ulr.*, MS.
[3] Sic.

" lugentibus ejus." Et iterum: "Numquid oblivisci po-
" terit mulier infantem suum, ut non misereatur filio
" uteri sui? Etsi illa oblita fuerit, Ego tamen non
" obliviscar tui." Hæc igitur summe sæculis amplexanda supernæ paternitatis piissima dispensatio, per quam secundum evangelicæ sanctionis testimonium, filialis reconciliatio non tam dignitati pristinæ restituitur quam honore sublimiori cumulatur; ut semper in nobis divinitus illud effulgeat quod divinus ait Apostolus: "Ubi abundavit delictum superabundabit
" et gratia." Quamobrem exclusit penitus hæsitationis ambiguitatem, quod his, de quo dictum est, "Non
" delectaris in perditionibus nostris, qui post tempes-
" tatem tranquillum facis, et post lacrimationem et
" fletum exultationem infundis," postquam serenavit conscientiam, illustrabit et famam, sanabit detrimentum et sanctificabit exemplum.[1] Si tamen cum affectu suscipiamus illam ad rectores animarum directam Apostoli sententiam, qua dicitur: "Tu vero vigila; in
" omnibus labora; opus fac evangelistæ; ministerium
" tuum imple; sobrius esto."

Quia vobiscum desiderabile vivæ vocis colloquium in præsentiarum habere nequeo, libet, licet succinctius quam volui, hæc de divinis eloquiis ad vestræ serenitatis obsequium brevi littera perstrinxisse. Cæterum de negotio salutari, cujus in littera vestri gratia meministis, per Rogerum de Langeford, servientem vestrum, mihi nuper insinuato, quia secundum modicitatis meæ desiderium ad vestri salutem et honorem, et scholasticæ utilitatis promotionem, nondum congruentes accesserunt circumstantiæ; rogo, quod et magistri universitatis simul exoptant, ut si rationabiliter fieri potest placeat circumspectioni vestræ usque ad instans festum Pentecostæ universitatis expectare responsum, absque

[1] The reading of this sentence is obscure.

ulterioris moræ dispendio, divinitate propitia, post consilii decoctioris deliberationem, tunc ad ultimum benignitati vestræ signandum.

Valeat dignæ dilectionis vestræ suavitas in Christo semper et beatissima Virgine. Non tantum apud comitem Ricardum, verum etiam apud quoscunque mortalium, omnibus quæ nobis cedere cognoscuntur, ad salutem pariter et honorem procreandis in Christo quibus valeo, promptam gero voluntatem.

CVI.

Honorabili viro, magistro J. de Offinton, Frater Ada salutem, et si quid devotio pauperis et oratio pectoris.

On the same subject.

Super negotio quod mihi per Rogerum de Langeford, servientem vestrum, vestri gratia mandastis insinuandum, cum cancellario et reliquis magistris universitatis, sicut competere putavi, habito deliberationis colloquio, tale ab ipsis responsum accepi; quod[1] ne forte vestræ benignitatis aures offenderent,[1] nec immerito, si, quod absit, secus quam deceret minus examinatam vestræ discretionis benevolentiæ ingererent propter requisitionem, adhuc incognitum sibi[2] super re memorata vestræ voluntatis beneplacitum, nequaquam censuerunt sub forma certi tenoris serenitatis vestræ circumspectioni fore per ipsos interpellandam, donec in hac parte quod industriæ vestræ sederi[3] arbitrio, aut littera cognoverint aut didicerint eloquio; diligenter agentes apud meam modicitatem ut per petitionem vobis litteratorie directam vestræ requirerem considerationis sententiam. Proinde benignæ dilectionis vestræ prudentiam, una cum præfatis magistris, rogo suppliciter, quatenus si rationis exigentiam nullatenus conspexeritis, placeat sedulitati

[1] Sic.
[2] Sic.
[3] *sedens*, MS.

vestræ, cum accesserit opportunitas, sine moræ dispendio de præfatis mentis vestræ plenius, modo quo volueritis, mihi vel aliis quos res contingit signare conceptus, ut inchoati tractatus series in causa salutari debitum, Domino propitio, sortiantur effectum.

Valeat clara benignitatis vestræ prudentia in Christo semper et beatissima Virgine.

CVII.

Honorabili viro, domino Jer. de Chauste[1] *Frater Ada salutem, et obsequialem affectus devoti dilectionem.*

In behalf of Juliana de Hornigdune.

Etsi nequaquam meritorum meorum tenuitas interpellandi præstet fiduciam, tamen propter inolitam liberalis amicitiæ benignitatem, quam erga modicitatem meam multiplicibus experimentorum indiciis vestri gratia comprobavi fuisse serenam ; præsentem petitionem vestræ discretionis industriæ destinare consensi, suppliciter rogans ut dominæ Julianæ de Hornigdune, mihi secundum carnem propinquæ, super instantibus necessitatum suarum articulis, quatenus fieri poterit, veritate prævia et inoffensa justitia, ob piam Salvatoris contemplationem, salutare benigni juvaminis patrocinium de consueta favoris gratia velitis impartiri.

Valeat vobis mentis et corporis incolumitas in Christo, etc.

CVIII.

Honorabili viro, domino Roberto de Esthale,[2] *Frater Ada vitæ gratiam et gloriam patriæ.*

For a nun named Carew.

Suppliciter rogo inolitam benignitatis vestræ suavitatem, ut piam petitionem pro alma virgine de Karru,

[1] See Epist. CXXII. It is not easy to determine from the nature of the contraction whether the name is Chauste or Chauster.

[2] Called Hesthale in p. 118.

cœleste desiderium religiosæ institutionis gerentem, per spirituales necessarios vobis faciendam secundum Deum promovere curetis, ob æmulandam virginei pudoris sanctimoniam. Valete.

CIX.

Viro discreto, magistro Roger de Fuldune, Frater Ada sincerum debitæ dilectionis affectum.

In behalf of a priest named Adam.

Benignam circumspectionis vestræ sedulitatem attentius rogo quatenus carissimo mihi in Christo domino Adam presbytero, præsentium portitori, in petitione sua apud dominum Lincolniæ expedienda, quatenus erit comes misericordia et veritas prævia, consultum benevoli favoris auxilium velitis impartiri.

Valeat, etc.

CX.

Domino W. de Bradele[1] *Frater Ada supplicem obsequialis amicitiæ promptitudinem.*

In behalf of Walter, goldsmith in the town of Oxford.

Sæpe compellor obsecrare donari meæ improbitati importunas precum frequentias, quod et nunc facio, rogans attentius quatenus Waltero, aurifabro municipiali Oxoniæ, mihi multimoda caræ necessitudinis obligatione devincto, in urgente suæ necessitatis articulo, desideratam efficacis adjutorii et consilii salutaris subventionem, quatenus et adhæretur justitiæ et misericordiæ deservitur, exhibere non ducatis indignum. Etiam suavissimæ sedulitati domini Roberti de Chaury vice mei ejusdem W. negotium, quod vobis, si placet, viva voce insinuabit uberiori gratia recommendantes,

[1] See Epist. CLII.

ut vestri fretus discretione benevola gaudeat se propitia divinitate super suo molestamine reportasse solatium; et si necesse sit et rogare liceat interpellata dominæ reginæ clementia. Valeat, etc.

CXI.

Domino J. de Crakhale Frater Ada salutem.

On the duties of the ministry.

Doleo, mi desideratissime, quod cum amabili vestræ benignitatis industria conferendi facultatem angustia temporis ademit. Sed quid? Finem colloquendi qui foret audiamus. "Opus fac Evangelistæ, ministerium tuum "imple; sobrius esto." Et quid est facere opus Evangelistæ, nisi ut annuntiator salutis quod veritas[1] docet hoc confirmet pietatis exemplo? Et quid est Evangelistæ ministerium implere, nisi per vivificam sacramentorum dispensationem perennem animarum vitam reformare? Et quid sobrium esse, nisi et caducum honorem, et mobilem affluentiam, et contagiosam voluptatem mundanorum conculcare jugiter, et per sanctimoniæ desiderium in simplicem puritatem, in limpidam claritatem, in perfectam jucunditatem cœlestium conscendere sublimiter? Numquid aliter sanctissimum evangelicæ sanctionis officium, qui regiminis ecclesiastici superiorem locum est assecutus, aliquatenus administrare valebit? Nequaquam. Luce clarius hoc constat universis præterquam cœlestis sanctuarii pervasoribus, quos, proh dolor! his diebus pessimis, potissime secundum terribilem Apostoli sententiam, Deus hujus sæculi excæcavit; illam prorsus quam coram tremendo tribunali tam solempni professione jurarunt ecclesiarum pastores curam pastionis sic dumtaxat exequi poterunt, si cum eis quæ præmissæ sunt, memoratam sobrietatis formam summa servare studuerint diligentia. Certe solus hic est modus per quem auctoritatis divinæ dis-

[1] *veritatis*, MS.

tricta jussio loquens ad legis latorem, pastoribus evangelicis tam constanter injungit, dicens Exod. xxv.): "Inspice et fac secundum exemplar quod tibi in monte "monstratum est." Quis etenim ad agendum inferiora superiorum exemplum inspiciet, nisi qui abominationibus mundi conculcatis conscendit in charismata cœli? Supprimo sermonem, veritus amicissimis auribus ingerere fastidium; elegi tamen secundum Scripturam occasionem qualemcunque sapienti præstare ut sit sapientior.

Valeat vestræ serenitatis incolumitas in Christo, etc. Capitulo Fratrum Minorum nuper Gloverniæ celebrato, in necessariis unius diei nomine Domini Lincolniæ provisum est, sicut vestri gratia mihi dixistis. Est autem summa sumptuum xxiii. solidi. Memini me nuper supplicasse vestræ dilectioni litteratorie, ut mandaretis servienti domini episcopi de Dorkecestria, quod ipse secundum quod res requireret, satisfacere curaret in mercede scripturæ ad me pertinentis, quæ scribitur Oxoniæ; fiat de his sicut vestro sederit beneplacito.

The Bishop of Lincoln has allowed 24s. for the expenses of the Friars in their late chapter at Gloucester.

CXII.

Venerabili viro, domino J. Mansel, Præposito[1] *Beverlaciæ, Frater Ada rectitudinis consilium et præmium virtutis.*

Piget nimiis grandium negotiorum importunitatibus causarum exilium humiles deprecatus ingerere, sed timorata pietas et propinquitas cognata hoc acceptare compulit, cujus fiducia vestræ serenitatis præstitit inolita benignitas. Proinde pro Thoma de Marisco, mihi secundum carnem propinquo, et ut reor de sua salute sollicito, clementiæ vestræ supplico circumspectioni, obsecrans attentius ut eidem, secundum suæ necessitatis

In behalf of Thomas de Marisco.

[1] *Præpositi*, MS. He was Provost of Beverley in 1253. See Roberts' Fine Rolls, II. 154.

exigentiam vobis viva voce, si placet, exponendam, desiderati effectus favorabile præsidium exhibere velitis.

Valeat magnificentiæ vestræ desiderabilis incolumitas in Christo, etc.

CXIII.

Venerabili viro, domino Jer. de Cauxstune,[1] *Frater Ada gratiam in præsenti et gloriam in futuro.*

For the same.

Licet multiplicatis intercessionum vicibus occupationum vestrarum non irrationabiliter verear inferre fastidium, tamen propter indubitata frequentium experimentorum argumenta fiduciam interpellandi mihi præstitit vestræ sedulitatis amicitia. Quocirca pro Thoma de Marisco, mihi secundum lineam consanguinitatis conjuncto, vestræ discretionis rogo suavitatem, quatenus eidem, in negotio suo, vobis viva voce, si placet, exponendo, salutare præsidium velitis impendere.

Valeat benignitatis vestræ dilectio in Christo, etc.

CXIV.

Viro venerabili, magistro Reginaldo de Bathonia,[2] *Frater Ada salutem, et sincerum debitæ devotionis affectum.*

Hears that a sentence of excommunication is to be fulminated against him. Begs he will avoid it by

Cum, sicut intellexi, magister Robertus de Northun iterum ad litis certamen inter vos et ipsum pridem habitum redierit, et, ut dicit, judices sui ad gravamen vestrum in tantum processerint, quod sententiam excommunicationis in vos, quod absit, decreverint fore promulgandam; cupiens, sicut dignum est, per omnia paci vestræ, juxta modulum meum consulere, pariter

[1] See p. 239. [2] See p. 122.

a kindly compromise.

et honori, præsentem discretioni vestræ litteram destinare curavi, suadens in Domino, ut considerantes exitum et importunitates memoratæ causæ, per deliberatam maturioris consilii circumspectionem, si sic vobis visum fuerit, studeatis damnis dissensionum amicabilem occurrere compositionem.[1]

Valeat, etc.

CXV.

Honorabili viro, domino Th. de Anesti,[1] *Frater Ada salutem, et post piam pacem temporis beatam gloriam æternitatis.*

In behalf of Wm. de Standun.

Eximia lati cordis munificentia, quam apud provisivam vestræ pietatis industriam frequens famæ clarioris assertio multiplici commendat experientia, non tam fiduciam interpellandi præbuit, quam ademit impetrandi diffidentiam. Eapropter pro magistro Willielmo de Standun, viro cui et honesta conversatio, et ingenium docile, et provecta scientia, et eloquium conveniens, commendationem afferre perhibentur, quem ad eruditionem impendendam litterarum liberalium ab annis tenerioribus vestro fretum patrocinio promovit propitia divinitas, præsentem liberalitati vestræ petitionem destinare studui, rogans attentius, quatenus eidem importuna rei familiaris tenuitate laboranti, ut noverit et voluerit, ob uberiorem favoris superni retributionem, vestra subvenire velit benevolentia. Quo fiat ut quam in agro[2] fecundiori benedictionem seminaveritis, cum abundantiori frugum incremento, ad salutarem multorum refectionem, feliciter metere valeatis. Denique quis unquam explicare valebit, in iis quæ nunc agi conspiciuntur novissimorum dierum temporibus periculosissimis, hor-

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[1] Sic.

[2] *quod in aggere*, MS.

renda spectacula cunctis mortalibus, videlicet profanas pestes dæmonialium nequitiarum dira rabie sanctissimum Salvatoris sanctuarium, et violenter irrumpentes,[1] et irrepentes fraudulenter, et blandienter invadentes, et infestantes pervicaciter? Illos loquor, qui usquequaquam, proh nefas! et arrogare dignitatem pastorum, et latronum immanitatem exercere non verentur in animas, caninæ voracitatis impudentiam assiduis urgendo direptionibus, contra quos licet obstinatam perditæ reprobationis arrogantiam nequaquam terreat, tamen tonat illud interminationis propheticæ tonitruum: "Væ pastoribus " Israel, qui pascebant semetipsos! Nonne greges pas- " cuntur a pastoribus? Lac comedebatis, et lanis " operiebamini; quod crassum est occidebatis; gregem " autem meum non pascebatis. Quod infirmum fuit " non consolidastis, et quod ægrotum non sanastis; quod " fractum est non alligastis, et quod abjectum est non " reduxistis, et quod perierat non quæsistis; sed cum " austeritate imperabatis eis et cum potentia, et dispersæ " sunt oves meæ eo quod non esset pastor, et factæ sunt " in devorationem omnis bestiæ agri, et dispersæ sunt."

Hæc sunt certe, mi pater desideratissime, quibus plectendis in præsentiarum cernimus omnes, plus in rerum eventibus quam oraculis prophetarum, formidandi examinis tribunalis sententiam, et super prælatos, et super clerum, et super principes, et super populum dignissima districtione desævire, non destituram proculdubio quousque compleverit illud quod alibi contra indomitabilem[2] prælationis usurpatæ malignitatem ait Michas (iii.): " Et super Dominum requiescebant, dicentes: 'Nonne " 'Dominus in medio nostrum? Non venient super nos " 'mala.' Propter hoc, causa vestri, Sion quasi ager ara- " bitur, et Jerusalem quasi acervus lapidum erit, et " mons templi in excelsa silvarum." Quid ergo? In

[1] *erumpentes*, MS. | [2] *indomabilem*, MS.

tantis ecclesiasticæ dissipationis execrationibus profecto restat hoc solum immensæ perditionis remedium, ut vos et vestri complices, quibus est salutaris zeli scientia clarior salvandis animabus, et per sanctum contemplandæ veritatis otium, et per pium impendendæ caritatis officium, tanto vigilantius insistatis, quanto pertinacius illis perdendis passim invigilant, qui nec Dominum timent nec homines reverentur; sed cum horrendissima divinæ Majestatis blasphemia, et cum damnatissimo humanæ salvationis detrimento, inhiare non desistunt.

Valeat paternitatis vestræ desiderabilis incolumitas in Christo semper et beatissima Virgine. Licet in hac parte foret opus sermo longus et interpretabilis, compescui calamum, sciens quod ad animam mystici eloquii non ignaram, et ex evangelica sanctione persuasam divinitus, qualiacunque verba facio saltem occasionem præstitura sapienti.

CXVI.

Amicissimo patri, domino Roberto de Esthale, Frater Ada salutem, et post laboriosum cursum temporis gloriosum bravium æternitatis.

For Philip Pathy.

In angustia cordis et angustia temporis, pro angusto negotio angustam litteram, latiori liberalitatis vestræ sedulitati[1] scribere me compulit compassionis anxietas. Rogo igitur quatenus ob contemplationem superpii Salvatoris, Philippo Pathy, multimodis diræ vexationis violentiis prægravato, apud malleum universæ patriæ Petrum de Esrigge, tam facinoribus quam flagitiis Deo detestandum et hominibus execrandum, secundum quod linguæ loquuntur omnium, consilii salutaris et

[1] *sedulitatis*, MS.

efficacis adjutorii favorem benevolum impartiri non ducatis indignum.

Ecce coram suavissima vestræ discretionis industria plurimum vereor inclyto comiti Cornubiæ nisi immanitatibus dicti scelerati curet maturius adhibere remedium. Coegit me inusitatæ malitiæ efferatior atrocitas et fœditas contagiosior stylum acuere contra nefarium.

Valeat vestræ dilectionis veneranda pietas in Christo Jesu semper et beatissima Virgine.

CXVII.

Honorabili viro, magistro E. de Len, Frater Ada facere judicium, et diligere misericordiam, et sollicitum ambulare cum Domino Deo Dei Filio.

Begs his influence for P. de Wyleby, for speedy execution of the will of Rob. de Abendune.

Ad magistri Roberti de Abendune, quondam rectoris ecclesiæ de Risberga, per sanctum Eadmundum [1] in ejusdem beneficiati piam recordationem, nec non ad supplicem instantiam virorum venerabilium, executorum testamenti ejusdem magistri Roberti, providæ disertitudinis vestræ pietati præsentem consensi dirigere petitionem; humili quantum valeo rogans attentione, quatenus de consueta serenæ circumspectionis benevolentia, ob contemplationem Illius, qui ait, "Mortuo ne prohibeas "gratiam, nec desis plorantibus in consolatione;" prudenti viro, magistro Petro de Wyleby, qui hactenus per dies plurimos officium eruditionis impendendæ in jure canonico, studens Oxoniæ, convenienti sustinuit vigilantia, pro expedienda testamenti memorati executione, vestram adeunti præsentiam, quatenus nec veritas offenditur nec deseritur misericordia, in nunc dicto gratiosæ pietatis negotio, patrocinii provisivi favorem benevolum exhibere non ducatis indignum.

Valeat serenitatis vestræ sospes incolumitas in Christo semper et beatissima Virgine.

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[1] *i.e.* Edmund Pountney, Archbishop of Canterbury.

CXVIII.

Honorabili viro, magistro R. de Simplingham,[1] *Frater Ada spiritum sanctum infallibilis consilii et fortitudinis invincibilis.*

Fears a renewal of the disputes in the University of Oxford.

Cum legissem diligentius et plenius intellexissem circumspectum litteræ vestræ tenorem, sollicitus timor mentem anxiam admodum occupavit, pro eo quod desideratissimam universitatis æmulandæ tranquillitatem formidando subitæ concussionis periculo subjacere consideravi. Hoc autem in imminenti causarum grandium discrimine videtur esse consultum, ut provisiva vestræ discretionis industria, cum venerando cœtu sapientum vobis jugiter et his quibus honori divino servitur et prospicitur saluti ecclesiasticæ assistere dignoscuntur, dissensionum fomitem reprimere, et procurare quietudinem studentium non desistat, sub pia benevolæ longanimitatis expectatione, quousque per clementem superbenigni Salvatoris dispensationem, quod propitia divinitate fiet, sine moræ dispendio, imperetur ventis conspirationum et mari perturbationis, et fiat tranquillitas magna scholarium.

Cæterum scripsi litteram porrigendam decano Oxoniæ, suadens eidem et supplicans, ut propter pavescenda turbaminum imminentium discrimina executioni supersedeat, sibi a magistro Roberto de Sta. Agatha[2] demandatæ; nihilominus per litteram aliam signans et supplicans memorato magistro Roberto, ut, perpensis tantorum discriminum circumstantiis, maturum rebus periculosis remedium incunctanter curet adhibere. Apud venerandum quoque patrem, dominum Lincolniæ, prout facto opus fuerit modicitatis meæ partes inter-

[1] See p. 100.

[2] See p. 107.

ponere proponerem, prout divinitus concedetur, ut per propensiorem suæ provisionis diligentiam, optato fine, cuncta cœlitus conquiescant. In benefico vestri gratia acto magistro S. de Londino, Domino propitio, vobis usquequaque servabitur indemnitas.

Valeat vestræ pietatis incolumitas in Christo semper et beatissima Virgine.

CXIX.

Amantissimo in Christo patri, domino Roberto de Esthale, Frater Ada datum optimum gratiæ, et gloriæ donum perfectum.

In behalf of John of London.

[Faciei verecundiam, quam ab interpellando revocat][1] Licet immeritam meæ modicitatis tenuitatem revocaverit faciei verecundia, tamen fiduciam cordis animavit ad interpellandum probata dilectionis vestræ liberalitas. Proinde sedulam serenitatis vestræ munificentiam suppliciore devotæ affectionis interventu precor obnixius, ob Ipsius contemplationem, qui tam celebra legis suæ jussione commendavit, specialissimo mihi in Christo magistro J. de Londino,[2] juxta cogentem necessitatis suæ requisitionem, quatenus et pietati consulitur et prospicitur honestati, per aliquem de familiaribus benevolentiæ vestræ nuntiis, optatam benignæ subventionis gratiam, si tamen a vestro hoc non dissideat beneplacito, ut valueritis, videritis, volueritis, procurare non ducatis indignum. Si effectum petitionis difficultatum[3] obsistentia non excludit, memoratus magister

[1] Over the words *Faciei* and *revocat* are written the monosyllables *va* and *cat*, i.e. *vacat*. Whether this letter was not found on the file, or the vacant space of the MS. was afterwards filled in, I cannot decide. I have ventured to include the line in brackets, as it altogether disturbs the sense.

[2] See Roger Bacon's "Opus Tertium," circa init.

[3] *difficultatia*, MS.

J., viva voce, quod petitur discretioni vestræ plenius insinuabit. Concedat vobis, oro, Dei virtus, Dei sapientia, Dei sanctificatio, vigorem strenuum, sensum industrium, zelum salvificum, in verbis vitæ, in exemplis vitæ, in sacramentis vitæ, ad honorem Altissimi, ad coronam vestri, ad profectum populi felici sollicitudinis cœlicæ vigilantia.

CXX.

Magistro J. de Stokes Frater Ada vitæ gratiam et patriæ gloriam.

Advising moderation in his answer to Simon de Valentia.

Si quid juxta quod pie præsumitur in commisso visitationis officio ecclesiæ Dei reformandæ, non tam canonicæ traditioni, quam sanctioni evangelicæ vos et collega vester, vir commendabilis, studiosa incesseritis vigilantia, ut libet latius linguæ loquantur occurrit divinus apostolus sui silens erudiendo, mihi autem inquiens: "Pro minimo est ut a vobis judicer aut ab humano "die. Sed neque me ipsum judico; est nempe qui "quærat ante judicet." Verumptamen audiamus Scripturam, universis mortalibus clamantem: "Quis gloria- "bitur mundum se habere cor?" Et iterum: "Omnes "justitiæ nostræ," etc. Propter quod, "beatus," inquit, "qui semper pavidus est." Et iterum: "Verebar om- "nia opera mea, sciens quod non parceres delinquenti. "Si enim lotus fuero aquis vivis, tamen sordibus," etc. Quid ergo? An non longanimiter sustinebimus arguentes quantumcunque nobis conscii non fuerimus, cum constat quod ob id justificati non simus apud Eum, de quo scriptum est: "Cœli non sunt mundi in conspectu "ejus, et in Angelis suis repperit Ipse pravitatem."

Ad id quod epistolæ inseruistis de conciliandis cordibus personarum insignium, videlicet vestri et magistrorum Symonis de Valentia et Roberti de Marisco, a quibus in

pacifico pastionis moderamine tanta pendet salus animarum, totis exilitatis meæ viribus, præter salvificam æmulationem pacis reficiendæ in viris ecclesiasticis, me mei compellit apud unumquemque vestrum singularis amicitiæ necessitudo. Cæterum prudentiæ serpentinæ columbina simplicitas, qua spirituali legum æternarum cogentia rectores cœlicos pollere præcipit salvandis animabus Auctor animarum, qui amat animas, licet nonnunquam foveat dissensiones sine odio, et interdum dispensatam suavium litigiorum certamina exercere cognoscatur, non controversiis instaurandis, sed instituendis concordiis; semper tamen satagat discreta pietas ut sic veritas cara defendatur ne offendatur vera caritas. Proinde consultum esse videtur, ut nullatenus vestræ discretionis epistolam epistolæ magistri Symonis responsivam, certe secundum planum sui vehementiores ultricium objurgationum acrimonias præferentem, una cum sua vobis transmissa, sicut cogitastis eidem remittere, non vosmet-ipsos defendentes, carissimi, sed amabilem amoris benigni sine felle sævitiam responsione molliori, secundum sapientiæ documentum, in unanimem amicitiæ profectum convertentes. Vix istud tantillum qualitercunque inter innumeras lacerantium occupationum pressuras scripto vestro rescribere valui. Valeat, etc.

CXXI.

Dilecto amico in Christo domino Bartholomeo, Rectori Ecclesiæ de Raddewelle, Frater Ada salutem et sincerum debitæ dilectionis affectum.

Requesting him to satisfy a debt due to S.

Vobis innatam rogo benignitatem ut magistro S. Gyen,[1] quondam doctori vestro, super debito, quo eidem tenemini, videlicet xl. solidorum sterlingorum, satisfacere

[1] See p. 232.

Gyen, his former instructor.

curetis sine moræ dispendio, secundum quod divinæ legis cogit auctoritas, et honestas requirit ingenuitatis vestræ; scientes quod præfatæ pecuniæ dilata solutio jam a multis diebus modicitati meæ ruborem intulit pariter et angustiam.

Valeat fidei vestræ vigilantia in Christo semper et beatissima Virgine. Propter formidandum summi Judicis examen advertat indolis vestræ laudabilis industria, quod secundum immutabiles divinorum eloquiorum sententias rectoribus animarum consultum nullatenus esse poterit, nisi pascendis gregibus Dominicis per verbum sanctæ prædicationis, per exemplum sanctæ conversationis, per affectum, piæ deprecationis, in carnis maceratione, in cordis compunctione, in sacramentorum dispensatione, sine quibus in die reddendæ rationis æterni judicii condemnatio non evaditur, aut curas quas damnabiliter usurparunt, viris facturis fructus earum, aut nesciunt aut nolunt, ut oportet, invigilare, ne propter effrænatam bonorum ecclesiasticorum pervasionem omnibus sæculis horrendum stupendæ proditionis piaculum admittant.

In æternum valeat, etc.

CXXII.

Viro venerabili, domino J. de Crakhale, Frater Ada augmentum gratiæ et gloriæ plenitudinem.

That his relative, William the Bailiff of Bugden, may be discharged his duties on the score of ill-health.

Cum sicut melius novit vestra discretio, Willielmus, germanus meus, ballivus de Bugeden, frequenter valetudinum prægravetur molestiis, propter quod ad ministerium domini episcopi de cætero, sicut oportet, nequaquam videatur idoneus, vestram rogo serenitatem ut apud dictum dominum satagere velitis, quod ipsum sine moræ dispendio licentiare dignetur redire ad propria, et domui suæ sicut Dominus dabit disponere.

Valeat vestræ circumspectionis industria in Christo semper etc.

CXXIII.

Prædilecto sibi in Christo domino J., domini Lincolniæ seneschallo, Frater Ada salutem in Domino.

For John, præpositus of Bugden.

Pro caro mihi Johanne præposito de Bugeden vobis innatæ supplico benignitati, quatenus eundem in suarum necessitatum articulis et clementer audire et dirigere misericorditer non ducatis indignum, quoad fieri poterit rationabiliter, providentes intuitum Domini, ut nec per simplicitatem fides ipsius denigretur, aut rei familiaris incurrat detrimentum.

Valeat pietatis vestræ suavitas in Christo semper et beatissima Virgine.

CXXIV.

Amicissimo sibi in Christo domino[1] *J. de Crakhale, domini Lincolniæ seneschallo, Frater Ada salutem et obsequialem devotæ modicitatis affectionem.*

For Roger Cuchur.

Rogeri Cuchur, sicut credo, juvenis bonæ spei supplicationi consentiens, præsentem litteram vestræ scripsi dilectioni, rogans, si placet, ut eidem jam a suæ læsionis discrimine per Dei gratiam liberato, sicut noveritis et volueritis, favoris benevoli gratiam dignemini impartiri.

Valeat serenitatis vestræ pietas in Christo, etc.

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[1] *domini*, MS.

CXXV.

Dilectissimo patri in Christo domino P. de Stanford, Custodi Hospitalis de Lutrewrth, Frater Ada salutem, et spiritum consilii cum spiritu fortitudinis.

On his appointment to the living of Soleby.

Mitto vobis litteras nobilis viri domini G. Dispensatoris domino Lincolniæ deferendas, per quas dictus dominus G. personam vestram præsentat dicto domino Lincolniæ ad ecclesiam de Soleby.[1] Proinde propter gloriam divini nominis, propter honorem beatæ Virginis, propter animarum salutem, propter beatitudinis coronam, vos moneo, vos rogo, vos invito, ut sine moræ dispendio, cum dictis litteris vestræ præsentationis accedatis ad memoratum patrem dominum Lincolniæ, onus præfati regiminis, divinitate propitia, suscepturi. Noveritis quoque quod huc accedit consilium amantissimi patris, fratris J. de Stanford.[2] Nequaquam conatus sum insistere suasoriis, credens quod piæ menti persuadeat efficaciter in causa pietatis pius Dei Filius.

Valeat vestræ dilectionis pietas in Christo semper et beatissima Virgine. Mitto vobis litteras domino Lincolniæ per vos porrigendas.

CXXVI.

Illustri viro, domino Aimaro,[3] fratri domini Regis, Frater Ada salutem, et post transitum temporalium mansionem æternorum.

Asking his good offices with the King

Licet modicitatem meam et tenuitas meritorum meorum, et vestræ serenitatis excellentia, calamum

[1] See Epist. LXVI.
[2] See Epist. XXXIV.
[3] See Epist. IV.

hærere compulerit, tamen et causæ magnitudo et concepta fiducia, quominus præsentem petitionem vobis inolitæ scriberem benignitati, devoti vestri mentem quiescere non permisit. Proinde cum venerandi patris domini Aniani,[1] quem pontificali dignum infula celebris fama denuntiat, Apostolicæ sedis auctoritas velut sanctionibus consonam evangelicis confirmaverit electionem; benevolentiæ vestræ supplico sedulitati, rogans humiliter quatenus ob honoris divini et ecclesiasticæ salutis contemplationem, apud regiæ dominationis clementiam, secundum quod rerum requirit urgentia, præsens pietatis negotium vestræ velit claritatis industria, adhibitis opportunitatum circumstantiis, in Domino promovere. Concedat vobis, oro, in his et in cunctis reverendum Dei sanctuarium contingentibus, per timorem sanctum quod prudenter discernitis, geritis fortiter, temperanter cohibetis justeque distribuitis, ad illum finem perseveranter dirigere, ubi erit Deus omnia in omnibus, æternitate certa et pace perfecta in Christo, etc.

in behalf of the Bishop of Aianum.

CXXVII.

Prædilecto amico, domino W. de Hemingeberga, Frater Ada.

Cursorem domini Cantuariæ, præsentis cartulæ portitorem, qui mihi destinatas memorati domini et dominæ reginæ litteras detulit, quem et ego cum eorundem litteris et meis, ministro nostro destinatis, ad dictum ministrum transmitto, peto, si placet, sicut competenter videritis, hospitio colligi faciatis.

For the courier of the Abp. of Canterbury.

Valete semper in Christo. Salutetis obsequio mei rogo dominum seneschallum cum gratiarum actionibus. Iterum valeat, etc.

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[1] Bishop of St. Asaph's in 1249.

CXXVIII.

Magistro H. de Andegavia Frater Ada felices salutarium votorum successus.

Requesting to know whom he would wish to have tutor to his nephew in the place of John Pescham.

Cum dominus Johannes de Pescham[1] scholaris, quem et honestior conversatio et litteratura provectior commendabiliter illustrant, cœlesti succensus desiderio nuper Fratrum Minorum religiosam institutionem intraverit, ad instantiam carissimi nepotis vestri H., cujus adolescentiam innocentialem, ingenium docile et laudabile studium, mos placidus et læta spes, ex divinitatis gratia reddit acceptam, circumspectæ discretionis vestræ serenitati litteram præsentem destinare consensi, rogans attentius quatenus sine moræ dispendio insinuare curetis, quem censueritis in officio eruditionis impendendæ memorato H. nepoti vestro, loco prædicti Johannis, quondam instructoris ejusdem, substituendum. Suggessit autem mihi prædictus H. nepos vester de quôdam P. scholari Oxoniæ ad hanc sollicitudinem satis idoneo, quod etiam alias ex testimonii credibilis audivi assertione.

Valeat vestræ sinceritatis, etc.

CXXIX.

Honorabili viro magistro R. de Sancta Agatha, Frater Ada sincerum debitæ devotionis affectum.[2]

In favour of Symon de Valentinis, who

Tanto fiducialius liberalem sedulitatis vestræ benevolentiam interpello, licet modicitatis meæ hoc merita non requirant, quanto præsertim in causis favorabilibus

[1] This must be John Pecham afterwards Archbishop of Canterbury. "In 1279," says Trivet, "John Pecham, of the diocese of Chichester, a Minorite, came into England from our lord the Pope, and was consecrated Archbishop of Canterbury. He had been taught Divinity at Paris, and resumed his lectures at Oxford; after that he was Provincial Minister in England, eventually *Lector Palatii* in the Roman Court. He was a very zealous supporter of his Order, an excellent composer of poetry (*Carminum*), pompous in gait and address, but of a kind disposition, and very generous." See also Chron. de Lauer. p. 100-1.

[2] See Epist. XXII.

vestræ disertitudinis affectio suavior mihi displicendi diffidentiam ingerit, et administrat confidentiam impetrandi. Quocirca pro venerabili patre magistro Symone de Valentinis[1] vestræ circumspectionis inolitæ benignitati affectuose supplico, rogans obnixius, quatenus eidem juxta præsentem necessitatis suæ cogentiam, de provisiva consuetæ pietatis industria, efficacem consultioris auxilii subventionem exhibere non ducatis indignum; pro eo quod ea quæ petuntur, si fuerint impensa, remunerationem ampliorem a divinitate promerentur, et is, pro quo petitur, titulis dignioribus gratiæ multiplicioris divinitus insignitur. Lator præsentium vobis, si placet, viva voce negotii tenorem plenius exponet, quod non immerito tanquam proprium amplecti compellor in Domino. wishes to borrow 40*l.* from the University chest.

Hoc est autem quod expediri satagitur; videlicet ut mutuum xl. librarum per discretionis vestræ diligentiam concedatur memorato magistro Symoni, de pecunia universitatis Oxoniæ deposita, ex munere caritativo magistri Willielmi de Dunelmia,[2] cujus in Christo pia est recordatio, sub forma certæ cautionis quam competere censueritis. Ut autem amplius liqueat quod in hac parte desiderat præfatus magister S., et nonnulli amicorum ipsius in Domino, mitto vobis præsentibus inclusam litteram, quam mihi pro dicto negotio, si fieri potest, expediendo, quidam vir magnus misit in spirituali dilectione conjunctus.

Valeat vestræ dilectionis, etc.

CXXX.

Honorabili viro, magistro R. de Sancta Agatha, Frater Ada viæ gratiam et gloriam patriæ.

Beneficæ fidelis amicitiæ liberalitati, quam apud sinceritatem vestram erga meam exilitatem certis In behalf of Walter Gyffard.

[1] Symon de Valentia in Epist. CXX.

[2] The scholar and patron of learning mentioned by Mat. Paris, p. 354 and 771. He died in 1249.

multiplicium argumentorum indiciis benignius affici frequentius experior, oro satisfaciat munificentiæ cœlestis superbenevola retributio. Ad instantiam supplicem magistri Walteri Gyffard, viri, ut reor, discretioni vestræ non incogniti, præsentem prudentiæ vestræ consensi dirigere petitionem, rogans affectuose, quatenus eidem in negotio suo, vobis, ut intellexi, per ipsius litteram plenius exponendo, quatenus nec offenditur veritas nec justitia deseritur, sed et honori prospicitur et consulitur utilitati, petitam favoris benevoli gratiam impartiri non ducatis indignum.

Valeat dilectionis vestræ benigna suavitas in Christo, etc.

CXXXI.

Honorabili viro, domino J. Mansell, Præposito Beverlaciæ, Frater Ada salutem, et post pacem temporis gloriam æternitatis.[1]

Recommends to him P. de Kyllum, appointed to the Church of St. Mary, Oxford.

Etsi inter tam varia aulici laboris negotia claram vestræ serenitatis industriam vigilante vigilantia desudare considerem, tamen expeditæ[2] circumspectionis inolita benignitas, apud vestram spectabiliter residens eminentiam, hærentem calamum ad præsentem petitiunculam animavit. Igitur pro domino P. de Kyllum,[3] latore præsentium, quem ad regimen ecclesiæ Beatæ Virginis Oxoniæ de vestræ pietatis, ut reor, assensu, regalis excellentia ob Salvatoris contemplationem salvandis animabus præsentare curavit, vestram humiliter rogo clementiam, quatenus dictum rectorem, ad præsentiam domini regis accedentem, favorabiliter suscipere et consultius expedire, si vestro sederit beneplacito, non

[1] See Epist. CXII.
[2] *expedire*, MS. cor.
[3] See Epist. X. & C.

ducatis indignum. Dirigat, oro, desideratissimæ strenuitatis vestræ et ingenium præcipuum et facundum eloquium Auctor vitæ, per viam quæ ducit ad vitam, ut in omnibus et recte discernatis, et geratis fortiter, et cohibeatis temperanter, et juste distribuatis, omnem vivendi ordinem ad illum finem referentes ubi est Deus omnia in omnibus, æternitate certa et pace perfecta.

In Christo, etc.

CXXXII.

Amantissimo sibi in Christo domino J. de Crakhale, domini Lincolniæ Seneschallo, Frater Ada gratiam in præsenti et gloriam in futuro.

In behalf of Warner the vintner of Oxford, who desires to recover his right to certain estates.

Liceat improbum videri valeat virilem animum æmulatione justa prædítum ad exhibendam justitiam interpellare, tamen carus mihi in Christo Warnerius, vinitor municipialis Oxoniæ, per suam obtinuit improbitatem, ut præsentem petitionem vestræ dirigerem serenitati, per quam vestram rogo discretionem quatenus de consueta rectitudinis benevolentia jugiter gerente promptitudinem, ut quod justum est juste exequamini, velitis dicto W. favorabile patrocinium impendere, tam efficaciter quam misericorditer, ut quæ sua sunt sibi restituantur a quibusdam[1] in manerio de Thame degentibus, quibus, ut asserit, dudum mutui præstitit beneficium.

Valete ; ut supra.

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[1] *quibus*, MS.

CXXXIII.

Honorabili viro, domino Cantuariæ Officiali, magistro H. de Mortuo Mari,[1] *Frater Ada post felicem cursum temporis beatum bravium æternitatis.*

For Mylisand, a poor woman of Reading.

Tanto fiducialius ad provisivum disertitudinis vestræ patrocinium in necessariis considerationis piæ negotiis recurritur, quanto apud sinceritatem vestram æmulatio justa serenum ingenium specialius insignire dignoscitur. Eapropter pro muliere paupere de Radinge, nomine Mylisand, quam, ut dicitur, in causæ matrimonialis pia prosecutione injuriæ multiplices fallacium diffugiorum perperam prægravarunt, benevolam auctoritatis vestræ discretionem attentius obsecro, quatenus eidem secundum salutarem necessitatis suæ requisitionem, quatenus nec detrahitur misericordiæ nec veritati obvenitur, ob Salvatoris intuitum, subventum pietatis efficacia maturiori non ducatis indignum.

Valeat salvifica strenuitatis vestræ sospitas ad salutaria dispensationis ecclesiasticæ moderamina in Christo semper et beatissima Virgine.

CXXXIV.

Honorabili viro, magistro Simon de Waletun,[2] *Frater Ada gratiæ viam et gloriam patriæ.*

For the bearer.

Licet modicitatem meam ab interpellando revocaverit, eandem tamen ad interpellandum animavit,[3] [etc.] Quocirca pro dilecto mihi in Christo Johanne latore præsentium liberali pietatis vestræ discretioni affectuose

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[1] Of this Hugh Mortimer, see note to Epist. CLXI.

[2] Probably Simon de Walton, one of the King's Justices, afterwards Bishop of Norwich, 1257.

[3] The sentence stands so in the MS., but needs some words to complete the sense.

supplico, rogans obnixius, quatenus eidem in urgentiori necessitatis negotio optatum propensioris gratiæ subsidium, quatenus et adhæretur misericordiæ et veritati obtemperatur, ob contemplationem Salvatoris benignius exhibere non ducatis indignum.

Valeat serenitatis vestræ integra sospitas in Christo, etc.[1]

CXXXV.

Illustri domino S. Comiti Leycestriæ Frater Ada salutem in mundi Salvatore.

Letter of advice and exhortation.

Quoniam occurrit opportunitas intervenientis, videlicet P. de Pontissera, fidelis[2] vestri, quod voce nequeo, hoc ago littera, scilicet desideratæ dominationi vestræ modicitatem meam præsentem exhibeo. Quoniam immittit angelus Domini in circuitu timentium eum, et eripiet eos, indubitanter spero quod timoratam vestræ pietatis animam et inter hostilitatum discrimina, et inter molimina proditionum, et ultra inter ancipites sæculi vacillantis eventus, Illius conservabit clementia, de quo scriptum est: "Rex, qui sedet in solio judicii, dissipat "omne malum intuitu suo;" si tantum, sicut insinuavi, ex divini nominis timore sancto, qui permanet in æternum, indefessa sollicitudine satagatis, ut sit et in persona vestra, et in militibus vestris, et in servientibus vestris, et in universis regimen vestrum contingentibus, ad Dominum pia devotio, ad homines fœdus inviolatum, invicem fide vel amicitia, sigillatim honesta conversatio, ad benevolos socialis concordia, ad discolos rationabilis controversia, ad universos caritas intemerata.

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[1] Here follows a blank of twenty-five lines.

[2] *fidens* in the MS.

Talibus enim hostiis promeretur Deus; quod "si "Dominus pro nobis quis contra nos?" Recolamus indesinenter vigilantissimam Dei dispensationem circa divinum prophetam Helyseum, cui, quia timorem Dei non deseruit, ipsum ab hominum timore eripiens superna protectio, cum armatorum contra inermem conspirasset sævitia, castrorum cœlestium igneas acies numerosas ad subveniendum destinavit.

Breviavit epistolam brevitas temporis. Nuper scripsit vobis dominus Lincolniæ. Scripsi etiam et ego. Studeat, oro, vestræ discretionis diligentia cum effectu Divinæ voluntati, secundum quod litteræ præferunt incunctanter, adhibere consensum. Molestum est quod postquam recepi litteram vestram dudum confectam, super desiderabili status vestri prosperitate, quem conservet sempiterna miseratio, certitudinem nullam audivi.

Valeat, oro, vestræ serenitatis secundum hominem utrumque incolumitas, in Christo semper et beatissima Virgine.

CXXXVI.

Illustri viro, domino S. Comiti Leycestriæ, Frater Ada salutem et spiritum salutaris consilii cum spiritu invictæ fortitudinis.

Remonstrates with the Earl for having taken away with him into Gascony the Priest of Hodiham.

Oct. 9th.

In festo Sti. Dionysii putabat se comitissa lectum puerperii conscensuram, quamvis non sicut conjiciebat dies pariendi advenisset. Cumque loqueretur mihi domina super iis, quæ et vestri et sui tam salutem perennem quam statum temporalem contingunt, et inter alia mihi innotuisset quod vicarium cancellarii Sarum, curandis animabus ecclesiæ de Hodiham obligatum, vobiscum duxissetis Vasconiam, miratus sum quamplurimum pro eo quod cum periculo manifesto tam innumerabilis populi, vel ad tempus viduare consensistis dictam ecclesiam dicto vicario, per immutabilem Dei

legem ad continuam residentiam pro salute jugiter operanda constricto; et etiam pro eo quod hominem, de cujus affectione, vel industria, vel conversatione, vobis nec per sufficiens testimonium, nec per experientiam probabilem facta est præsumptio rationabilis; et[1] insuper pro eo quod homini incognito et domino suo, quasi rem magnam ob contemplationem vestri fecerint, vestram in posterum excellentiam constituere voluistis obnoxiam. Quid plura? Non mediocriter anxiatus animus meus de his cogitat. Quid etenim claram piæ mentis circumspectionem obtenebraverit ignoro in re tam evidentis erroris. Auget autem dolorem, prout audio quasdam habetis ineptias, quibus in hac parte factum non immerito reprobandum petatis posse defensare.[2] Parcat eis, oro, Dominus, qui illas cordi benevolo persuadere curaverunt. Revelet vobis oculos cœlestis illuminatio ad considerandam Divinæ voluntatis veritatem, ne præsentis sæculi fallaciis seducti, quod absit, cum cæcis ducibus cæci in foveam corruatis. Propter Dei honorem, propter vestri salutem, propter ecclesiæ necessitatem, studeat, obsecro, deinceps vestra pia discretio præsentem corrigere transgressionem, remittendo ad oves proprias suum pastorem, pro quibus apud formidandum judicem suam animam defixit, et in similibus de cætero constantius, cautius et salubrius, propter benedictum Dei Filium, negotiari.

Sit benedictio supernæ dispensationi, quamvis non cessent obstetricationes malignantium et insidiantium molimina, fiduciam conceperunt amici vestri in Christo, quod susceptum onus per Ipsius adjutorium magnifice, sapienter et utiliter, quamvis non sine laboriosi sudoris gravamine, supportabitis.

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[1] *Est.* MS.

[2] So the whole passage stands. I propose to read: *Auget autem dolorem, quia, prout audio, quasdam habetis ineptias, quibus in hac parte &c., putatis posse defensare.*

CXXXVII.

Illustri viro, domino S., Comiti Leycestriæ, Frater Ada.

Praises him for his services to the Church.

O benignissime comes, quantam puritatem, quantam claritatem, quantam sanctitatem a divina retributione in regno Dei percipietis, pro eo quod ad ecclesiam Dei purgandam, illuminandam et sanctificandam, tam felici sollicitudine per idoneum regimen indefesse satagitis! Quid enim unquam Dei Filio cogitari poterit tam gratiose complacitum, quam ut salvandis animabus jugiter invigiletur, pro quibus Ipse pii cruoris effusionem, sub tantis agoniis, rubricare voluit salutiferæ crucis patibulum. Quid proderit paci civium prospicere et pacem domesticorum non custodire? Attendamus quia melior est patiens viro forti, et qui dominatur animo expugnatore urbium. Miror ni prudentiæ vestræ subtilitas advertat quid per hunc intendo sermonem.

Valeat vestræ serenitatis eminentia, etc. Rescribat mihi, si placet, vestra dominatio exquisite de omnibus quæ rescribenda judicaveritis, vestrum super eis insinuando sensum pariter et beneplacitum.

CXXXVIII.

Illustri domino Comiti Leycestriæ Frater Ada salutem.

On the Earl's return.

Desiderabilis status vestri incolumitas, quam ex tenore litteræ mihi transmissæ perpendere potui, sit Divino nomini benedictio, cordi meo lætas ingessit gratiarum actiones. De reditu vestro tamen tam festino non modicam concepi admirationem, licet noverim quod ipsum requisierit causarum grandium urgens consideratio. Igitur viriliter agite, et mens vestra confortetur in Domino, de quo sperandum indu-

bitanter, quod per Ipsius clementissimam dispensationem, qui non despicit præsumentes de se, quantumcumque videantur insperati eventus sanos salutarium propositorum conceptus retardare ipsos, propter sui nominis honorem et salutem Ipsi fideliter obsequentium, ad laudabilem supra quam optari valeat consummationem perducere dignabitur. Etsi multiplex experientia tenuem præstet fiduciam, ad habenda super negotiis de quibus scripsistis circumspecta, secundum quod res requirant, consilia, Divinitate tamen propitia, in cujus manu corda sunt regum, diffidendum nullatenus est, quominus humiliati sub potenti manu Dei omnem sollicitudinem nostram in Ipsum projiciamus, quoniam Ipsi est cura de nobis, quod justum est juste persequendo ambiguos actionum nostrarum exitus ad certum finem Divinæ voluntatis dirigamus.

Valeat serenissima nobilitas vestra. Valeat et illustris comitissa. Valeant et carissima pignora vestra. Valeant et omnia dignam dominationem vestram contingentia, in Christo semper et beatissima Virgine.

CXXXIX.

Illustri viro, comiti Leycestriæ, Frater Ada.

Justifies the commendations he had passed on the Earl.

Si tota mentis fiducia pergamus in Ipsum, qui venientes ad se non ejicit foras, nec unquam deserit de sua misericordia præsumentes, licet labores nostri optatum non sortiantur effectum, Deo melius aliquid providente semper omnibus qui colunt Ipsum, vigiles actuum nostrorum sollicitudines ad salutariorem exitum perducentur. Quamobrem si quod intendimus proveniat, bene quidem ; sin autem, certissime speremus longe desiderabiliora quam concepimus ; per omnia sit Divino nomini superexaltata benedictio, perenniter quoque observetur et Filio Dei fides inviolata, et legiti-

mum fœdus filiis hominum. Immodica visa est littera serenitatis vestræ mihi nuper transmissa, illam, quam,[1] nec immerito, fateor erga nobilitatem vestram inter mortales specialem concepi affectionem, quasi in iis quæcunque vestræ scripsi discretioni, super quam conveniret claros excellentiæ vestræ titulos expresserim. Super quo cor meum hactenus non reprehendit; cum in hoc, ut reor, nec ab exemplis recesserim sapientum, nec rationis obvenerim exigentiis. Certum etenim est quod licet ignobilis animæ stultitia, et suis honoribus elevetur in superbiam, et suis laudibus dejiciatur ad ignaviam, tamen illustris animæ sapientia, et ex illis ad humilitatem inclinatur, et ex istis ad virtutem animatur. Propter hoc, mi desideratissime comes, in hac parte nec virium[2] timeo discrimen, nec meam accusationem, sperans quod ex hoc divinitatis clementia et vobis et mihi pariter fiet in sapientiam. Quanto magis præcipitem ruentis mundi processum conspicio, tanto districtius formidandas Divinorum judiciorum sententias indubitanter adverto universis quos bestialis vesania non infatuavit. Sed quid? In hoc tantummodo consultum erit electis, ut Salvatoris sui jussionibus obtemperent; ubi cum horrendas sæculi ruinas præmisisset, subjungit: "His "autem fieri incipientibus, respicite; et levate capita "vestra, quoniam appropinquat redemptio vestra." Protractiorem epistolam temporis excludit angustia.

CXL.

Illustri viro, comiti Leycestriæ, Frater Ada salutem, et post gratiosa certaminum merita gloriosa triumphorum præmia.

Exhorts him to frequent read.

Si rupti fœderis et affectionis fictæ responsa recipiatis, quid aliud quam quod antea cogitastis postea

[1] Sic. *inquam?*

[2] Sic.

toleratis? Nempe quod exspectavit præsentia hoc experientia repræsentat. Meminit, ni fallor, prudentiæ vestræ clara circumspectio, quam frequenti sollicitorum examinum colloquio auribus nostris invicem ingessimus, quam aspicimus oculis execrandam seductivæ calliditatis impudentiam, licet ob imminentes falsitatis stupendæ suspiciones, considerata fidelitatis animosæ fiducia, ambiguum prægrandis negotii discrimen subire nequaquam formidaverit. Sed quid? Certe mitigant afflictionum præsentiam præmeditationes periculorum, secundum amplexandam divini Gregorii sententiam, qua dicitur: "Minus feriunt jacula quæ providentur, et nos "tolerabilius mundi mala suscipimus, si contra hæc per "providentiæ clypeum munimur." Hæc est etenim circa fidelem electorum militiam salvifica dispensatio, ut sublatis sæcularis confidentiæ subsidiis, totaliter se conferat triumphalis militantium fortitudo ad supernæ virtutis insuperabile præsidium, quæ de se sæculis omnibus clamat, dicens (Prov. viii.): "Meum est consilium "et æquitas, mea est prudentia, et mea est fortitu-"do; per me reges regnant et legum conditores "justa decernunt; per me principes imperant et potentes decernunt justitiam. Ego diligentes me diligo; et "qui mane vigilant ad me invenient me." Qualiter, inquies, illam diligens ad illam vigilabo? Audiamus illum ad magistratus mundi directum præcipue prophetæ sermonem (Mich. vi.): "Indicabo tibi, O homo, quid sit "bonum, et quid Dominus quærat a te. Utique facere "judicium et diligere misericordiam, et sollicitum ambu-"lare cum Deo tuo." Ut, videlicet, ab iis qui præsunt in judicio per censuram districtionis plectantur discoli, in misericordia per affectum mansuetudinis subleventur devoti, in sollicita Divini comitatus ambulatione, per cultum divinitatis ordinentur universi. Hæc igitur solummodo sunt in quibus ad Christum, Dei virtutem et Dei sapientiam, maxime vigilabitis, et Ipsius nihilominus comprobabitis dilectionem, per quem solum

ing of the Holy Scriptures, as the best grounds for hope and comfort.

triumphaliter agitur in hostibus, et cives sapienter gubernantur.

Breviavi epistolam, nolens inter tot perstrepentium curarum varietates auribus tam multipliciter occupatis importunos sermones importare; sciens quoque, quod studiosa vestræ serenitatis industria ex paucis multa prudenter extrahet ad salutem. Hoc exopto, hoc obtestor, hoc rogo, ut salutarem divinorum eloquiorum consolationem, ex frequenti Sacrarum Scripturarum inspectione, ruptis quoad fieri poterit, secundum rationis sustinentiam, sæpius intermissis perturbantium sollicitudinum vehementiis, vobis summopere comparare studeatis. Pernecessarium vestræ discretioni fore puto, ut capitula xxix., xxx., xxxi. libri Job, et cætera statui vestro in eodem libro convenientia, cum suavissimis expositionibus Sancti Gregorii, diligenti scrutinio, prout divinitus dabitur, frequentetis.

Had satisfied the Queen in the Earl's behalf.

Locutus est mihi dominus rex de facto vestro, qui, ut credo, libenter consiliis vestris adquiesceret, plurimum de integritate fidei vestræ confidens, si in hac parte ipsum favorabiliter sua fulcirent latera. Allocutus sum et ego dominam reginam diligenter super agendis vestris, quæ ad omnia rationabiliter et benigne respondit, de vobis etiam magnam habens spem subventionis. Benedictus Deus valet dominus Lincolniæ et insignes liberi vestri indolis eximiæ et magnæ spei, de die in diem in bono proficientes. Statum regni, cui Dominus subveniat, dominus Johannes de la Haye vobis melius poterit referre. Scripsistis mihi nuper de variis periculis in diversis partibus mundo imminentibus. Audita autem sunt postmodum apud nos omnibus hominibus inexplicabiliter terrifica.[1]

Valeat excellentiæ vestræ desiderabilis incolumitas in Christo semper et beatissima Virgine.

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[1] What that news was, see Epist. CXLVI.

CXLI.

Comiti Leycestriæ Frater Ada.

Brevitas temporis et varietas occupationum et cursoris vestri acceleratio non permiserunt, licet hoc plurimum optarem, hac vice prolixius scribere. Idcirco litteram pariter et incipio et finio ; hoc monens, hoc obsecrans, hoc obtestans, ut quanto Divinitatis clementia nomini suo dans gloriam, et vestræ devotioni dans gratiam, supra quam æstimari poterit, magnifica sua voluntatis negotia, per laboriosam vestræ sollicitudinis efficaciam, prosperiori favore prosequi dignoscitur, tanto misericordia indulgentiori et fideliori veritate, directiore justitia et tranquilliori pace, ex tota cordis affectione, ex tota animæ districtione, ex tota virtutis intentione, amplius in Auctorem salutis assurgat salvifica mentis generosæ dilectio. Quid enim ? Quanti sceleris fore putabitur, si inde contra Divinitatem inolescere[1] contingat arrogantia ? Unde secundum assertionem Scripturæ peccatum maximum et negationem contra Deum altissimum admittere convincitur, divinam ordinationem damnabiliter evacuans, qui ex Ipsius muneribus non proficit, in ipsum formidandum est judicium ingratitudinis, quæ legitimum exhæredat filium. Libuit littera, quod voce non licuit, adire videlicet desideratam vestræ serenitatis præsentiam. Quod utinam concedatur mihi divinitus cum opportunitate maturiori personaliter adimplere ! Supervacuum putavi scribere vobis de iis, quæ plenius vobis scripsit venerabilis dominus Lincolniæ, qui, benedictus Deus, corpore valet et spiritu. Valent et amabiles liberi vestri, ut spero, proficientes ætate pariter et gratia. Agendum est

Trusts that the Earl's success will make him grateful to God.

Hopes soon to visit him.

[1] *insollescere*, MS.

jugiter piis precaminum instantiis, ut malignorum molimina reprimat omnipotentis sapientiæ pietas.

Locutus fui de negotio subventionis vobis faciendæ per indulgentiam Apostolicam, sicut expedire putavi. Concepi autem spem indubitatam in Domino, quod illud bene prosperabitur per sollicitudinem domini Lincolniæ et domini Wygorniæ, vobis inter mortales omnes speciali amicitia favorabiliores.

Conservetur, oro, vestræ serenitatis incolumitas in Christo semper, etc.

CXLII.

Comiti Leycestriæ Frater Ada.

Requesting a present of venison for the Dean of Lincoln, at his installation feast.

Si virum honorabilem, dominum decanum Lincolniæ, nobilitati vestræ benevolentia spirituali fideliter obnoxium, cui juxta morem ecclesiæ suæ in solemni Beatæ Virginis natalitio, utpote nuper in decaniæ dignitatem sublimato, solempne convivium instruere tam honoratioribus quam popularibus sollicius incumbit, grato subventu ferinæ venerationis censueritis honorandum,[1] reor vobis erit honorificum et devotis vestris acceptum. Quod et frater Gregorius[2] una mecum fieri precatur.

CXLIII.

Inclyto domino S. Comiti Leycestriæ Frater Ada salutem, et post discrimen certaminis triumphi felicitatem.

Expressing his anxiety at the delay in the

Ignoravi quid scriberem, pernesciens quid ageretur circa desiderabilem vestræ nobilitatis excellentiam.

[1] *honorendum*, MS.

[2] Gregorius de Bosell. See p. 32.

Licet mentem suspensam varia varie referentium assertio, nunc secura nunc periculosa præferens, vacillare compellat inter sollicitæ formidinis angustias et latitudines expectationis lætificæ, intolerabilem quoque hæsitationum molestiam ingereret, si non et metus diffidentiam adimeret, et exhiberet confidentiæ securitatem longanimis patientia et consolatio salutaris Scripturarum; in quarum loco quodam ait Dominus exercituum, dispensativam majestatis suæ clementiam etiam in vestræ strenuitatis sudoribus bellicis depromens: "Ecce ego " mittam Angelum," (videlicet Christum, Dei Filium, Dei virtutem, Dei sapientiam,) " qui præcedat te et custodiat " in via, et introducat ad locum quem paravi. Observa " eum et audi vocem ejus; ne contemnendam putes quia " non dimittet cum peccaveris; et est nomen meum " in illo. Quod si audieris vocem ejus, et feceris omnia " quæ loquor, inimicus ero inimicis tuis et affligam " affligentes te. Præcedetque te Angelus meus." Et post pauca: "Terrorem meum mittam in præcursum " tuum, cunctorumque inimicorum tuorum coram te " terga vertam. Non ejiciam eos a facie tua anno " uno, ne terra in solitudinem redigatur et crescant " contra te bestiæ: paullatim expellam eos e con- " spectu tuo, donec augearis et possideas terram." Et alibi: "Custodi ergo præcepta, et cærimonias, atque judicia," scilicet percepta in forma vivendi, cærimonias in ritu colendi, judicia in censura judicandi, " quæ ego mando tibi hodie ut facias. Si postquam " audieris hæc, et custodieris ea, et feceris, custodiet " Dominus Deus tuus tibi pactum, et misericordiam, " quam juravit patribus tuis, et diliget te et multipli- " cabit, benedicetque fructui ventris tui. Benedictus " eris inter omnes populos. Quod si dixeris in corde " tuo, 'Plures sunt istæ gentes quam ego; quomodo po- " 'tero delere eas?' noli metuere; non timebis eos, " quia Dominus tuus in medio tui est; Deus magnus et " terribilis, ipse consumet nationes in conspectu tuo

Earl's business. Exhorts to patience.

" paulatim atque per partes. Non poteris eas delere " pariter, ne forte multiplicentur contra te bestiæ terræ. " Dabitque eos Dominus Deus tuus in conspectu tuo, " et interficiet illos donec penitus deleantur; dabit- " que reges eorum in manus tuas, et disperdes nomina " eorum sub cœlo: nullus poterit resistere tibi donec " conteras eos."

Ex propositis Divinorum eloquiorum testimoniis profecto cernit illustris vestræ claritatis industria, quod non nisi divinæ legis custodia repugnantiam legis Divinæ poterit edomare. Quis enim ambigit, præterquam is quem obtenebravit perfidiæ caligo, quin rabiem immanem crudelium misericordium benigna mansuetudo subigat; quin fallacem calliditatem perditorum fidelium simplicitas veridica refellat; quin iniquam persuasionem diripientium distribuentium largitio recta obtineat; quin inquietam perniciem discordium concordantium pacifica sedulitas triumphet? Hæc est certe superni regiminis provida moderatio, per quam sudoris vestri vigor invictus, in virtutibus misericordiæ et veritatis, justitiæ et pacis, crudelitatum et seductionum, rapacitatum et discidiorum,[1] vitia superabit. Sed numquid impetu subitaneo, et non dispensativo tractu? " Non ejiciam eos a facie tua anno uno, ne " terra in solitudinem redigatur et crescant contra te " bestiæ; paulatim expellam eos de conspectu tuo, " donec augearis et possideas terram." Ait ergo, " Non poteritis eos delere pariter," ne cessante hostilitatum incursu velut solitudo terra sileat, et tam facinorum quam flagitiorum dæmoniales bestiæ per otiosam lascivientis ineptiæ vecordiam et crescant et multiplicentur contra te, animorum vim evacuantes, et enervantes robur corporum, et, quod absit, parta laudabiliter, vituperabiliter collabantur.

[1] *discidionum*, MS.

Quin potius militia triumphalis castigata pavore sollicito, et vigenti exercitior oborata, non tam in propria strenuitate gratiose consistat, quam proficiat gloriosius ex perversitate aliena. Huic accedit evidenter illud beati Augustini, [in] libro De Civitate Dei,[1] quod prudentia Scipionis " nolebat æmulam olim imperii Romani " armis subactam Carthaginem dirui, et decernenti ut " dirueretur contradicebat Catonis astutiæ, timens infir- " mis animis hostem securitatem, et tanquam pupillis " civibus idoneum tutorem necessarium videns esse ter- " rorem. Nec eum fefellit sententia reipsa quantum et " quam vere diceret; deleta quippe Carthagine, magno " scilicet terrore Romanæ reipublicæ depulso atque ex- " tincto, tanta de rebus prosperis orta mala continuo " subsecuta sunt, ut corrupta disrupta est concordia, prius " sævis cruentisque seditionibus, deinde mox malarum " connexione causarum; bellis etiam civilibus tantæ stra- " ges ederentur, tantus sanguis effunderetur, tanta cu- " piditate proscriptionum ac rapinarum ferveret imma- " nitas, ut Romani illi qui vita integriore mala metuebant " ab hostibus, perdita integritate vitæ crudeliora pa- " terentur a civibus." Et quibusdam interpositis: " Ava- " rus vero luxuriosusque populus secundis rebus effectus " est, quod Scipio Nasica ille providentissime cavendum " esse censebat, quando civitatem hostium maximam, " fortissimam, opulentissimam nolebat auferri, ut timore " libido premeretur, libido pressa non luxuriaretur, lux- " uriaque prohibita nec avaritia grassaretur; quibus " vitiis obseratis civitati utilis virtus floreret et cres- " ceret, eique virtuti libertas congrua permaneret."[1]

Igitur si auctoritatum sententiis, si rationum efficaciis, si sapientum exemplis acquiescimus, clementem Divini[2] moderaminis ordinationem circa vestram vigilare præsumimus discretionem, potissimum ex hoc, quod hostes profani rupti fœderis maligna molimina tranquillitati perturbandæ conantur excitare. Proinde si ad Altissi-

[1] Quoted with little variation from I. 30. | [2] *Divinæ*, MS.

mum timoratam devotionem, si ad ecclesiam piam æmulationem, si ad proceres socialem honorationem, si ad tirones munificam subventionem, si ad plebes regiturам defensionem, si ad calamitosos affluentem miserationem, si ad modestos favorabilem benevolentiam, si ad fœderatos inviolatam pactionem, si ad discolos districtam coercionem, si ad universos ordinatam dilectionem, procurantes omnimodis et adjutoria valida, et consilia diserta, et munda ministeria, et judicia examinata, perseveranter servaveritis et inter terrificos tubarum clangores, et inter horribiles conclamantium vociferationes, et inter diros armorum stridores, inter stipatos castrorum congressus et inter præcipites corruentium occasus, et inter profluos sauciorum cruores, et inter miserabiles morientium ululatus, de adversariis profecto illud divinitus implebitur : "Fugit impius nemine per- "sequente;" de vobis vero, "Justus ut leo confidens "absque terrore erit." Quod si ducem magnanimum salvandis hominibus rebus humanis contingat excidere, quid unquam æstimabitur aut gloriosius, aut decentius, aut salutarius, quam propter causam vivendi, vivendi finem facere.

Succingo sermonem, sciens quod in cartulis alias vestræ discretioni destinatis, licet minus eleganter, non tamen inaniter characteres pinxerim ; nihil scribere non permisit amoris solliciti pavens affectio. Cæterum cum attonita mente consideramus fulgurantem hastam Divinæ districtionis, sæculis omnibus inauditas formidandarum ultionum immensitates his diebus exercentem, et super prælatum et super cleros, et super principes et super populum, quæ et summa rerum culmina et dejecit, et dissipavit, et attrivit ; quid aliud quam desipientia humanitatis revocatur ad Divinitatis sapientiam, quæ attingit a fine usque ad finem fortiter et disponit omnia suaviter ? De tam necessario salutis negotio quod nostis in regno Angliæ operando, cujus mora summum indubitanter trahit periculum, dolendum fore permaxime censeo, aspiciens illud nescio quo frustratum in Omnipo-

tentis judicio. Occurrit quiddam arctius eminentiæ vestræ commendandum, licet magnanimitatis sit conceptum corde sermonem, liberiori audentia, non habito personarum delectu, patenter proferre, tamen omnimodis opportunum est magnanimo intra cordis domicilium linguæ motus moderari, ne dum immoderatius ut libet laxata locutio ad offensam provocat, magnifica magnanimarum virtutum opera præpediantur; propter quod ait Dei sapientia: "In ore fatuorum cor eorum, et in corde "sapientum os illorum; totum spiritum suum profert "stultus, sapiens differt et reservat in posterum. "Homo sapiens tacebit usque ad tempus, lascivus "autem et imprudens non servabunt tempus." Attendendum quoque non segniter puto, quod tam in divinis quam in humanis litteris inter virtutum excellentias, loquendi circumspectio vigilantiori commendatione præcipitur, cum inconsideratio sermocinandi secundum sapientiæ testimonia et religionem divinam et humanam necessitudinem perniciosius evertere dignoscitur. Warns him against speaking too openly.

Circa festum Sancti Lucæ indignationis regiæ motus incurri, ut reor, propter verba vitæ. Unde nec ad præsentiam domini regis aut reginæ mihi fas est accedere; fiat voluntas Domini. Mitto vobis transcriptum litterarum papalium pro lamentabili depopulatione partium Antiochensium domino Cantuariæ directarum, si forte tantæ hostilitatis vastitatem Terræ Sanctæ tam periculose imminentem, aut famæ relatio aut signatio litteræ nondum ad vos usque detulerit; transcriptum etiam litteræ mihi a domino Cantuariæ pro memorato negotio transmissæ, cui ego litteratorie cum quanta valui instantia supplicavi, ut me a memorata commissione exoneraret, et illam in aliquem prælatorum Angliæ transferret: mitto, inquam, memoratam litteram mihi directam, ut si opus fuerit ope vestra liberari insufficientia mea valeat a tam molesto gravamine. In confectione autem præsentium adhuc ipsius responsum super hoc expectavi. Has incurred the King's displeasure for a sermon preached on St. Luke's day. Oct. 18.

Gavisus sum cum intellexi quod carissimus frater Gregorius de Bosell de Lugduno in Vasconiam ad vos profectus fuisset, qui tam vobis quam dominæ comitissæ, quam et cæteris vos contingentibus, providum sicut vobis in Christo devotissimus poterit auxilium exhibere. Et cum sit prudens eloquii mystici minus curandum putavi explanandis Scripturæ testimoniis superius positis insistere. Contristaret excessus piæ recordationis magistri Radulfi de Cantuaria,[1] ni ad lætificandum occurreret videlicet præsumptio, quod in conspectu Domini pretiosa sit mors ipsius quam præcessit usque ad exitum vita laudabilis. Poterit autem vestra discretio, si placet, cum domina comitissa et fratre Gregorio mihi signare quod expedire videatur de successore eidem substituendo, necnon de personis ad ministerium vestrum evocandis, ne in hac parte tædium inferat diuturnior expectatio certitudinis.

Non sine causa vestram exhortor in Christo pietatem, anxissime obsecrans quatenus scribere velitis Ricardo de Averinges,[2] ut non permittat ministeriales viros in Anglia, quibus est rerum commissa custodia, animas pro quibus mortuus est Auctor Vitæ pernecabiliter trucidare. Conservet inter mundanæ vicissitudinis pericula serenam sublimitatem vestram ad gloriam sui nominis Altissimus, in Christo Jesu semper et beatissima Virgine.

Valet dominus Lincolniæ. Valent illustres liberi vestri, sit Salvatori superexaltata benedictio.

CXLIV.

Illustri domino S. Comiti Leycestriæ Frater Ada.

Regrets his disappointment at not

Satis est mihi molestum quod vobiscum et cum domina comitissa loqui non potui hactenus sicut optavi.

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[1] See p. 225.

[2] *Auᵖiges*, MS.

Sed si dilationem præsentem pia patientia perferamus, spero indubitanter quod expectatio cedet ad salutem et complacentiam, Salvatore melius disponente secundum occultum sui beneplaciti, quam secundum planum nostri desiderii. Cæterum super negotio, quod nostis, videtur mihi nihil fore scribendum, hac vice, præsertim cum agatur de re maxima, et hinc speretur salus summa, illinc vero timeantur extrema pericula, et secundum sensum sapientis mortua littera unicum sensum præferat, vox autem viva plures formas demonstrat, et nullatenus muta scriptura sic respondere valet sollicitis interrogationibus sicut potest sermonis multiplicitas. Et scio certissime quod nullo modo innotescunt aut tam prudenter aut tam salubriter ea quæ sunt agenda maxime circa res grandes per characteres scripturæ, quæ copiose et utiliter per diligentiam tractatuum et multiformitatem discussionum ex illuminationibus patefiunt Divinæ clementiæ, cum honor Dei sincere quæritur et propter vitam æternam laboratur. Nonne propterea et beati Apostoli, quorum unusquisque inæstimabilem Spiritus Sancti affluentiam suscepit, et tota ecclesiasticarum personarum discretio et mundi principes, qui tanta splenduerunt sapientia, et populorum sæcularium conciones, a temporum exordiis per colloquiorum vivaces disquisitiones ea quæ recta sunt investigare non desistunt, et ea quæ exsequenda sunt disponunt. Proinde rogo vestræ non displiceat serenitati, si de illo facto tam ambiguæ formidinis, secundum quod voluistis non rescribo, quia nullo modo video expedire, ne forte per aliquam incuriam, quam nescio cavere, per scriptum causis salutaribus, quod absit, ingeratur irreparabilis detrimenti periculum.

seeing the Earl as soon as he had expected. Forbears to write to him more explicitly for fear of being betrayed.

Grates vobis refero, quod mihi communicare voluistis rumores Terræ Sanctæ, quamvis plurimum tristes et permaxime timendas. Valete semper in Christo et beatissima Virgine. Habetis præsentiam dominorum Lincolniæ, Wygorniæ, Fratris Gregorii, in quibus, ut

credo, est spiritus consilii, qui vobis, Divinitate propitia, satisfacere poterunt longe melius quam mea insufficientia super requisitis, præsertim quæ differri nequeunt.

Iterum valeat, etc.

CXLV.

Illustri viro, domino S. Comiti Leycestriæ, Frater Ada salutem in Domino.

The defeat of Louis IX. at Mansourah, A.D. 1250.

Terrifica diri fulminis tonitrua nostris auribus passim ingesta, proh dolor! de sancto rege Franciæ, imo de negotio Domini sæculorum, O gemitus! O suspiria! O singultus! O angustiæ, ob immanitatem horroris, et voces lamento congruentes premunt et exprimunt insiccabiles lacrymarum inundationes. Cujus enim vel execrabilem animam non consternat, adeo quod ultra non sit spiritus, cum considerat felicissimum Catholicorum potentatuum regem, victoriosos castrorum fidelium duces, bellicosos Christiani certaminis proceres, prævalidos devotæ militiæ populos, qui cum tanta fidei certitudine, cum tanta fortitudine fiduciæ, cum tanto dilectionis fervore, cum tanto timore Divinitatis, cum tam potenti virtute, sollicitudine tam vigili, tam pia æmulatione, constantia tam longanimi, ad hoc se accingere meruerunt inspirati divinitus, ut pulsis hostibus regni Dei, ad divinam formam vivendi, ad divinam censuram judicandi, ad divinum ritum colendi, restituerent hæreditatem Dei; et profusas opum copias exponentes, et armantes robustos bellatorum exercitus, et gravidas classium multitudines instruentes, et jura cœlestis imperii latius distendentes? Quis, inquam, post tot stupores miraculorum, post tot discriminum terrores, post tot sudores prœliorum, post tot gentium strages, ista vel cæcutiens conspicatur et non scissi pectoris corde saucio, pallidi vultus sanguine exinaniti, sub ferali barbaricæ

atrocitatis rabie, et mundanæ vastitatis gloriam, et lætitiam orbis Christiani, et ecclesiasticæ salutis protectionem, et defensionem sanctitatis cœlicæ, tam spectabilem regiæ celsitudinis majestatem tam ignominiose captivari, tam triumphalem inclytæ expeditionis multitudinem tam calamitose trucidari, et universam humani status excellentiam in tanti horroris subversionem præcipitari, desolati mœroris inconsolabili planctu non deplorat? Quis hinc ferre valebit et insultationes perfidorum, et subsannantium irrisiones, et scandala credentium, et sanctorum blasphemias? Non enim frustra judicat Dominus, nec Omnipotens subvertit quod justum est. Nonne cum flagello attrivisset et sublevasset in beneficium incorrigibilem Pharaonis pervicaciam ipsam novissime immutabili horrendæ mortis sententia dissipavit? Nonne Joram regem Israël, postquam ipsius perfidiam severitatis justæ verberibus castigavit et relevavit blandimentis piæ consolationis, tamen cum interitus atrocissimi supplicio, ipsum et universam cognationem per inauditæ stragis effrænationem a facie terræ delevit? Numquid Is, apud quem non est transmutatio nec vicissitudinis obumbratio antiquam consiliorum ordinationem poterit mutare? Absit; hæc breviter perstrinxerim ut ea sollerti prudentiæ vestræ considerationi pertractanda pe . . . . .;[1] verum ut video et animosum et circumspectum et benevolum, erga vos quoque suaviter affectum vellem in fide et lenitate. Valeat, etc.

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[1] Here the vellum has been cut for half a line. The words omitted, of which only some points appear, being the names of persons known to the Earl, which the writer did not wish to betray (?)

CXLVI.

Illustri viro, domino S. Comiti Leycestriæ, Frater Ada salutem in Domino.

The true motives and purposes of victory.

Notum est universis, quos rationis expertes non vexat insania, quia periculosa laboris bellici certamina et dignum initium, et justum processum, et salutarem exitum sortiri divinitus cognoscuntur, cum et virtus impavida et sensus inerratus vel disertus, et zelus devotus, per omnia satagit ut subactis piæ pacis hostibus, ordinate, pacifice Dei populus quod prudenter discernit gerit fortiter, temperanter cohibet, distribuit innocenter ad cultum summæ Divinitatis, ubi pax nihil aliud est quam ordinatissima et concordatissima jucunditas fruendi Deo et invicem in Deo; illum videlicet felicitatis finem indesinenter referat, ubi est Deus benedictus, Deus beatus Salvator, rex pacificus, omnia in omnibus, æternitate certa, pace perfecta, secundum prælibationem in terris et secundum satietatem in excelsis. Quid enim aliud docemur in illo monarchiæ mundialis principe, qui ait: "Cum pluribus gentibus imperarem "et universum meæ ditioni subjugassem, volui nequa- "quam potentiæ abuti magnitudine, sed clementia et "lenitate gubernare subjectos, ut absque ullo terrore "vitam silentio transigentes optata cunctis mortalibus "pace fruerentur." Ad hoc sane secundum supernarum legum decreta desudant exercitia prœliorum, ut regni Dei adversarios ferrum edomet, quos verbum non æmendat, et instar viventium in polo disponantur degentes in solo. Sed quid? Qualiter hoc fieri continget? Profecto non aliter nisi ut secundum exempla castrorum triumphalium, tam gloriam Dei et populi liberationem æmulantium, in confessione propriarum iniquitatum et divinarum bonitatum consideratione, cum gratissimis lacrymarum profusionibus, hominibus insufficientiam

et omnipotentiam Creatori rependamus incessanter cum illis de quibus canit tam solempniter ecclesia: "In "hymnis et confessionibus benedicebant Dominum, qui "magna fecit in Israël, et victoriam dedit illis Domi- "nus Omnipotens." Nunquam, oro, clementissimi cordis catholica magnanimitas horum sustineat oblivisci.

The king and the nobility better inclined to the earl than formerly.

Dominus rex, dominus archiepiscopus, domina regina, R. comes, dominus Petrus de Sabaudia, cæterique nonnulli prælatorum et procerum erga personam vestram in Anglia, sicut ex evidentibus sermonum indiciis conjici potest, longe sereniorem solito, sit benedictus Deus pacis et dilectionis, conceperunt benevolentiam.

Greg. de Bosell cannot attend the earl at present.

Cum liberaliter concessisset carissimus pater fratrum minorum, Angliæ minister, ut Frater Gregorius de Bosell, vobis et vestris in Christo fidelissimus, ad vos venire acceleraret juxta quod domina comitissa requisivit, quoniam ego instanti anno lecturus Oxoniæ nullatenus evadere potui quin, suspensa lectione, domino archiepiscopo Cantuariæ assisterem, nisi per fratrem Gregorium absentiæ meæ defectus suppleretur, cum magna de benignitatis vestræ discretione fiducia ordinatum est, ut me, secundum quod Dominus dederit, impendente eruditionem Oxoniæ, memoratus Frater Gregorius stet cum præfato domino Cantuariæ; unde dilata est ad præsens ejus ad vos profectio, impleturi per Dei gratiam beneplacitum vestri opportuniori tempore. Ab aliquot diebus intimis visceribus flagrans desiderium, ut spero, cœlitus, concepi desiderabili serenitatis vestræ frui colloquio, confidens de gratia clementissimi Salvatoris, quod per inviolabilem fidei vestræ serenitatem, adjutorium pariter et consilium, peccatis meis non obsistentibus, divinitus præstabitur, ut per viam rectitudinis proficiam ad tam diu suspiratam pacis divinæ felicitatem. Licet per ineffabilem illius clementiam, cujus proprium est misereri semper et parcere, cœlestium illuminationum eventus miraculosi orbem Christianum his diebus lætificaverint, tamen plurimum formidandum fore creditur, quod nisi vias suas catholica fidelium nationum cum dignis pœni-

tentiæ fructibus, et nequaquam, ut est hodie, addens prævaricationem, correxerit ecclesia, implebit Divinorum judiciorum dira districtio, quod scriptum est: "Ante "ruinam exaltatur cor, et extrema gaudii luctus "occupat."

CXLVII.

Illustri viro et domino suo Petro de Sabaudia Frater Ada, post laboriosa certaminis discrimina triumphalia felicitatis præmia.

Regrets that the Earl of Cornwall has advised delay in a business of great importance.

Nequaquam mirandum est si anxiorem saucio cordi molestiam littera vestræ dominationis ingesserit, insinuans quod inclytus comes Cornubiæ tantam maximi negotii cogentiam prorogandam censuit per tam magnum periculosi temporis intervallum. Augmentavit etenim quam plurimum angustiam, quod ad memoratum negotium salubriter expediendum summe necessarium, nobilitatis vestræ præsentiam, quantacunque rerum magnitudo subducit, sicut reor, cum non mediocri salutis optatæ detrimento. Sed quid? Contra formidabiles ambiguorum eventuum exitus hoc infallibile semper recurrit remedium, quod secundum salutaria exempla virorum triumphalium Illi diligentia indefessa supplicetur, de quo scriptum est: "Tu autem, Domine vir-"tutis, cum tranquillitate judicas, et cum magna re-"verentia disponis quæ circa nos." Cum etenim ignoramus quid agere debeamus, omnem sollicitudinem nostram in Ipsum projiciamus, qui amat animas. Hæc est certe sapientiæ cœlestis dispensatio, ut nonnunquam præsidium auferat humanum desperabili causarum difficultati, quibus magnifice disponit divinum præstare patrocinium cunctis sæculis, perpetua clamante vigilantia, "Cum placuerint Domino viæ hominis, inimicos quo-"que ejus convertet ad pacem." Cæterum, quales, obsecro, benignissimæ serenitati gratiarum actiones modicitatis meæ poterit referre devotio, per quam tam exilis meriti

pauperculæ tantæ dignationis benevolentiam tam liberaliter scribere voluistis?

De his hactenus. Ad hoc, O domine desideratissime, annon nefarium judicabitur, juxta quod persuadent exempla nobilium, convincunt efficaciæ rationum, præcipiunt auctoritates sapientum, si quos et dignitas sanguinis, et claritas ingenii, et strenuitas militiæ titulis illustrant clarioribus, nequaquam et irreprehensibilis forma vivendi et inflexibilis censura judicandi et inviolabilis ritus colendi, spectabilioribus insigniant virtutibus? Quale namque fore putabitur si, quod absit, quem naturæ gloria honorandum sublimavit, hunc dejiciat conculcandum ignominia vitiorum? Studeat, ergo, jugiter eximia vestræ serenitatis industria, ut eidem sit facies hilaris; hoc est[1] sint oculi pudici, sint aures disciplinatæ, sit lingua discreta, sint manus validæ, sint pedes honesti, sit pectus pium, sit cor latum, sit conscientia pura, sit gestus maturus, sit habitus moderatus, sit opinio integra, sint consiliarii fideles, sint ministri sinceri. Apex quoque vester sit devotus ad prælatos, sit fidus ad principes, sit consultus ad proceres, sit socialis ad milites, sit affabilis ad plebes, sit amabilis ad omnes, sit severus ad rebelles, sit suavis ad unanimos, et ut sit ad unum dicere, servetur ad superiores obedientia et reverentia, ad compares honor et amicitia, ad subditos miseratio et munificentia. Hæc idcirco sub modulo brevitatis perstrinxerim, ut qualitercunque commonefiat ingenuæ mentis eminentia, [inter] tam grandium occupationum turbamina, sicut sapientis monet eloquium, qui ait: "Da "occasionem sapienti et sapientior erit." Propter quod oro pia suscipiat dignatio quod sollicita præsumpsit affectio; licet sermo conceptus in prolixum extendi conaretur, compescuit calamum ad succingendam epistolam temporis angustia.

Ad magnificæ reginæ famulatum, quamvis non sufficiam ut jussistis, quantum tamen valuero, prout divi-

[1] *h.* only in the MS.; i.e. *hoc*.

nitus dabitur, operam adhibebo sedulæ promptitudinis Concedat, oro, vestræ nobilitatis vigilantiæ Dei Altis-. simus Filius, ut in omnibus quæ prudenter discernitis agitis fortiter, cohibetis temperanter justeque distribuitis, ad illum finem referatis, in quo est Deus omnia in omnibus, æternitate certa et pace perfecta, in Christo semper et beatissima Virgine. Propter formidandam examinis districti sententiam, cum accesserit opportunitas, sic provideatis sanctuario Domini, ut exclusa penitus mundanæ considerationis necessitudine, ne ad curam animarum, pro quibus benedictus Salvator pio cruore vivificæ crucis rubricavit patibulum, unquam præsentare consentiatis nisi quos ad hoc superna dispensatio decernit evocandos, dicens: "Date e vobis "viros sapientes et gnaros, quorum conversatio sit "probata in tribubus suis, et dabo vobis eos principes." Iterum et in æternum valeatis.

CXLVIII.

Nobili viro, domino G. Dispensatori, Frater Ada salutem, et post gratiam vitæ temporalis gloriam æternæ felicitatis.[1]

Recommends Peter de Stamford, warden of the hospital of Luterwrthe for the living of Soleby.

Benedicta sit Salvatoris clementia, quæ salvandis animabus vobis inspiravit salutis consilium. Igitur serenitatis vestræ litteram, tam honoris divini devotum amorem, quam pium desiderium ecclesiasticæ promotionis proferentem, digno suscipiens[2] gaudio, post diutinam deliberationem, quam nimirum tantæ rei requirebat periculum, dominum Petrum presbyterum[3] custodem Hospitalis de Luterwrthe, virum honesta conversatione laudabilem, et in animarum regimine probatum, cœlesti scientia præditum, et in exteriorum pietate

[1] See p. 174 and note.
[2] *suscipere*, MS.
[3] Peter de Stamford.

spectabilem, dominationis vestræ discretioni, juxta tenorem mandati vestri, designare curavi præsentandum, Divinitate propitia, si vestræ benignitatis sederit beneplacito, propter contemplationem Divini Nominis ad ecclesiam illam de qua modicitati meæ tam pio conceptu scribere voluistis.

Valeat vestræ nobilitatis incolumitas in Christo semper et beatissima Virgine.

CXLIX.

Nobili viro, domino Johanni de Lexinton, Domini Regis Justitiario, Frater Ada salutem, et in veritate judicii misericordiæ mansuetudinem.[1]

In behalf of Thom. de Marisco.

Licet modicitatem meam meritorum pauperies revocaverit, tamen serenitatis vestræ clementiam ob claram illustris animæ pietatem, quam erga me, sit vobis sempiterna retributio, perpendi fuisse serenam, fiducialiter interpellare[2] consensi. Proinde serenitatis vestræ supplico benevolentiæ, rogans obnixius quatenus Thomæ de Marisco, consanguineo meo, vestræ dominationi supplicius obnoxio, in negotio suo, quod ipse vestræ discretioni, si placet, viva voce expositurus est, quatenus justitiæ non obvenitur et inhæretur miserationi, propensioris gratiæ favorem benevolum impartiri non ducatis indignum.

Valeat pietatis vestræ incolumitas, etc.

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[1] Jo. of Lexinton was Justice of Novel Disseisin in July, 39 Hen. III., and Keeper of the Great Seal in 1249. He was an acquaintance of the chronicler, Matthew Paris, p. 869.

[2] *interpellari*, MS.

CL.

Nobili viro, domino W. de Bello Campo, Frater Ada salutem, et sincerum in Domino debitæ dilectionis affectum.[1]

For S. Druel, Knt.

Ad piam carissimorum fratrum instantiam pro dilecto mihi in Christo S. Druel,[2] milite vestro, serenitati vestræ præsentem consensi dirigere petitionem, rogans humiliter, quatenus eundem in negotio suo, quod in curia vestra habet expedire, quatenus misericordia servatur et justitia non offenditur, benigni favoris gratiam impartiri velitis, nequaquam si placet præsumptioni ascribentes quod pro vestro milite qualiscunque vester vestram interpellat nobilitatem.

Valeat serenitatis vestræ incolumitas in Christo, etc.[3]

CLI.

Venerabili Dominæ Priorissæ de Godestowe Frater Ada salutem, et promptum sinceræ dilectionis affectum.

Requesting her to pay a debt due William of Cirencester.

Ex illa, quam de vestræ religionis pietate, licet immeritus, in Christo concepi fiduciam, apud discretionis benevolentiam, præsertim in iis, quæ et justitia compellit et requirit honestas, precum rationabilium effectus impetrare non diffido. Proinde vestræ circumspectionis industriam suppliciter rogo, quatenus viro commendabili, domino Willielmo de Cyrnecestria, super debito quo eidem, ut dicitur, obligata[4] tenemini, sine moræ dispendio,

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[1] See Epist. CLXV. An entry relating to W. de Bello Campo, of Bedford, and Ida his wife, will be found in Roberts' Fine Rolls, II. 259, A.D. 1257. See more of him in Appendix.

[2] Sic.

[3] Here a blank of fourteen lines occurs in the MS. and one entire blank reverse.

[4] Sic.

si placet, satisfacere velitis, ob quod a modicitate mea benignitati vestræ memoratus dominus Willielmus destinandam hanc obtinuit petitionem, propensius quippe Ipsius attendenda est reverentia, qui per Apostolum suum cunctis clamat : " Nemini quippiam debeatis nisi " ut invicem diligatis."

De his hucusque. Cæterum cum ad regimen virginum sub institutione regulari Deo famulantium vos electio divina vocaverit, quid aliud vestræ satagendum est sanctitati, quam ut sit apud ipsas intrinsecus religio, non illecta lasciviis, non decepta fallaciis, non perversa nequitiis, non oppressa violentiis ; sed sit decora per munditiam, sit vivida per industriam ; sed sit sana per innocentiam ; sed sit valida per constantiam.[1] Quod ni fiat per vos et tota affectione, et tota ratione, et tota virtute, ecce coram formidando superni examinis judicio nullatenus de suscepto ministerio, in condemnationem capitis, Domino sæculorum valebitis reddere rationem. Si autem memoratum beatissimæ caritatis studium juxta quod nunc tactum est implere satageritis, temporalia ad subsidium præsentis miseriæ monasterio vestro exterius adjacentia, et temperanter, et prudenter, et æqualiter, et stabiliter administrari faciet clementiæ cœlestis benedicta dispensatio, præsentis sermone paterno, qui ait : " Primum quærite " regnum Dei, et omnia hæc adjicientur vobis."

Valeat professionis vestræ sancta perfectio in Christo Jesu semper et beatissima Virgine.[2]

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[1] See p. 108.

[2] Here follow some French verses, written in a different but contemporary hand, on the lower half of the MS., which had been left blank, with an entire blank reverse. These verses will be found in the Appendix.

CLII.

Illustrissimæ dominæ A., Dei gratia reginæ Angliæ, dominæ Hyberniæ, ducissæ Normaniæ, Aquitaniæ, comitissæ Andegaviæ, Frater Ada pacem in terris et gloriam.

He will use his endeavours that certain persons may remain in England as she requests.

Quum paratis cordis devoti desideriis inclytæ dominationis vestræ cupiam in Domino non tam preces perficere quam parere præceptis, non aliter, reor, insinuari posset, nisi votorum affectibus, affectuum vices ex æquo, quod fieri nequit, correspondere valerent. Proinde juxta providam reginalis excellentiæ circumspectionem, si superiorum auctoritas hoc exegerit, ut Angliam exeant ii de quibus per amicissimum in Christo dominum Walterum de Bradele[1] signare voluistis, quoad fieri poterit inoffensa Divinitate, quantum sufficiet exilitatis meæ possibilitas, ad mutandam ordinationis editæ sententiam operam dare curabo; sciens quod jugiter illo tendit serenitatis vestræ clementissima sollicitudo quo requisitio compellit justæ necessitatis, aut utilitatis piæ deducit intentio.

Concedat, oro, altissima Dei benedicti prædestinatio domino regi, vestræ pietati, clarissimis liberis vestris, et sublimitatem potentiæ, et profunditatem sapientiæ, et latitudinem innocentiæ, et longitudinem permanentiæ, ad gloriam sui Nominis et regni vestri salutem in Christo Jesu semper, etc.

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[1] See Epist. CX. He was keeper of the Queen's wardrobe. A payment is made to him as such, of fifty marks, A.D. 1254. See Roberts' Fine Rolls, II. 186. According to Mat. Paris (p. 918) he was also the Queen's Treasurer, and died in 1255. Mrs. Green considers this letter to have been written in 1253. Princesses, II. 105.

CLIII.

Excellentissimæ Dominæ A., Dei gratia reginæ Angliæ, dominæ Hyberniæ, ducissæ[1] *Normaniæ, Aquitaniæ, et comitissæ Andegaviæ, Frater Ada salutem, tranquillitatem in tempore gratiosam, et gloriosam in æternitate felicitatem.*

Requests that Will. de Hampton may be admitted into the Hospital of St. John of Jerusalem.

Cum apud liberalem cordis latissimi magnificentiam amplius pietatis inclinatio provocet ad interpellandum, quam ab interpellando revocet celsitudo majestatis, in necessariis salutarium causarum articulis ad clementiam vestram confidenter recurrit devotorum vestrorum qualiscunque modicitas. Proinde placidam sublimitatis vestræ serenitatem humiliter rogo, supplicans attentius quatenus pro domino Willielmo de Hampton,[2] quem inspirationis divinæ cœleste desiderium flagrantius accendit, de consueta clarissimæ dignitatis benevolentia apud honorabilem virum dominum Robertum de Manneby,[3] magistrum Fratrum Hospitalis Jerosolymitanis in Anglia, speciali[4] vel litteræ vel vocis interventione dignum ducatis, ob Salvatoris contemplationem satagere, ut memoratus dominus Willielmus in sacram præfatorum fratrum religionem, intemeratis per omnia tam evangelicis sanctionibus quam traditionibus canonicis, sine ulterioris moræ dispendio, sub

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[1] *duce*, MS.

[2] This is a remarkable name in connexion with the Hospitallers. See Larking's Hospitallers in England, p. 31. 194. Dugdale states that in 1245 the Templars and Hospitallers were admitting a number of laymen into their Society for succour of the Holy Land.—Baron. I. 763.

[3] Among the Royal letters in the Record Office is one from this Robert Manneby, Prior of the Hospital of St. John, to Nicholas, Archdeacon of Ely. No. 150. He must have been the man of whom Matthew Paris, without mentioning the name, tells a noteworthy anecdote in the year 1252, p. 854.

[4] *spirituali*, MS.

salubri recipi valeat observantia; tanto, si placet, præsentem religiosæ petitionis devotionem propensiori prosequentes gratia, quanto benignius alias sit vestræ dignationi sempiterna retributio, pro eodem W., eidem domino R., super eodem negotio petitoriam dirigere consensistis.

Conservet dominum regem, conservet vestram sublimitatem, conservet inclytos regni vestri hæredes, omnipotens Rex cœlorum per interventum Reginæ Angelorum. Amen.

Dame, si ws a la feste de ceste resurrectiun voilez treiter oueke la contesse de Leycestre ententiuement de la saluatiun des almes as queles tant cun en vos est, ws auez si benettement presente : Je espeir en la grace le beneit Fiz Deu ke il par la vertu de sa gloriuse resurrectiun i mettra conseil à la glorie de sun num, ke mener ws pusse à la veie de salu pardurable. Amen. Amen. Amen.

CLIV.

Excellentissimæ dominæ A., Dei gratia reginæ Angliæ, dominæ Hyberniæ, ducissæ Normaniæ, Aquitaniæ, comitissæ Andegaviæ, Frater Ada et in præsenti prosperitatem gratiæ, et gloriæ felicitatem in futuro.

He will obey her commands, conveyed to him a second time.

Noverit clarissima reginalis eminentiæ serenitas, quod qualiscunque modicitatis meæ humilitas non tam dignam quam debitam voluntatis in Domino gerit promptitudinem, ad obtemperandum celsitudinis vestræ beneplacito, mihi jam secundo per dignationis vestræ litteram insinuato, juxta quod hoc ipsum et benigna pietas compellit clementiæ, et desideratæ salutis requirit ministerium. Proinde cum propitia Divinitas rebus opportunitatem indulserit, non cunctabor, quantum in me est, vestræ dominationis diligenter implere jussionem.

Conservetur, oro, per Reginam Angelorum, reginæ et sanctus amor, et timor castus Divini Nominis, ad ecclesiæ ædificationem et gubernationem regni per tempora longissima.

CLV.

Excellentissimæ dominæ A., Dei gratia reginæ Angliæ, dominæ Hiberniæ, ducissæ Normaniæ, Aquitaniæ, et comitissæ Andegaviæ, Frater Ada pacem in terris et gloriam in excelsis.

Ecce coram venerandissima vestræ serenitatis celsitudine et cor saucium dolor anxiat, et obducit rubor confusam faciem, pro eo quod juxta cogentem vestræ jussionis efficaciam honorabilem magnificæ sublimitatis præsentiam, obsistentibus difficilium causarum detinentiis, hac vice personaliter adire non sufficio. Accedit tamen in hac parte ad meorum molestaminum qualecunque remedium, quod ad supplices modicitatis meæ obsecrationes, quas per præsentem litteram humiliter repræsento, quod implere non valet tristis devotio, dignatio clemens volet ignoscere. In vigilia beati Andreæ dominationis vestræ litteram cum ea qua decuit reverentia suscepi. Quo die vix raptim propter varias interruptiones potui conficere præsentia.

Regrets he cannot attend upon her. The Earl of Cornwall is somewhat appeased.

Nov. 29th.

Cum domino comite Cornubiæ fui Dominica prima Adventus, cujus motus, ut video, quos ipse in audientia vestra severius expressit, suavior mitigavit consideratio. Astruit autêm protestatione firmiori suam benevolentiam circa omnia quæ contingunt salutem pariter et honorem, sicut dignissimum est, tam domini regis quam hæredum suorum.

Conservetur, oro, optabilis generositatis vestræ prosperitas in Christo semper et beatissima Virgine.[1]

[1] Blank of nine lines and blank reverse.

CLVI.

Illustri dominæ S.,[1] *comitissæ Cornubiæ, Frater Ada pacem et salutem in terris, et in cœlis gloriam et honorem.*

Thanks her for many acts of kindness. Is at Oxford ready to obey her. Wm. Batale is in the convent at Northampton waiting the order of his superiors.

Pro eo quod exilitatis meæ statum et voluntatem sibi præcepit insinuari serenissima vestræ dominationis eminentia, licet non ad quantas volo, ad quantas tamen valeo assurgo gratiarum actiones, obsecrans ut quod mea nequit insufficientia superna vobis satisfaciat summæ majestatis affluentia, pro multiplici beneficiorum pariter et honorum largitione mihi per innatam benevolentiæ vestræ liberalitatem frequentius exhibita. Igitur sit benedictio divino Nomini. Oxoniæ cum fratribus ibidem degentibus dies ago in præsentiarum, corporali sospitate subnixus, ad honorabile serenitatis vestræ beneplacitum devotam in Domino gerens promptitudinem. Cæterum vestra noverit excellentia carissimum fratrem Willielmum Batale in conventu fratrum minorum Northamptonæ de ordinatione superiorum nostrorum, quousque ipsi aliud de ipso statuendum censuerint, secundum religionis nostræ observantias consistere.[2]

Valeat inclytus comes dominus vester. Valeat et nobilitatis vestræ prosperitas. Valeant et insignes liberi vestri. Valeat et universa domus vestra. Valeant et cuncti profectus vestros fideli desiderio prosequentes in Christo Jesu semper et beatissima Virgine.

CLVII.

Inclytæ comitissæ dominæ A., comitissæ Leycestriæ, Frater Ada salutem.

Regrets that Greg. de Bosell cannot

Benignissimam vestræ serenitatis industriam rogo suppliciter, ut acceptare velitis dilationem adventus fratris Gregorii de Bosell ad honorabilem excellentiæ

[1] Senchia, daughter of Raymond, Earl of Provence, sister to the Queen; married Richd. E. of Cornwall, 1243. Dugdale's Baron. I. 1763.

[2] See Epist. CLXXXV.

vestræ præsentiam, quem pater venerabilis minister fratrum minorum Angliæ licenciavit sui gratia, ut sine moræ dispendio ad vos in Vasconiam proficisceretur; ordinatum est enim per devotos vestros in Domino ut memoratus frater moretur ad tempus cum domino Cantuariæ propter maxima salutarium causarum negotia. Ad hæc, quoniam cum præsentia conficerentur mihi non vacavit in prolixum epistolam protrahere, hoc exoro, hoc moneo, hoc adopto, ut ea quæ modicitatis meæ insufficientia, vobis quantum sufficit in Christo benevolentissima et voce et littera piissimæ serenitatis vestræ recordationi curavit frequenter imprimere, salutari benigni conatus effectu satagatis secundum Deum adimplere. Desiderabile mihi foret per omnia, si vestro sederet beneplacito, per proximum nuntium a vobis mittendum in Angliam super optabili status vestri, et domini comitis, et domus vestræ, et aliorum vestram dominationem contingentium, litteratorie certificari. attend her at present.

Valeat eximia sublimitatis vestræ generositas in Christo, etc.

CLVIII.

Illustri dominæ A., Comitissæ Leycestriæ, Frater Ada salutem in Domino.[1]

Benedicta gloria Domini de loco suo quæ et vestram non spernit devotionem et orationem respexit, concedens vobis, et a periculis anxioribus liberationem, et exultationem de prole gratiori. Quid ergo? Hoc super omnia dumtaxat consultum fore dignoscitur, ut et juge divini Nominis præconium et laudabilem emendatioris vitæ consortium profectum intentissimo corde de die in diem cœlesti clementiæ rependamus. On her confinement.

Valeat vestra serenitas. Valeant et liberi. Valeant et amici. Valeant et ministri vestri in Christo semper et beatissima Virgine.

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[1] See Epist. CXXXVI. Mrs. Green refers this event to the birth of Eleanor, her youngest child and only daughter, about Michaelmas, 1252. Lives of Princesses, II. 104. At this period the Countess was at Kenilworth.

CLIX.

Inclytæ dominæ A., Comitissæ Leycestriæ, Frater Ada.

Urging her to a more careful observance of conjugal duties.

Breviter scripsi, quia prolixius scribere non vacavit. Ex illa Dei sententia, qua dicitur, "Faciamus ei adjutorium simile sibi," evidenter instruimur, quia uxor viro districtissime tenetur, et per vigoris constantiam, et per discretionis prudentiam, et per benignitatis clementiam, jugem juvaminis impendere sedulitatem, ad omnia in quibus, aut Deus colitur, aut juste vivitur, aut recte judicatur. Propter quod omnis anima conjugalis, quæ modis omnibus hoc implere non satagit, individuum vitæ consortium, in quod secundum legem matrimonii intemerate servandum conjuravit, damnabiliter violare convincitur. Cujus prævaricationis reatum præ cunctis mentes incurrere comprobantur, quæ per dæmoniales irarum furores amantissimam conjugii pacem perturbare non formidant. Proinde contra tales formidabiliter illud occurrit, "Virum stultum, id est, animum, interficit iracundia et parvulum occidit invidia." Nempe dum per iram mansuetudo amittitur, divinæ imaginis similitudo vitiatur, sapientia perditur, vita amittitur, justitia relinquitur, socialitas destruitur, concordia rumpitur, veritas obumbratur. De ira rixæ, tumor mentis, contumeliæ, clamor, indignatio, pusillanimitas, blasphemiæ proferuntur. Quam necessario sequitur tristitia, de qua malitia, rancor, pusillanimitas, desperatio, torpor circa præcepta, vagatio mentis erga illicita nascitur. In ira cor palpitat, in concussionem proximi propellit, in maledictionem linguam impingit, mentem intus devastat, odium carissimorum generat et fœdus amicitiæ dissolvit. Absit ut tam execranda pestis animum, tam multiplici illustrium titulorum gloria sublimatum, in ignominiam exitialis barathri detestabilem detrudat! Subveniat, oro, placidissima piissimæ Virginis gratia apud benedictum Auctorem pacificæ dilectionis, ut pax

Dei, quæ exsuperat omnem sensum, custodiat cor vestrum et intelligentiam vestram.

Against excess of dress.

Nec miretur, obsecro, perspicuæ considerationis subtilitas, quod rem acerrimam ex sanctorum eloquiis acrius sum insecutus. Cæterum, quid cultus lascivior matronalem pudicitiam in sinistram ducit suspicionem? Numquid non discrepabunt meretricii vultus et facies castitatis? Quis est qui hanc insaniam non execratur, quæ cum tantis sumptuum impensis, cum tot ministrantium occupationibus, indies continuatur, vesanum studium ornatus superflui, per quem et Divina Majestas provocatur, et offenduntur aspectus honesti, nec nisi lenonum placetur petulantiis? An non est Divinitatis injuria, speciem quam venustatis[1] decoravit privilegio, nescio quibus ineptiis peregrinæ superinductionis fucare? Audiamus divinos Apostolos, quorum Princeps sic ait: "Mulieres subditæ sint viris suis, ut et siqui non "credunt verbo, per mulierum conversationem lucrifiant, "considerantes in timore sanctam conversationem. "Quarum sit non extrinsecus capillatura aut circum-"datio auri aut indumenti vestimentorum cultus; sed "qui absconditus est cordis homo in incorruptibilitate "quieti et modesti spiritus, qui est in conspectu Dei "locuples." Doctor etenim gentium, qui omnia omnibus factus est, ut omnes lucrifaceret, cunctis clamat mortalibus: "Mulieres in habitu, ornatu, cum "verecundia et sobrietate ornantes se non in tortis "crinibus, aut auro, aut margaritis, vel veste pretiosa; "sed quod decet mulieres promittentes pietatem per "opera bona." Utinam perspicuum pectus panderet quanta sit anxietas cordi pavido, pro eo quod oportet dissuadendis tantæ perniciei nugacitatibus insistere inter tot salutis negotia, de quibus, nisi per hujuscemodi fatuitates excluderetur, sermo tam necessarius foret habendus ad splendidissimam vestræ pietatis industriam.

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[1] *venustavit*, MS.

Non incassum obsecro, propter Dei vulnera, tela cœlestis æmulationis in sancta vibraverim præcordia ; confido quod, Divinitate propitia, de cætero penitus in neglectum devenient ob studium honestæ maturitatis[1] luxus profusior ornatus perituri tam diutina protractus[2] imperitia. Ignoscatur mihi, obsecro, quia anxior sollicitudo calamum objurgationis asperæ, immo salutiferæ suasionis, non compescui, cum ignorem utrum in carne morari divinitus concedatur quousque desiderabili sublimitatis vestræ fruar colloquio. Succingo epistolam vel invitus. Esset enim, si daretur opportunitas, super quam plurimis tractu prolixiori sermo protendendus.

Valeat carissima nobilitas vestra. Valeatque comes illustris. Valeat et vestri proles eximia. Valeat quoque digna domus vestra in Christo semper et beatissima Virgine.

CLX.

Illustri dominæ A., Comitissæ Leycestriæ, Frater Ada salutem in Domino.

The difficulty of finding a suitable priest for her service.

Melius novit vestræ serenitatis industria, quam sit difficile unicum invenire sacerdotem, qualis domino comiti vobisque, et familiæ vestræ, foret necessarius. Tantum enim talis requirendus esse cognoscitur, qui sit in sacramento divinis devotus, et strenuus in officiis ecclesiasticis, in moribus honestus et circumspectus in agendis. Plus autem omnino carendum fore non dubito penitus ecclesias talium hominum ministerio, quam hujusmodi pestes, quales, proh dolor! communiter aspicitis, in domesticum suscipere contubernium, per quos et Dei Majestas provocatur, et violatur societas hominum. Nempe tunc in immensum fatuitas pervagatur, cum propter reverentiam ordinis stultus ordinatur. Propter hoc non nisi unum in hac parte consilium

See Grostete.

[1] Sic. Qy. *maternitatis?*

[2] *protactus*, MS.

valere poterit : videlicet ut Is suppliciter interpelletur, qui non judicat secundum faciem, sed intuetur cor, potens de lapidibus suscitare filios Abrahamæ. In hoc autem et in aliis statum vestrum contingentibus, si quid apud modicitatem meam esse poterit adjutorii, prout Dominus dederit, libenter laborabo.

Parcite mihi, rogo, quoniam ignoro si non quantum res expostulavit et litteris et mandatis vestris responderim ; etsi non ut volui, tamen ut valui. Valete in Christo. Tædium ingerit de facto fratris Johannis tam longa vocum vanitas. Salutare erit, puto, si de cætero quantum ad illum pertinet totiens prælocutæ rei non differatur effectus. Iterum et in æternum valete. Consultum erit in Domino ut diligenter conferatis cum magistro Radulfo[1] et magistro Wydone, aliisque viris prudentibus et timoratis, de sacerdote idoneo in domum vestram assumendo, cum, sicut prætactum est, res sit periculosa et difficilis. De profectione vestra erga regnum Angliæ, cavendum est omnino ne fiat sine magna deliberatione et provisione discreta, et non debet esse molesta in hoc negotio circumspecta dilatio.

CLXI.

Excellenti dominæ A., Comitissæ Leycestriæ, Frater Ada salutem, et post meritorum gratiam gloriam præmiorum.[2]

That in the event of the Earl failing in his present purposes in Gascony,

Si inclytus comes, vir vester, propter Dei honorem et ecclesiæ salutem, propter fidem domini regis et populorum utilitatem, virtute magnifica de Salvatore confisus, quasi desperatum prægrandis periculi negotium, ad salvandam memorato domino regi, fratri vestro, et

[1] Rad. of Canterbury. See Epist. CLXI.

[2] Probably this letter refers to the year 1252, when the King was on better terms with the Earl of Leicester, and sent him into Gascony to bring it to obedience.—Mat. Paris, p. 844.

she is to use her efforts to inspire him with more cautious counsels.

hæredibus suis, terram Vasconiæ, ex deliberato discretorum tractatuum consilio, per Divinum adjutorium, de quo spero indubitanter quod ad laudabilem perducetur consummationem, assumpsit magnifice, vestræ serenitati necnon et universis, memorato comiti fideli dilectione copulatis, in lætam Divinitatis laudem glorifice debent assurgere. Quod si per inconsiderationem humanam, tamen ex intentione laudabili, aut pactiones, aut fœdera, aut contractus, minus quam oporteret assecuratus,[1] cum immoderatiori pecuniarum effusione, tamen ut videtur rerum necessitate coactus inierit, vestrum erit per piissimam benignæ circumspectionis industriam, penitus semotis irritantium rixarum contentionibus, in spiritu lenitatis ipsum ad cautius negotiandum de cætero per tranquillitatem consiliorum dirigere.

Super eo quod mandastis, de fratre Gregorio, loquar Domino propitio, in brevi, cum mihi concedetur opportunitas. Benedictus Dei Filius, valet dominus Lincolniæ. Valent et inclyti liberi vestri jugiter de bono in melius proficientes. Concessit mihi domina regina quod ageret apud magistrum Hugonem de Mortuo Mari,[2] ut ad tempus in pace dimittat magistrum Radulfum de Cantuaria et dominum Willielmum de la Hose. Quid inde fiet nescio. Valeat nobilitatis vestræ dignissima sinceritas in Christo semper et beatissima Virgine. Statum domini regis, dominæ reginæ, prælatorum et procerum, cleri et populi, in regno Angliæ, dominus Johannes de la Haye[3] dominationi vestræ melius insinuare valebit.

Iterum et in æternum valeatis.

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[1] Sic, MS.

[2] Official to Abp. Boniface about 1245, a native of Poitou. He was very active in imposing tallies and exactions on the clergy. See the passage from Somner in the Appendix to this volume and Epist. CXXXIII. Mat. Paris tells a story of his imperiousness in 1255, p. 905.

[3] See p. 268. John de la Haye does fealty for the lands held by his father Ralph in Lincolnshire, 38 Hen. III., A.D. 1254. Of this strenuous adherent to the House of Leicester, see Mrs. Green's Princesses, II. 150.

CLXII.

Excellenti dominæ A., Comitissæ Leycestriæ, Frater Ada salutem et laudabiles consiliorum salubrium effectus.

Tactus dolore cordis intrinsecus, et foris faciei rubore suffusus, jam a diebus pluribus inhonestioribus famæ crebrescentibus molestiis, super dedecentiis statum vestrum maculantibus non mediocriter audivi, quæ mens amaricata nec immerito plangere non cessat. Quamobrem ob contemplationem Salvatoris, qui cum sit Pater misericordiarum et Deus totius consolationis, venientem ad se non ejicit foras, cui dictum est, "Misereris omnium, quia omnia potes, et dissimulas peccata hominum propter pœnitentiam, parcis autem omnibus quæ tua sunt, Domine, qui amas animas;" rogo, moneo, et adjuro, ut de cætero benefacientes multiplicibus honestatum incrementis, et conscientiam serenare coram Altissimo, et ad homines opinionem reformare studeatis, modis omnibus in iis quæ virum vestrum, et liberos vestros, familiam vestram, et communiter proximos vestros contingunt; vigilanter, rationabiliter, et pacifice, secundum exempla matronarum laudabilium vosmetipsas jugiter exhibentes. Scituræ quod ego, cum cæteris amicis vestris, secundum quod Divinitati placuerit et expedire videbitur, indefesse laborabo ad salutem vestram pariter et honorem, dum tamen huic suasioni, immo præceptioni divinæ consentire vestra benignitas voluerit cum effectu. Valete.

Regrets to hear ill reports of her.

CLXIII.

Illustri Comitissæ Leycestriæ Frater Ada salutem, et post securam pacem temporis, gloriam æternitatis.

Grates refero dominationi vestræ quantum valeo devotas, pro eo quod meam modicitatem super magnificis

Thanks her for her letters. Is

confident of the Earl's ultimate success.

eventibus domino comiti et vobis per Dei clementiam concessis, in litteris tam diligenter conscriptis, statum quoque memorati comitis et vestri liberorumque vestrorum desideranti animo innotescere non omisistis. Sit benedictio supernæ dispensationi per omnia, quæ si obstiterit diffidentiæ pusillanimitas indubitanter novit quod sub Divino patrocinio, in Angelorum præsidio, cum Sanctorum adjutorio, cunctas salutarium difficultates in manibus memorati comitis, sive sæviant hostes, sive proditores moliantur, sive obloquantur detractores, sive perversores insaniant, triumphali celebritate consummabit. Absit a serena regii cordis excellentia vana ficti timoris ignavia. Numquid hæsitare poterit humana suspicio ubi dignatio Divina ex præteritorum exhibitione expectationem futurorum consummare curavit? Sit ergo vobis in Auctore salutis certitudo infallibilis, quod ea quæ ratione salutari sunt inchoata salubriter adimplebit, propter Nominis sui gloriam et de se fideliter sperantium consolationem.

CLXIV.

Excellentissimæ dominæ A., Comitissæ Leycestriæ, Frater Ada salutem in Domino.

Is thankful for her concern about him.

Etsi non quantis volo, cum quantis tamen valeo gratiarum actionibus, benignæ serenitatis vestræ dominationi assurgit meæ devotionis exilitas, pro eo quod, sicut per benignam dignitatis vestræ litteram mihi nuper innotuit, inter tanta variarum occupationum molestamina status mei sedulam geritis sollicitudinem. Cæterum nihil nobilitatis vestræ pio pectori consultius fore comprobatur, quam ut quanto clemens Divinitas gratia propensiori votis aspirare dignatur, tanto divini Nominis et timor humilius vigeat, et vivat sublimius amor in devotione cordium, quæ dignam cœlicis illuminationibus gratitudinem rependere non postponunt

Contra malignantium insidias summopere curetis, obsecro, Dei patrocinio, Angelorum præsidio, Sanctorum adjutorio, placidis piæ conversationis precibus cum jugitate salvifica commendare, quæ domini vestri et vestri ipsius in tantarum necessitatum articulis negotia contingunt. Cum præsentia conficerentur, prolixius scribere non vacavit.

Valeat vestræ serenitatis incolumitas in Christo. Valet dominus Lincolniæ. Valent et insignes liberi vestri. Valeo et ego qualiscunque vester. Benedictus Deus per omnia.

CLXV.

Nobili dominæ Ydæ de Bello Campo Frater Ada salutem et quod potest oratio pauperis et devotio peccatoris.

In behalf of S. Druer, Knt.

Pro dilecto mihi in Christo domino S. Druer,[1] vestro devoto milite, fratrum meorum caritate compulsus, serenitati vestræ præsentem direxi petitionem, rogans attentius quatenus eundem in negotio suo, quod in curia domini W. de Bello Campo, excellentis viri vestri, quatenus pietati servitur et nequaquam obvenitur, per benigni favoris gratiam juvare dignemini; nequaquam, si placet, indigne ferentes quod pro vestro milite qualiscunque vester vestram rogat eminentiam.

Valeat dominationis vestræ benignitas in Christo semper et beatissima Virgine.[2]

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[1] So; yet see p. 286.

[2] Here occurs a blank of thirty-one lines and a blank reverse. The old paging of the MS. (sc. 183) is preserved at the middle of Ep. CLXIII. at the words *indubitanter + novit.*

CLXVI.

Clementissimo in Christo patri, Fratri J.,[1] *Ordinis Fratrum Minorum Generali Ministro, Frater Ada humilem obedientialis reverentiæ famulatum, cum gloria honoris et opere fortitudinis.*

Letter of friendship.

Utinam, sicut semper liberet, liceret sæpe vestræ sanctitatis animæ Deiformi pectoris anheli spiritum avidum præsentare per litteræ colloquium, quod per officium linguæ non valeo! Obsistit hic nempe absentia corporalis amicitialibus animis juxta sapientum sententiam, licet non sine planctuum anxiamine ferenda tamen pro tempore quam dispensatio legitima salubriori necessitate mortalibus defectibus adesse compellit. Numquid non ille inviolabilis amicitiæ superamabilis Fœderator eis, quos sui ipsius supercœlesti dignificavit amicitia, "Vos," inquiens, "dixi amicos, quia quæcunque audivi a Pa-" tre meo nota feci vobis omnia." Jam jamque corporali viduaturus præsentia præmittere curavit: "Ego verita-" tem dico vobis, expedit vobis ut ego vadam." Videlicet ne quantumcunque delectabili gratiæ tamen carnali hæreatis infirmitati. Sed ex ea, per eam, super eam insuper desiderabilem gloriam certe spiritualem conscendatis alacriter. Huic consentit illud Apostoli: "Etsi " cognovimus secundum carnem Christum; sed nunc " jam non novimus." Porro hic occurrit admodum mirandus Peripatetici principatus præceptor primus qui corporalem absentiam inter maxima veracis amicitiæ damna deputari contendit.[2] Quomodo namque veri amici, quorum amicam necessitudinem solummodo conciliat verus amor bonitatis, juxta quod probat memoratus sapientum primicerius, arbitrari poterunt amicitiæ felici quod quicquam detrahat corporalis disjunctio,

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[1] John of Parma. See Ecclest. p. 49.

[2] The word is so much contracted by the Fire as to render the true reading doubtful.

[2] Aristot. Ethic. viii. 6.

immo potius illam et æquanimiter sustinent et exoptant longanimiter, cum eam aut compellit humanitatis impendendæ necessitas, aut suavitas divinitatis inspiciendæ requirit? Et eo amplius divinitus conceditur singulis et omnibus veri nominis amicis in supersimplicem originem fontalis amicitiæ supersæculariter pergere. Ubi propter simplicem summæ bonitatis essentiam veraces amici eidem cohærendo, unus[1] spiritus effecti, præsentialius invicem adunantur in individuum beatæ vitæ consortium, quam quivis eorum possit quantumcunque secum sit præsens esse sibi.

Delectabat licet sermonis inculti jejuna macie, tamen affectu fervido desiderantis animi adminiculo litterali ad piam paternitatis vestræ disertitudinem proponere istud tantillum de re tanta, veritus ulterius vestræ sinceritatis auribus seriem prolixiorem ingerere. Sed pigebat, nacta opportunitate optabili serenitati nihil omnino sigillatim scribere. Cæterum in benedicto Dei Filio exorabiles pietatis vestræ pedes complexus, effuso visceralium affectionum profluvio, propter pium glorifici Redemptoris cruorem, propter districtum terrifici Judicis examen, propter honorem Dei, propter profectum hominum, una cum cæteris Anglicanæ provinciæ fratribus, sicut petitione communi, sic speciali supplicatu humillime rogo, attentissime deprecor, quatenus virum honorabilem, apud considerationem vestram excellenter æstimatum, fratrem W. de Notingham,[2] in ministrum administrationis Anglicanæ piæ consensionis unanimi concordia solemniter electum, et per vestræ prælationis auctoritatem vestri gratia canonice confirmatum, ad salutem cœlicam et perenne solatium filiis vestris, inter mortales vobis devotissimis filiis, fratribus memoratæ ministrationis, per provisivam paternitatis vestræ dispensationem remittere velitis in patrem et pastorem;

Begs the return of Will. of Nottingham, chosen minister.

[1] MS. *un°*.

[2] See Eccleston, p. 59.

id agentes, Divinitate propitia, ut tantæ multitudinis divina desideria in Deo compleantur.

Valeat beatitudinis vestræ prospera sospitas in Christo Jesu semper et beatissima Virgine. Amen.

CLXVII.

Reverendissimo ac desideratissimo patri, Fratri J., Ministro Generali, Frater Ada.

On his absence, and in behalf of Fr. N.

Benedicta sit superni Salvatoris dispensatio, per quam ad eximiam multimodæ salutis operationem desiderabilem personæ vestræ præsentiam, amotis innumerabilium occasionum impedimentis, provinciæ remotiores suscipere meruerunt.[1] Succingo scripturam, confidens quod per linguam fieri poterit tempore opportuno, quod in præsenti nequit expediri per calamum. Cæterum pro carissimo fratre N., quem plurimæ meritorum laudabilium commendant eminentiæ, languoris diuturni molestia prægravato, humiliter supplico, quatenus ob Christi contemplationem velitis mittere N., ut, Divinitate propitia, dicto W. consilium mitigandæ valetudinis impendere valeat.[2]

CLXVIII.

Reverendissimo in Christo patri et votis intimis semper exoptando, Fratri B.,[3] Fratrum Minorum Ministro Generali, Frater Ada dictus de Marisco omne datum optimum et omne donum perfectum desursum descendens a Patre Luminum, cum supplici humillimæ devotionis obedientia.

Thanks him for his letters.

Pro pia disertitudinis vestræ littera, quam mihi nuper rescribere curavit benigna paternitatis vestræ conside-

[1] See p. 156.

[2] Here follows a blank of eighteen lines. Then on the reverse page, in a different but contemporary hand, is found the letter which succeeds.

[3] The celebrated St. Bonaventure, who succeeded John of Parma, A.D. 1256. This and the following letter appear to have been written in 1257, when Adam de Marisco died.

ratio, sanctitati vestræ ad plures quam valeam assurgo gratiarum actiones, in gratia Salvatoris. Verum non merui ut super quibusdam articulis requisitionum mearum expressum per litteram memoratam responsum habuerim; satisfacit tamen, sicut dignum est, plenius in hoc et in aliis modicitati meæ sinceritatis vestræ beneplacitum. Aggravatæ sunt super me vehementer usque ad confectionem præsentium multiformia valetudinum discrimina, propter quod affectu viscerali deprecor humilius, ut, si quomodolibet hoc salvifica ratio sustineat, mittere dignemini ad me personaliter venerabilem patrem Fratrem J.,[1] ministrum provincialem, sine cujuslibet moræ dispendio, per quem, Divinitate propitia, in eventum omnem, et inter transeuntia dirigar, et erigar in permanentia. Super mora nostra in provincia Angliæ, quam dispensationis Divinæ provisiva bonitas, ad gloriam Nominis sui et sui Regni profectum, opportuno tractu protelare condescendat, si commode fieri posset, plurimum optarem certificari, quo si Domino largiente vita comes fuerit valeam etiam inæstimabilia necessitatum prægrandium desideria per vivæ vocis colloquium, ex Altissimi patrocinio, propensius explicare optato cum effectu.

Requests that in consequence of the ill state of his health, the Provincial Minister may return to England without delay.

Valeat peroptabilis sanitatis vestræ sospitas in Christo Jesu semper et beatissima Virgine. Amabilem comitivam vestram, cui me in Christo recommendo, salvet semper Auctor salutis.

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[1] Probably John de Stanford, guardian of Lynn, afterwards Provincial Minister. See the list of them in the Appendix. See also pp. 43, 71, 135.

CLXIX.[1]

Reverendissimo in Christo patri et domino, Fratri B., Fratrum Minorum Generali Ministro, Frater Ada dictus de Marisco supplicissimos diligentis obedientiæ famulatus, cum salutari gloria et honore perenni.

On the same.

Mæsti cordis mœror anxius animam meam vehementius affligit, de eo quod in præsentiarum desiderabilem præsentiæ vestræ jucunditatem, præsertim in tantis prægrandium necessitatum exigentiis, sicut vereor admodum obsistentibus infelicitatis meæ peccatis, personaliter adire non sufficio. Sed benedicta dispensationis supernæ clementia adhibet in hac parte remedium pacis longanimis, per quam Domino melius aliquid providente, qui cum magna reverentia disponit quæ circa nos, secus ordinatur mortalium processus ad exitus optabiles quam eorum vota requirant aut inquirant consilia, pariter providens tam ipsorum desiderio quam solamini. Quod igitur personaliter nequeo, hoc ut queo ago litteraliter, sc. latissimæ paternitatis vestræ pietati qualiscunque filiationis spiritum contribulatum humillime repræsento, per provisivam sedulitatis vestræ sanctimoniam manuducendum ad Eum qui dedit illum. Subministrat benedicti Salvatoris benigna miseratio mihi adhuc cor habens fiduciam in Domino videndi faciem vestram amabilem, et vobis fruendi in Domino, ad beatum profectum ampliandæ caritatis et veritatis contemplandæ. Sicut fuerit voluntas in cœlo, sic fiat.

Satisfaciat vobis sempiterna retributio pro eo quod inter tot rationabilium detinentiarum variamina venerabilem patrem, Ministrum Angliæ, ad meam parvitatem tanta sedulitate mittere voluistis. Utinam litteram[2] qualem-

[1] In the same hand as the previous letter. | [2] Sic.

qualem, quam me memini vestræ prælationi [destinasse], in partes ultramontanas, maturius post susceptum a vobis ministerium, plenius fuisset lecta et intellecta, per quam conatus sum nonnulla, succincte licet, aperire continua votorum meorum meditamina! Sed forsitan hoc exclusit assidua ingentium causarum urgentia hominis utriusque multimodas indigentias quibus premor indies. Perdilectis patribus fratri J. et fratri M., sociis vestris, cæterisque vobis spirituali necessitudine conjunctis, si placet, vicibus frequentatis obsecro recommendari. Sapientiam cordis et fortitudinem roboris continuet vobis Sapiens corde et Fortis robore, per jugem interventum suæ Genitricis gloriosissimæ. Amen.

Datum Lincolniæ.

HÆC EST ULTIMA LITTERA, QUAM DICTAVIT PIÆ RECORDATIONIS FR. ADAM DE MARISCO.[1]

CLXX.

Reverendissimo in Christo patri, Fratri W.,[2] Ministro Fratrum Minorum in Anglia, Frater Ada salutem in Domino.

Explains the reasons of his remaining in England whilst Greg. de Bosell attended the Archbishop to Rome.

Inspecta littera pietatis vestræ, cujus vel ferreum pectus frequentatis vicibus non transfigerent, dum per eam imprimerent vulnera vulneribus limpidissimæ compassionis, jaculis jacula succedentia. Sed quid? Certe mellifluum inflicti doloris solatium abundantius attulit, cum nectarea suavissimæ dilectionis affluentia patulas plagarum scissuras salubrius infunderet. Proinde ad rependendas condignas gratiarum actiones amabili vestræ sanctitatis liberalitati, quoniam vocis succumbit eloquium, utinam prout cœlitus subministrabitur,

[1] Added in minion by the same scribe. The MS. now returns to the handwriting of which a specimen has been given at the commencement of this book.

[2] Wm. of Nottingham. See p. 59, 303.

animi gestiat desiderium! Cæterum postquam diutinis vehementium conaminum instantiis per dominum Cantuariensem actum est jugitate inflexibili, ut cum eo ad Sedem Apostolicam tam ego quam frater Gregorius proficisceremur, hoc ipsum omnimodis domino rege et domina regina primo quidem volentibus, sed deinde ut moraremur in Anglia memorata regina prout valuit satagente, tandem obsistentibus mihi mandatis Apostolicis, et auctoritate deficiente per quam dictum iter arripere-mus,[1] in hoc resedit perpensis sollicite rerum circumstantiis exitus deliberationis, ut præfatum dominum, me remanente, carissimi fratres Gregorius de Bosell et socius ejus frater W. de Wygornia, per obedientiam eisdem ut in Vasconiam pergerent dudum a vobis injunctam, comitarentur, quousque ob iter eis occcurreret auctoritas Apostolica, per quam ad Curiam accedere valerent. Quam si contingeret non obtinere, versus Vasconiam tenderent. Igitur, ipsis proficiscentibus, a
Jan. 17th. mari regressus sum die beati Antonii, mandatum Apostolicum apud dominum regem prout Salvator dederit expleturus.

Una cum honorabili viro fratre P.,[2] Ministro Coloniæ, omni precum piarum instantia supplico, rogans obnixius quatenus dilectum fratrem Paulinum, qui cum fratre Waltero de Maddeley[3] ante aliquot dies per obedientiam memorati ministri in Angliam rediit, de consueta latissimi sinus clementia obvia sedulitate suscipere et confovere pia paternitate dignemini, meliorandi moris gratia, eundem sancto fratrum provinciæ vestræ collegio aggregantes. Hoc idem nequaquam per dictum ministrum interpellatus vestram rogo benevolentiam modis quibus valeo de præfato fratre W. de Maddele. Mitto vobis litteras mihi a venerabili patre domino Lincolniæ a Curia destinatas, scien's quam sit benignæ sanctitati vestræ

[1] *arripemur*, MS.
[2] Peter of Tewksbury. See p. 63.
[3] See Epist. CXCVII. *n.*

de profectu causarum salutarium læta consideratio. Audivi etiam quod prosperatis negotiis dictus dominus a Curia cum salute revertitur. Quæ præsenti cartulæ desunt dilectissimus frater J. de Stanford vestræ discretionis insinuabit arbitrio.

Valeat desiderabilis vestræ paternitatis incolumitas, etc.

CLXXI.

Fratri W., Ministro Angliæ, Frater A. salutem in Domino.

Inspectis diligentius et plenius intellectis paternitatis vestræ litteris, non obstantibus causis quas et efficaciter et prudenter et salubriter tam ex attributis negotio quam personis, quam et necessitatibus obtendistis, si quo modo fieri posset quominus Wyntoniam ad instantem Nativitatem Domini accederetis, visum est fratri W. Batalye[1] et mihi, quod ruptis omnibus modis quibuscunque importunitatum detinentiis, in hac parte regiis vos oportet obtemperare mandatis. Nempe hoc exigere videtur crucis prædicatio, et tam solemniter impetrata et tam diligenter commissa, tantam præferens salutem, tantis agenda[2] periculis, tu priusquam de regno exeatis, providæ circumspectionis sollicitudo vigilantior, quantum fieri potest, Domino concedente, ad humanam salutem et divinum honorem memoratæ prædicationis executionem dirigat, juxta quod ex iis quæ audituri estis doceri poteritis.

Is of opinion that he ought to comply with the royal command.

Ad rem etiam pertinere cognoscitur ut priusquam ab Anglia recedatis domino regi et dominæ reginæ valefacientes, eorundem patrocinio religionis nostræ devotionem in Christo recommendetis. Quod si regiæ majestatis mandata suscepistis, contingeret vos tam

[1] See p. 292. [2] Sic.

prope positos regalem declinare præsentiam, maxime cum vigeat causa, quam dominus rex non irrationabiliter tanti æstimat, nec insolentioris supercilii notam, nec odibilioris ingratitudinis oblocutionem, nec vehementioris indignationis motus aliquatenus, sicut creditur, effugeretis. Denique illustres animi sapientum, ex consideratione sæcularium phantasmatum in pomposis solemnitatum celebritatibus nitorem lanuginis præferentium, sublimiter proficiunt ad insignem mendacis mundi contemptum. Super omnia verba vitæ contra tanta cœlicæ salutis pericula impavidæ sanctitatis sapientia non tacebit, si hanc inspiraverit Is, qui omnium est Artifex, omnem habens virtutem, quique ante reges et præsides incogitatos sermones subministrat ad salutem.

Valeat vobis invictæ virtutis salutaris industria in Christo, etc.

CLXXII.

Fratri W., Ministro Angliæ, Frater Ada salutem et subjectam debitæ devotionis obedientiam.

The Queen and the Countess of Leicester require the writer's attendance. Would be glad to have his advice.

Hoc ago littera, quod lingua nequeo. Videlicet alloquor desiderabilem mansuetudinis vestræ paternitatem. Juvat enim quos salutaris nectit necessitudo per scripturam spirituum exhibere præsentiam, cum personalem excludit necessaria dispensatio. Verum intolerabilibus vestrarum occupationum jugitatibus importunitatem prolixi sermonis ingerere, non tam improbum quam noxium fore putavi. Quid ergo? Ut quid multa? Porro unum est necessarium. Et quid hoc? Nonne hoc quod divinum Moysen docuit Is, qui ait, "Sine me nihil potestis facere;" et alibi, "In mundo pressuram, in me autem pacem "habebitis?" Et adhuc inquiens, "Quid hoc est?" Hoc est profecto sine quo superior locus ecclesiastici regiminis nisi provocandæ Divinitati et perdendis animabus non

tenetur. Nostis autem, et quis melius? hoc esse illud, quod cum sævirent rebellantium violentiæ, cum insanirent insultantium convicia, cum urgerent malignantium molimina, pro quibus ait, "Aut dimitte eis hanc "noxam, aut dele me de libro quem scripsisti." Ipsi legislatori tam salutaris jussionis vigilantia præcepit Dominus nunc montis ascensum, nunc introitum tabernaculi. Et quid per ascensionem montis nisi limpida supernæ veritatis contemplatio? quid per introitum tabernaculi nisi ignitum orationis sacrificium? Quorum illa sine tranquillitate vacationis, suspensis quantumcunque salutaribus exercitiis, non attingitur; istud vero sinè mortificatione passionum, repressis motibus quantæcunque sedulitatis, nequaquam celebratur. Propterea ignorare nequit nisi quem aut excæcaverit astutia sæculi, aut carnis illecebra captivavit, quam sit execrandus qui cœlicæ pastionis ministerium profiteretur, et tamen in iis quæ dicta sunt, secundum summam intentionis æstimationem jugiter pergens in Dominum, cui est cura de omnibus, non immoratur. Hæc igitur scripserim non ut indefessam vestræ sanctitatis sollicitudinem aut doceam aut reprehendam; sed ut secundum sententiam Salomonis devota filiatio piæ paternitati præstet occasionem.

De his huc usque sufficiat. Novi namque quam efficaciter in hac parte et in similibus sibi persuaserit desuper vobis data sapientia. Scripsit mihi domina regina litteram affectuosam et efficacem, ut, cum opportunitas se offerret, præsentiam ipsius adire non omitterem; quod mihi non mediocriter foret grave et molestum. Instat etiam domina comitissa Leycestriæ quod ad eam veniam circa instans festum Sti. Michaelis, et etiam per Sept. 29th. aliquem magnum super similibus sum sollicitatus. Vestrum erit super hoc quod vobis sederit mihi si placet signare. Quid me velit vestra paternitas facere post præsentem autumnum precor expresse signare.

Valeat vobis, oro, et virtus invicta, et sensus inde-

ceptus, et zelus irremissus ad illius operis consummationem, quod propitia Divinitas vobis et quibusdam filiorum vestrorum ad veram Ordinis reformationem nuper inspiravit. Genua pietatis vestræ complexus deprecor humiliter, supplicius obsecrans ut meæ parvitatis insufficientiam Divinæ velitis commendare miserationi, per salvifica vestri et filiorum vestrorum fratrum minorum suffragia, eosque qui mecum per vestram laborant ordinationem. Salutari peto obsequio mei carissimos patres et fratres, fratrem R., fratrem W., cæterosque fratres filios vestros, in Auctore salutis.

Valeat vestra paternitatis incolumitas in Christo, etc.

CLXXIII.

Fratri W., Ministro Angliæ, Frater Ada.

Expressing his regret for being detained by attendance upon the Abp. of Canterbury's business.

Postquam proficiscente domino Lincolniæ[1] ad Curiam Romanam, per inexorabilem, licet multiformiter attemptatam, domini regis, dominæ reginæ, domini Cantuariæ detinentiam moratus sum in Anglia, vel invitus, cum intolerabili laborum, sollicitudinum, anxietatum molestia, domini Cantuariæ contubernio aggravatus, inæstimabilia cœlestium illuminationum detrimenta, videlicet æternitatis in mente, veritatis in ratione, tranquillitatis in voluntate, propter immensas terrenarum caliginum voragines, me miserum ! in dies perferre sub luctuosis continui planctus gemitibus non desisto. Hæc idcirco dixerim, quia licet videri posset legibus amicitiæ derogari, cum desperabiles causæ discriminosi doloris, quod sine cruciatu diro fidelis amici fieri nequit, patefiant evidenter, tamen fiduciam suscitat remedii pectori transfixo cum lethale

[1] The bishop went to Rome in 1244, and again in 1250, to have the dispute decided between himself and his Canons. See Mat. Paris, 649, 802, and Epist. CCXIII. To the latter date this letter must be referred.

telum vigenti, clementi, educendum piæ panditur paternitati. Proinde cum non appareat qualiter iter aperiatur evasioni nisi per benignam favoris Apostolici gratiam, obtestor, obsecro, deprecor, omni precum genere congesto, quatenus animam, pro qua apud formidandæ Majestatis examen sub tantæ districtionis inexcusabili sponsione sanctitatem vestram defixistis, cui dictum est, " Virum hunc custodi, qui si lapsus fuerit, erit anima tua " pro anima illius," modis quibus congruere censuerit suavissima sedulæ paternitatis circumspectio, absque amaricantis moræ odibili dispendio, per amantissimi patris, fratris Johannis, domini papæ nuntii,[1] adjutorium, a tanto præcipitiorum imminentium horrore studeatis eripere, restituendo tam desiderabilem stabilium profectuum ordinem.

Cæterum, aptissimum fratrem filium vestrum, Robertum de Thornham,[2] divino desiderio flagrantem, et humanæ salutis avidum, cum expeditione castrorum, pro cœlici cultus sublimatione non sine fervore triumphalis martyrii se fiducialiter accingentium, ad passagium instans Divinitate propitia profecturum, novi indubitanter quoniam vestræ strenuitatis pia sedulitas tanto perpensiore favore prosequetur, quanto dilectioni[3] ferventiori redemptori rependere satagit quod redemptus accepit.

Ad hæc, cum honorabili patre, fratre Petro, Ministro Coloniæ, quam necessaria, quam rationabili, quam affectuosa valeo, humillime supplico deprecatione, quatenus propter Dei gloriam, propter ecclesiæ salutem, propter fratrum caritatem, benevoli favoris auditum læto cum affectu eidem, manifestæ pietatis causam

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[1] From the terms here used by De Marisco, I infer that this is one of the Minorites, who, in company with another named Alexander, was sent into England, in 1247, to levy collections for the Pope. See the passage from Mat. Paris (p. 722) in the Appendix.

[2] Custos at Cambridge. See Eccleston, p. 62 and 321.

[3] Sic.

agenti, inclinare non ducatis indignum. Longe fiat a pia latissimi cordis magnificentia detestabile diffidentiæ vitium, quo mens blasphema desperat Dei virtutem, Dei sapientiam, Dei sanctificationem, aut posse aut nosse aut velle, cum multiplici supernæ largitionis fervore sibi impensa refundere. Denique de mandato ministri generalis de provincia superioris Alemanniæ, duos fratres, Hugonem et Jordanum, juvenes, benignos, idoneos, et bonæ spei, ad vos ut in divinis proficiant eloquiis destinatos, attentius rogo provisiva benignitate suscipere, dirigere, promovere velitis in Domino.

Valeat desideratissima vestræ sanctitatis incolumitas etc.

Gemens sub aquis vix ista rauci gutturis susurrio carptim submurmuravi, quem abyssalis horror opprimentium occupationum profundat immensium.

CLXXIV.

Fratri W., Ministro Angliæ, Frater Ada salutem et reverentialem in omnibus obedientiam.

In praise of A. de Hereford, whom he wishes to continue at his studies, and that Laur. Sutton be sent in his place.

Carissimum fratrem A. de Hereford, quem mihi pia vestræ circumspectionis sedulitas assignavit pro socio, inveni benignum affectibus et moribus honestum, docilem ingenio et litteratura provectum, efficacem adjutoriis et officiis operosum, suavem socialitate et convictu gratiosum. Quamobrem indubitanter credi debet quod, Divinitate propitia, ante prolixa temporum curricula, ad honorem Domini, et cleri doctrinam, et populi salutem, si eidem de continuitate studii provideatur, laudabiliter proficiet ad prædicationem Verbi Dei, in eloquii promptitudine, qua præditus esse cognoscitur, quo etiam nonnulli longe inferiores ad officium eruditionis impendendæ, ut opinor, in Scriptura Sacra sunt designati de discretorum consilio. Verum oculata fide conspicio, secundum quod cogit mea necessitas, et utilitas mea requirit, quia

quicunque fratrum mihi in adjutorium tam varii et tam continui laboris fuerit associatus, postposito ecclesiastici sudoris exercitio, illum jugiter oportebit defectibus meis supplendis, et viis meis dirigendis, et oneribus meis supportandis insistere, etiam nonnunquam, si ipsi geminaretur et virtus et industria et longanimitas Absit igitur a me ista tyrannidis impietas, ut velim in præfato fratre tantos divinæ dispensationis profectus aut attenuari, aut retardari, aut impediri ob privatæ commoditatis considerationem. Præsertim cum mihi sine communi dispendio in competenti consortio, sicut hactenus vestri gratia factum est, valeat per Salvatoris misericordiam provideri. Per experientiam quoque conjicio quod nequit, quantæcunque sit mansuetudinis seu quanticunque vigoris, præfatus frater A., sine corporis gravamine et mentis inquietudine, nisi quatenus urgentia mitigat obedientiæ salutaris diurnos æstus et vigilias nocturnas, mecum indeficienter sufferre.

Cum igitur per certissima compererim argumenta, quod ad subveniendum meis insufficientiis, quantum secundum Dominum fieri valebit, perfectam in Christo gerat voluntatem vestræ discretionis inolita benignitas, fiducialiter rogo quatenus, si vestræ non displicet sanctæ paternitati, desideratum in Christo fratrem Laurentium de Sutthon ad me sine moræ dispendio in subsidium societatis, si tamen in hoc ipsum ipse consentiat, remittere dignemini præfatum fratrem A. Londinum ad studendum, intuitu Christi, quod et ipse, si vestro sederit beneplacito, plurimum desiderat, nihilominus maturius mittere consentientes. Si autem dictus frater Laurentius aliquem satis tolerabilem patiatur defectum, insignitus tamen est quam plurimis ad assistendum meæ parvitatis idoneitatibus, quamvis vulgaris pertinacia non sic sentiat. Nunquam tamen formidat sapiens odibilem inconstantiæ notam, ubi supernæ veritati constanter inhæretur, quæ secundum rerum transmutabilium varietates diversas, tamen eadem

manens, præcipit vicissitudines consiliorum. Quod quia stultorum superba jactantia pervicaciter exhorrescit, ipsi recedentes ab incommutabili veritate, et mutabilium eventibus innitentes, illud incurrunt cum despicabili ignominia, quod ex inani gloria fugiunt; adeo quod contra ipsos loquitur sapientia, dicens: "Stultus ut luna "mutatur, cum sapiens sicut sol perseveret."

Valeat paternitatis vestræ sanctitas etc. Tanto propensiori diligentia præscriptæ petitionis effectum precor maturare velitis, quanto dum pendet anceps exitus arbitrii vestri, in hac parte series tranquillitatis non mediocriter æmulanda desiderandi moderaminis patietur detrimentum. In æternum valete in Christo.

Si petita superius concesseritis, bene quidem. Sin autem, quod bonum est in oculis vestris fiat per Dominum. Expedivi secundum quod mihi desuper dictum est apud dominum Lyncolniæ quæ mandastis.

CLXXV.

Fratri W., Ministro Angliæ, Frater Ada salutem, et tam debitam quam devotam in Auctore salutis obedientiam.

Requesting that a young friar named N. de Anilyeres may be allowed to follow his studies at Oxford, Cambridge, or London.

Cum intellexissem per carissimum fratrem N. de Anilyeres causam satis rationabilem profectionis suæ in ministrationem Franciæ, discussis rei circumstantiis cum eodem fratre, fratris P. de Theokesbyria[1] et meæ parvitatis consiliis adquiescente, præsentem petitionem paternitati vestræ censui dirigendam, suppliciter rogans quatenus, salva dispositione ministri generalis circa ipsum eidem fratri concessa, si ministri Franciæ consensus accesserit, clementi pietate providere velitis locum certum, ubi dictus frater per vestræ

[1] See p. 40, sq.

discretionis ordinationem moram facere valeat in devotionis tranquillitate, et fretus honestatis exemplo ad eruditionem Sacræ Scripturæ proficiat ; tanto perpensiori gratia hanc, si placet, prosequentes supplicationem, quanto desiderabilius fore censetur, ut juvenis docilis ingenii, boni moris, et spei laudabilis, per vestræ benignitatis diligentiam, ad Dei honorem et salutem multorum, Divinitate propitia, promoveatur. Accedit autem ad impetrandi favoris benevolentiam fratris Petri sedula devotio. Videtur denique, si vestro sederit beneplacito, opportunum fore, aut ut Oxoniæ, aut Cantebrugæ, aut Londini dictus frater studendi gratia collocetur, usque ad tempus unius aut duorum annorum, secundum quod minister suus viderit ordinandum. Voluntatem vestram placeat, oro, per latorem præsentium mihi signare. Valeat sanctitas vestra in Christo, &c.

CLXXVI.

Fratri W., Ministro Angliæ, Frater Ada salutem, et devotam subjecti famulatus obedientiam.

For John of Beverley.

Ob contemplationem spiritualissimæ caritatis, qua non immerito circa carissimum filium vestrum fratrem J. de Beverley affici compellor, præsentem sanctitati vestræ direxi petitionem, rogans attentius quatenus juxta paternam providæ discretionis æmulationem, perpensis causæ suæ circumstantiis, vobis, si placet, per dilectum patrem fratrem Martinum Gardianum Oxoniæ viva voce exponendis, clementiæ vestræ beneplacito, sine moræ dispendio, secundum deliberatam rationis exigentiam insinuare non ducatis indignum.

Valeat, &c.

CLXXVII.

Fratri W., Ministro Angliæ, Frater Ada et tam debitam quam devotam subjecti famulatus obedientiam.

Begs to be excused meeting him at Bedford on the score of ill-health and the urgency of his studies.

Non putavi ad providæ circumspectionis vestræ discretionem utendum fore rationibus persuasoriis ; sed solummodo ad paternam benignitatis vestræ pietatem sumendas esse humiles devotarum precum instantias. Proinde suavitatis vestræ supplico clementiæ, cum quanta valeo rogans intentione, quatenus perpensis studii urgentia cum angustia temporis, corporis valetudine cum animi molestia, parcat mihi vestræ sanctitatis pietas intuitu sancti Salvatoris et piissimæ Virginis, ne cogar cum multiplici mentis et corporis discrimine, sicut nuper mihi scripsistis, apud Bedeford vobis occurrere, beneplacitum honorabilis reverentiæ vestræ per latorem præsentium meæ parvitatis humilitati signantes, Domino propitio, per omnia, sicut dignum est, jussionibus vestris super id modicum quod potest obtemperare. Præfata quæ tetigi discrimina, tam menti quam corpori, si laborem aggrediar quem mihi præcepistis, magis eligo sub silentio præterire, quam vestræ pietatis auribus tot interpellantium vocibus incessanter occupatis cum prolixitate sermonis ingerere. Habetis carissimum patrem P. de Theokesbyria, qui qualemcunque sensum meum in iis de quibus tractaturi estis, ut reor, non ignorat. Habetis etiam providum amplexandum societatis vestræ consilium. Habetis quoque, ut credo, maturioris industriæ viros, quos ut vobis occurrant evocastis, quibus adhuc alios aggregare videri poterit supervacuum, quantumcunque magna fuerint negotia, de quibus per Divinitatis gratiam estis tractaturi. Quod si quid consilii a me paternitas vestra judicat fore requirendum, poterit illud, prout præceperitis, vobis per litteram insinuari.

Valeat, etc.

CLXXVIII.

Fratri W., Ministro Angliæ, Frater Ada salutem, et devotam humilis obedientiæ reverentiam.

Eust. de Normanville declines the invitation of the Friars of Norwich.

Cum secundum tenorem mandati vestri carissimum fratrem Eustachium de Normanville[1] secundum formam quam competere putavi allocutus fuissem, et digestus considerate deliberationis tractatus per dies aliquot tenderetur, tandem perpensis rei difficilis circumstantiis, prætendens diutinam corporis valetudinem, et aptitudinem mentis imparatam, asseruit se in officio lectionis exhibendæ nullatenus posse desiderio fratrum Northwyci prout ratio requireret satisfacere ; proinde vestræ paternitatis providæ circumspectioni supplicat obnixius, obsecrans quatenus sibi clementer in hac parte parcat sanctæ pietatis consideratio, parato, sicut dignum est et salutis suæ requirit exigentia, vestris jussionibus cum promptitudine devotionis obtemperare. Non igitur video quid fiat in hac parte consultius, quam ut fraterno solamini sedula condescensione provideatur.

Encloses papers relative to the mission of And. Lexinton in Ireland.

Frater Walterus de Evesham, missus nuper in Angliam pro statu fratrum Hyberniæ meliorando, fratrem J. de Stanford et me super quibusdam articulis, officium fratris Andreæ de Lexinton in memorata provincia contingentibus, diligenter consuluit ; quibus ego respondere distuli usque super eisdem discretionis vestræ diffinitio mihi patefieret ; propter quod transcriptum litteræ obedientialis, si forte eam non videritis, per quam minister generalis præfato fratri Andreæ suam commisit auctoritatem, simul cum littera prædicti fratris Walteri dictam consultationem continente, vobis præsentibus inclusum transmitto ;

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[1] See p. 39. He was afterwards Divinity Reader in the University of Oxford.

rogans ut in causa tantæ salutis quid facto opus sit mihi rescribere velit benignitatis vestræ sollers industria.[1]

Pro fratre A. de Bechesoueres et fratre R. de Waltham, sicut alias feci, non piget iterum interpellare paternitatis vestræ sollicitudinem, ut eosdem in pacifica consolatione, sicut noveritis et volueritis, propter intuitum Salvatoris salubriter lucrifacere studeatis, quod et Domino propitio, sine difficultate valebitis. Forsan expediret ut, ubi ego moror, maneret etiam supradictus frater A.[2]

Petitionibus meis, quas apud suavitatem vestram semper vestri gratia, ni repellit[3] desperatio displicendi specialiter inserere curavi subjectam humilitatis obsecrationem, videlicet ut sine moræ dispendio ad reformandam plenius venerabilis patris, fratris J. de Rading[4] sanitatem, quæ per Divinitatis gratiam in proximo proventura speratur, sæpe dictum fratrem A. de Bechesoueres Oxoniam juxta fratrum desiderium remittere non ducatis indignum. Ad supplicem fraternæ compassionis instantiam, apud pium paterni pectoris arbitrium indubitanter novi non mediocriter favorabilem, cum quanto possum affectu deprecatoriam adjungo petitionem, ut fratrem P. de Londino,[5] quem ut spero ad cumulum meritorum manus Domini misericorditer tetigerit, cui sicut audio citra[6] requisitionem impendendæ caritatis, ad fratris tam afflicti solatium, in subsidiis providetur victitandi, maxime quantum ad loci et societatis competentiam, ita recommendare curetis dilectissimis patribus et fratribus vestris curam fratrum Londini agentibus, prout et divinæ voluntati ser-

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[1] See Epist. CCVIII.

[2] See Epist. CCXL.

[3] *n̄ repellit*; so written, and added in the text by another hand.

[4] Formerly Abbot of Oseney. See Thos. of Eccleston, p. 16.

[5] Philip of London, guardian of Bruges? See p. 14.

[6] *cit*ª, MS.

viatur, et infirmitatis necessitatibus subveniatur, et salutaribus fratrum exemplis consulatur in Domino.

Valeat &c.

CLXXIX.

Amantissimo sibi in Christo patri, Fratri Roberto de Thornham, Frater Ada pacem in terris et gloriam in excelsis.

That Eust. de Normanville cannot comply with his and his brethren's request.

Ad inolitam benigni moris suavitatem, pro eo quod non condignus occurrit effectus, affectus assurgit supplex gratissimis benedictionibus studiosæ varietatis, multiplicem suavis animæ dulcedinem rediviva frequentatione patenter insinuantibus, licet non ut vellet, tamen ut valet prosequens obnixius amabilem vestræ liberalitatis amicitiam. Cæterum, carissimi fratris Eustachii de Normanville, quas habet multimodas præsentium importunitatum obsistentias, quominus in præsentiarum impleri queat quod vestri et filiorum vestrorum optavit pia consideratio,[1] puto penitus excusatas habebit, cum vobis innotuerint, fraterna circumspectio; in hac parte, sicut arbitror, sufficientem dedit operam rationis justa requisitio, quamvis non provenerit expetitus intentionis exitus, Deo melius aliquid disponente, propter quod constat fore consultum ipsi committere quod concupivimus. Quoniam reverendi patris ministri nostri ad instans festum Natalitium præsentiam adire disposuistis, per quem plenius de singulis innotescere poterit, causis exprimendis supersedendum esse censui. Præcipiat mihi, obsecro, qualicunque vestro vestra digna dilectio.

Valeat vobis status integri sancta sinceritas in Christo, etc.

[1] See the previous letter. This Robert de Thornham was first Guardian of Lynn, afterwards of Cambridge, and died in the Holy Land. See Eccleston, p. 62. Epist. CLXXIII. CXC.

CLXXXX.

Fratri W., Ministro Anglicæ, Frater Ada devotum supplicis obedientiæ famulatum.

On the true rest of man.

Distantia mille passuum inter Montem Oliveti et civitatem Jerusalem, obtineat mihi et cæteris filiis vestris cursu veloci breviter explicare orationis vestræ longanimitas indeficiens perventuris ad Sabbathum in utroque homine delicatum, certe placidam tranquillitatis perfectæ requiem, in affluentissimis dulcedinum absconditarum deliciis, cujus in litteræ vestræ primordio sub affectuoso meministis desiderio. Sic scilicet ut dextris sequacium divinitus apprehensis in divinæ majestatis manuductione perpeti[1] pariter pertingamus ex Monte Oliveti per iter Sabbathi in civitatem Jerusalem ; videlicet ex Sabbatho gratiæ per viam vitæ in Sabbathum gloriæ ; viam, aio, vitæ excellentiorem vivificæ caritatis directionem, quam inæstimabiliter extollens Apostolus, "Adhuc," inquit, "excellentiorem "viam vobis demonstro. Si linguis loquor hominum "et angelorum, caritatem autem non habeam, factus "sum velut æs sonans aut cymbalum tinniens." Iter revera Sabbathi, quo[2] speciosis bonæ voluntatis plebibus tam pie quam feliciter ambulaturis a monte[3] gratiosæ pietatis ad civitatem gloriosæ felicitatis, mille mysticarum dimensionum passibus, hoc est, mille vivificarum[4] virtutum profectibus spiritualiter integrato[1] productis ex vitalis decalogi denario, secundum quod est apud denariam effectuum sanctitatem. Secundo proficiat millenarium mille vivificarum virtutum passibus, quod nunc dictum est iter Sabbathi viam vitæ vivificæ distinguentem, in uno sui terminorum habentem

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[1] Sic., MS.
[2] *q°*, MS.
[3] *morte*, MS.
[4] *vivifice*, MS.

montem lætificæ miserationis, in alio civitatem pacificæ visionis ; in utroque Sabbathum delicatum hominis utriusque. Porro secundum gratiosam prægustationem in tempore, secundum gloriosam satietatem in æternitate. Forsitan exiet nescio quis nemo, omnis veritatis omnino nescius, qui ex vesaniori dæmonialis arrogantiæ cæcitate altissima cœlestium eloquiorum mysteria blasphemare non formidans, deridendus deridere præsumens, quippe ridere potes de ridiculoso, illud quod ingenii tardioris angusta tenuitas hic nunc exprimere conata est. Utinam affectu simplici, quo de Domino sentitur, in bonitate et in simplicitate cordis quæritur de ratione denarii bis ducti ad productionem millenarii, conficientis integraliter iter Sabbathi, quem ex derisione terribilem objurgans Auctor eloquii mystici, ait : " Qui erudit de- " risorem, ipse sibi injuriam facit." Et iterum : " Ejice derisorem, et exibit cum eo jurgium." Numquid quæ in utroque Testamento tam subtili commendantur exquisitione numerorum rationes vacare putabimus a mysteriis ? Legamus si libet doctorum ecclesiæ, Gregorii, Augustini, Bedæ, et cæterorum commentarios, si doceri dignemur quam sint investigandæ rationum numeralium arcanæ potestates, præ cæteris universitatis perfectæ speciebus ad patefacienda salvifica mysticorum eloquiorum latibula. Si tamen, ut fieri fere semper assolet, tam ignaviæ quam insolentiæ in cunctis non quæramus solatia, miseri et miserabiles, curarum spiritualium et carnalium concupiscentiarum abyssali voragine captivati, misericors Miserator miseris miserere. Amen.

Opus esset hic sermo longus et interpretabilis, si non rectius eligeret insipientis affectio animo sapientis Scripturarum studioso, ut sit sapientior occasionem præstitisse. Cæterum respiciant superclementes summæ celsitudinis oculi humilem sanctitatis vestræ condescensum, quem non pigebit per accuratum subtilioris epistolæ tenorem consternatam lacrimosæ mentis mæstitiam

Of the settlement of the dispute between the the Archb. of Canterbury and the Chapter of Lincoln.

et animare vigentius et consultius edocere, et lætificare jucundius et stabilius confirmare, ex necessariis causarum multiformium considerationibus. Ad hoc consummato visitationis officio in Londinensi, Elyensi, Norwycensi, Lincolniensi episcopatibus, cum omnium et singulorum placida consolatione, sit exaltata supernæ dispensationi benedictio, dominus Cantuariæ in die beati
Nov. 11th. Martini regressus est Londinum ; in cujus comitiva per plures dies postea moram traxi, quousque inter memoratum dominum et capitulum Lincolniæ, occasione diocesanæ jurisdictionis exercendæ in episcopatu Lincolniæ sede vacante, quam utraque pars sibi vindicavit utrimque allegando pro se et jus commune, et quasi[1] possessionem, acrius concitatæ litium compugnantiæ, in ecclesiæ dictæ, sicut apparuit, ruinam irreparabilem, per Auctorem pacis pacifica repressit ordinatio. Videlicet ut dominus archidiaconus Cantuariæ [et] magister Robertus de Marisco, super jure et proprietate præfatæ jurisdictionis, sine strepitu judiciali, secundum formam jurium, inter partes fixam proferant diffinitionem inviolabiliter ab utraque parte in omnem eventum observandam, si fieri
June 24th. potest citra nativitatem beati Johannis Baptistæ proximo venturam ; supradicto domino archiepiscopo interim prænominatam auctoritatis diocesanæ jurisdictionem plenius in cunctis exercendo penitus absque præjudicio partis adversæ.[2]

Quibus cœlitus expletis, adhuc cum præscripto domino Cantuariensi mihi morandum fore putavi usque
June 11th. ad festum beati Barnabæ, suspensam ducens expectationem tempore medio, juxta meæ modicitatis modulum, anxioribus contristati spiritus instantiis, tam littera quam lingua, et ex eloquiorum testimoniis et ex rationum argumentis, et ex sanctorum exemplis,

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[1] *qi*[a], MS.

[2] If this refers to the vacancy of the see upon Grostete's death, the letter was written in 1253 or 1254.

prout Divinitas annuit, sibi subinde succedentibus opportunæ importunitatis vicibus, secundum cogentissimam dignitatis suæ requisitionem intimo ejusdem archipræsulis affectui, et arguendo et increpando et obsecrando et exhortando et promittendo et comminando et blandiendo et perterrendo, nunc nocte nunc die, satagens ingerere verba salutaria, utinam cum affectu salutari, non obsistentibus indigni præsumptoris excessibus! Cogito autem sæpe nominati domini et suorum superatus obsecratione instans festum natalis Domini cum ipso in partibus Cantiæ, si Deus voluerit, alicujus utilitatis causa, transigere, dum tamen providentiæ vestræ non interveniat prohibitio. Intends spending his Christmas at Canterbury.

Meminerit Sanctus sanctorum vestræ sanctitatis in bonum, qui tam sancta sollicitudine, tam sanctis suffragiis, sanctam memoriam sancti præsulis, sicut sancti confidunt, in ardentissimis flagrantium sanctitatum luculentiis, secundum latissimam diffusæ caritatis amplitudinem, indefessa jugitate commendare curatis ad Ipsius, qui solus bonus est, benedictam gloriam, per quam idem sanctæ recordationis antistes apud felicem invicti cursus consummationem spiritu et virtute Helyæ efficacissime animatus exultavit, audacter pergens in occursum armatis, contempsit pavorem, nec cessit gladio, contra scelerrimam immanitatem triumphalem animum patenter accingere non formidans; imperterritam illam responsionem, de qua scripsistis tam prudenter, quam eloquenter, quam vehementer conscriptam, sæculis vere omnibus Altissimo præsidente profuturam, ad formidandam quam nostis majestatem destinando. Rogo per præsentis cartæ portitorem, si placet, mihi voluntatem vestram evidentius insinuari.

Valete.

CLXXXI.

Fratri B., Ministro Angliæ, Frater Ada.

Reproves him sharply for rejecting all entreaties to stay at Bugden.

Scripsit mihi reverentiæ vestræ diligentia suavior litteram quaterna petitione comprehensam. Quarum prima continebat quod nec ad precatum pontificis, nec ad fratrum desiderium, nec ad hortatum benevolorum, nec ad necessitatum requisitum, consensistis pernoctare Bugedeni, sed per horrendam rigorum hyemalium injuriam, processu præcipiti, Sabbatho violato, Cantebrugiam properastis. Causa levis, gravis instantia, admirari cogunt recusationem inexorabilem.[1] Si mansuetudo, si consideratio, si sanctitas, si longanimitas exhibendæ caritati et veritati conspiciendæ, præsertim in divinissimarum solemnitatum tantis concurrentiis, sollicius accomodandæ veracius cognoscantur, numquid non secus faciendum fuisse judicabitur? Dum insuper et celsitudinem pontificalem, et filialem devotionem, et æmulationem amicabilem, et rationabilem persuasionem, rupta cujuscunque necessitudinis obsistentia, conculcare non pigeat, hic certe reor formidandam exercendæ potestatis ambitionem. Videamus an exemplum documento dissideat? Sed esto, dum punitur hostis, civem trucidare delectet. Annon veraciter atrocitatis piaculum committitur dum innocens comitiva piorum filiorum tanta vexatione personarum periculis exponitur? Revera tam vobis quam illis illud convenire perhibetur: "Nec fortitudo lapidis fortitudo mea, nec caro "mea caro aënea." Si audientia præsumptionis repellitur, rogo suscipiatur sedulitatis invigilantia. Nequivi conceptum tenere spiritum quominus in hac parte saltem occasionem præstiturus [sim] sapienti, licet non ut

[1] A similar instance of excessive scrupulosity is narrated by Eccleston of his predecessor, Peter of Tewksbury. See p. 65.

volui, tamen ut valui, hoc tantillum urgentius exprimerem.

Super eo quod venerabilem matronam dominam de Tholeslund contingit, prout vobis placere insinuastis, operam dare propono apud dominum Lincolniensem. Consuetæ pietatis vestræ diligentiæ, quam erga me, sit vobis sempiterna retributio, jugiter experior flagrare fulgentius, pro eo etiam quod non interpellanti voluistis apud prædilectum patrem custodem Cantebrugiæ, quoad fieri potuit, expedire negotium nostrum; pro eo utinam condignas refero gratiarum actiones!

Remitto vobis transcripta litterarum domini regis Franciæ et domini Thuscaloniæ de excidio exercitus Christiani in Ægypto et statu Terræ Sanctæ. Sobrietatem, prudentiam, justitiam, virtutem, quibus nihil est utilius hominibus in vita salvandis animabus, per sanctitatis vestræ ministerium, doceat Dei sapientia in Christo Jesu semper, etc.

CLXXXII.

Fratri W. Ministro Angliæ, Frater Ada humilem devoti famulatus obedientiam.

Gives an account of his proceedings in the visitation of the Archbishop of Canterbury.

Quoniam carissimus frater J.,[1] custos Oxoniæ, sicut intellexi, ad auctoritatis vestræ jussionem, super omnibus progressum nostrum in partes ultramarinas et ab eisdem regressum contingentibus, cum cæteris quæ insinuanda putavit pietati vestræ, litteratoriam fecit certitudinem, supervacuum censui illorum sollicitudinis importunæ narrantibus iterare, succinctiori compendio, quæ in præsentiarum videbantur intimanda, nequaquam præteriens sub silentio. Siquidem postquam de præsumpto vestræ sanctitatis assensu, et de consensu mei custodis expresso, domino Cantuariæ tam Londini quam alias in

[1] Doubtful.

episcopatu Londinensi, urgentioribus victus instantiis, locis pluribus in exercitio visitationis, quam (sit benedictio divino Nomini!) et jugiter, et prudenter, et clementer et constanter, cum concordi cunctorum expedivit tranquillitate, personaliter astiteram, de memorati domini sustinentia, dimissis cum eodem dilectis fratribus R. de Rostun, et G. de Ver, ex consulta gardiani Londinensis provisione, residuo visitationis in dicto episcopatu perficiendo, reversus Londinum ob varia grandium
July 26th. causarum negotia in crastino beati Jacobi, indeque pro-
Aug. 1st. fectus veni Bugedenum in festo Scti. Petri ad Vincula, ad dominum Lincolniæ, de corporali valetudine Dei misericordia melioratum, tam secundum consistentiam carnis, quam secundum spiritus sanctimoniam, super humanam æstimationem propitiatione Divina melius
The Archbishop wishes Rob. de Rostun, or some friar, with him. Aug. 6th aliquid providente. Ubi memorati patris domini Cantuariensis per cursorem, portitorem præsentium, litteram recepi in crastino beati Sixti, præferentem magnum dignitatis suæ desiderium, ut per provisivam considerationis vestræ benevolentiam eidem concedatur præfatus frater Robertus de Rostun, saltem usque ad festum
Sep. 29th. Sti. Michaelis, optatum suæ visitationis adjutorium; mei quoque qualiscunque non negetur assistentia personalis ad id ipsum, de benigno discretionis vestræ consilio; a cujus domini metropolitani primatu, cum præsertim his diebus pessimis tanta pendeat in regno Dei, sicut ecclesiis omnibus notum est, salutis cœlicæ reformatio, evidentem meæ modicitatis insufficientiam majestatis ipsius indeficiens obsecratio, quid e duobus malim compellit ambigere; videlicet aut ipsius actuoso copulari contubernio, aut mei otioso jucundari silentio. Nempe nescio: Deus scit quid sibi velit, quod longe amplius retro temporibus humilitatem meam sua sublimitas, ut video, et obtemperanter audit, et attendit intelligenter et diligenter excipit, et sustinet perseveranter in sanctitatis amplectendæ utcunque monitis insistentem.

Proinde si secundum considerata congruentium temporum intervalla, provisiva dispensationis vestræ disertitudo, quantum ad meam attinet, aut alterius cujuscunque fratrum personam, sæpe dicti domini Cantuariensis obsecrationibus, tam sancta salvificæ pietatis contemplatione subnixis, condescentium[1] salutari sedulitate censuerit ob Salvatoris intuitum, fateri compellor, ipso præstante viæ gratiam et gloriam patriæ, tam in clero quam in populo, cumulatius ampliabitis, ut reor indubitanter, maxime quousque fratre Gregorio de Bosell reverso, per Altissimi dispositionem de vestra circumspectione super his et aliis salubriter ordinetur, et mihi, si Deus voluerit, parcatur ab occupationum varietatibus ad illas in veritate minime reputabiles.[2] Utinam mihi cœlitus donetur vivo paternitatis vestræ in Domino maturius frui colloquio!

Conservetur pietati vestræ sincera sospitas in Christo, etc.

CLXXXIII.

Fratri W., Ministro Angliæ, Frater Ada supplicem devoti famulatus obedientiam.

Si non tam causæ salutaris exigentia, quam instantia fraternæ pietatis hoc apud meam obtinuisset exilitatem, ad persuasam spiramine divino clementiam, cunctarer admodum destinare petitoriam, ut adolescens Willielmus, portitor præsentium, quem et indoles probatior, et litteratura competentior, et venustas ætatis, et claritas sanguinis, ex gratia superni muneris insigniunt, juxta conceptam cœlestis desiderii flagrantiam ad beatam religionis nostræ militiam, per provisivum magistratus vestri præsidium, felicius applicetur. Ve- For the bearer, who wishes to be admitted as a Minorite.

[1] Sic.

[2] *reputabili*, MS.

rumptamen ut valuerit, viderit, voluerit circumspecta patris benigni sinceritas, utinam ob benedicti Salvatoris intuitum sanctos salutis affectus expedire curet ad gloriam Altissimi et electorum lætitiam!

Conservetur consueta sanctitatis vestræ benignitas in Christo. Placeat, opto, ut si Divinitate propitia interventum præsentem admiseritis, is pro quo intervenitur extra nostri viciniam nequaquam mittatur instituendus, si sic vestro sederit beneplacito.

CLXXXIV.

Fratri W., Ministro Angliæ, Frater Ada, non tam debitam quam devotam subjecti famulatus obedientiam.

He and others have determined that Richard of Cornwall should proceed to London to advise with the Minister.

Cordis saucii mæstam animam refocillavit nimirum paternitatis vestræ littera. Siquidem præferebat visceralem affectus benigni compassionem cum provisiva sensus diserti directione. Sit summæ sollicitudinis vestræ suavitati cum illuminatione cœlica salus sempiterna! Habito consultæ deliberationis tractatu, prout divinitus datum est, juxta jussionis vestræ tenorem, cum prædilectis patribus Johanne domini papæ nuntio, Thoma de Eboraco, et R. Cornubiæ, accito ad id ipsum viro provido gardiano Oxoniæ, super mandato ministri generalis dicto fratri Cornubiæ directo, licet concorditer visum fuerit quod idem frater R., propter multimoda valetudinum suarum discrimina, missis excusatoriis ad ministrum generalem, non tam secura conscientia, quam obedientia intemerata, remanere valeret in consuetis studiorum exercitiis Oxoniæ, tamen provisum est per memoratos fratres quod idem frater R. propter temporis angustiam maturitate celeri vestram Londini adeat præsentiam, ut per vestræ circumspectionis industriam quid facto opus sit convenientius innotescat.[1]

[1] See Epist. CXIX. CCV.

Faciat omnimodis, obsecro, benigna vestræ sanctitatis indulgentia carissimum fratrem . . . .[1] personaliter adesse, Deo dante, cum Londinum venero,[2] de quo propter Dei Filium et Dei regnum suadelas supprimo, exprimo supplicatus ordinare velitis, ut postquam vobis locutus fuero[2] propere proficiscatur ad dominum Cantuariensem, adjutorium suæ assistentiæ, quo non mediocriter indiget supradictus dominus, ut asserit, in præsentibus causarum salutarium urgentiis eidem domino exhibiturus. Non est æstimanda, ut reor, si a pietatis vestræ non dissideat beneplacito, in tantæ salutis necessitatibus mora modici temporis, quæ cum tantis Domini requiritur instantiis.

Quum recessi a Radinga, et fuerat ibi comitissa Arundell,[3] sicut credo vobis signatum est, et facta et dicta per ipsam ibidem innotuerunt. Dixit dilectus ....[1] quod super omnibus de quibus actum est coram vobis humiliter veritatem confitebitur, et regulari disciplinæ se subjiciet per omnia, insinuans quasi prædictam comitissam, etsi non locutus fuerit, quod[4] rememoratio veritatis supra qua[5] prius certus non fuerat, tam dictorum, quam factorum, quam etiam scriptorum, quam inficiatus fuit coram vobis, ei est innovata. Dixi eidem fratri . . . .[1] quod a Radinga tenderet Oxoniam iturus Leycestriam, sicut præcepistis, nisi per vestrum mandatum revocaretur antequam illuc veniret. Ut reformatio status sui fieret super omnibus de quibus actum est hactenus, quantum ad factum obligationum dictæ comitissæ in manibus ipsius factarum. Cum præsentia conficerentur nondum venit Oxoniam.

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[1] Blank in the MS.

[2] Sic.

[3] Isabella, wife of Hugh Earl of Arundel, who died at a very early age in 1243, and was buried at Wymondham, near Norwich. His widow erected, in 1251, a nunnery at Lynn. The spirited remonstrance addressed by this young and noble lady to Henry III. in 1252 throws great light on these letters, and will be found in the Appendix.

[4] *q.* added in a different hand.

[5] q^a.

CLXXXV.

Fratri W., Ministro Angliæ, Frater Ada devotissimum obedientiæ debitæ famulatum.

Seconding the Queen's request that Friar W. Batale may attend her Majesty.

Tam instantia reginalis excellentiæ, quam pietas causæ salutaris, exilitatem meam ad interpellandam paternitatis vestræ clementiam per præsentis petitionis humillimam affectionem compulit diligentiori vigilantia, ut prædilecti in Christo fratris W. Batale optabilis copia secundum præsentiam personalem, ob singularem animæ medelam temporibus et locis, quæ per providæ circumspectionis industriam competere dignoscuntur, sine difficultatis gravamine exhibeatur piissimæ dominæ reginæ. Præstat autem pleniorem fiduciæ certitudinem, quod personæ quibus in hac parte summa discriminis posset imminere formido, quibus et sollertia est sollicior de prospicienda securitate, secundum rerum requirendas circumstantias, omnimodis contra quæcunque pericula urgentius cavere incumbit. Quocirca venerabili sanctitatis vestræ sedulitati omni qua possum intentione supplico, rogans quatenus per inolitæ benignitatis vestræ mandatum, quam in salutis æternæ negotiis novi, carissime, flagrantiori fervere benevolentia, rescribere velitis amicissimo nostro memorato fratri W., ut secundum discretionem sibi divinitus inspiratam valeat inoffense de vestræ paternitatis obedientia salutari tam salutaribus votis tantæ majestatis, propitia Salvatoris miseratione, satisfacere salutarius;[1] tanto propensiori favoris gratuiti dulcedine qualiscunque servuli vestri rogatum prosequentes, quanto quod petitur æmulationem sinceriorem respicere præsumitur, et pro qua petitur propter hujusmodi spiritualis gratiæ cœleste desiderium ampliorem rectissime promeretur in Domino consensum.

Valeat sanctum sinceritatis vestræ patrocinium in Christo, &c.

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[1] See Epist. CLVI.

CLXXXVI.

Fratri W., Ministro Angliæ, Frater Ada humilem obedientiæ devotionem pariter et honorem.

Bespeaks his indulgence for Fr. R. dictus monachus.

Pater benigne, suppliciter obsecro quatenus amicissimum mihi nimirum in Domino fratrem R. dictum monachum, cum fiducia supplici revertentem humillime ad vos, tanquam ad pastorem et episcopum animarum nostrarum, una mecum, sub consueto suavis clementiæ patrocinio, ob pium Ipsius intuitum, qui ait, "Eum qui venit ad me non ejiciam foras," in benignam lati cordis gratiam misericorditer admittentes, eidem ut valueritis, videritis, volueritis, prospicere velitis ad pacem simul et salutem. Valeat gratiosa vestræ sanctitatis incolumitas in Christo Jesu semper et beatissima Virgine.

At the time of receiving the letter, did not know the whereabouts of A. de Bechesoueres and others.

Hoc rogavi, pater benigne, fraterna victus instantia, quod scio faceretis omnimodis et in contrarium adjurati per quemcunque ne fieret. In æternum valete. De carissimis fratribus R. dicto monacho, fratre A. de Bechesoueres, R. de Sta. Cruce, in receptione litteræ vestræ ubi inveniri possent penitus ignoravi; duorum ipsorum, sc. fratre A. et fratre Roberto jam profectis in Franciam ad ministrum generalem, cum litteris modicitatis meæ supplicatoriis sigillatim pro ipsorum singulis memorato patri destinatis. Promisit dictus frater A., quod et credo, Deo dante, promptius adimplebit, se maturius rediturum in Angliam, et regulari disciplinæ per omnia sub obedientiæ vestræ patrocinio humiliter obtemperaturum. Circa fratrem R. dictum monachum quid actum sit nondum intellexi. Prædilectus frater G. de Londino, quartam decimam quartanæ perpessus accessionem, super vexamine valetudinis post alleviationem qualemcunque Londini expectat a

clementia Salvatoris salutare remedium. Vice cujus mihi solitario subvenit de voluntate gardiani sui carissimus frater Johannes de Kemesing.

CLXXXVII.

Fratri W., Ministro Angliæ, Frater Ada devotam humilis obedientiæ reverentiam.

In behalf of Jo. de Dington.

Carissimum fratrem Johannem de Dingtone, sanctitati vestræ supplicantem pro diutinæ valetudinis optabili remedio, humiliter obsecro, ad sollicitam ejusdem fratris instantiam, benignæ paternitatis provisiva circumspectio, ut valuerit, viderit, voluerit, suscipiat in Omnipotentis sermone, qui sanat omnia.

Valeat vestræ pietatis sospes incolumitas, etc.

CLXXXVIII.

Fratri W., Ministro Angliæ, Frater Ada obedientialem debitæ devotionis famulatum cum reverentia pariter et honore.

On what grounds he had declined giving his services to the Archbishop of Canterbury.

Jan. 31st.

Cum jam jamque recessurus esset dominus Cantuariæ a Londino, pridie Kal. Februarii dedi operam ut cum eo colloquium haberem, præsentibus domino Herfordensi[1] et domino archidiacono Cantuariæ, et magistro Hugone de Mortuo Mari,[2] præcipuis consiliariis præfati domini, cui secundum quod tunc concessum fuit cœlitus causas prout videri potuit perefficaces proposui, quibus obsistentibus fieri nequit aliquatenus ut ad ipsius familiarem assistentiam accedam. Quarum obsistentiarum

[1] Peter de Egeblanke, a native of Savoy; bishop from 1240 to 1268, frequently the Pope's agent.

[2] See p. 260.

tunc et alias propositarum quasi primaria fuit, quod vos, qui mihi vice Dei præsidetis, de fratrum nostrorum consensu, mihi officium eruditionis impendendæ in sacris eloquiis imposueratis, cujus jussionibus non obtemperare animo volenti et devota promptitudine mihi fore cognoscitur nefarium scelus prævaricatæ professionis. Alia autem fuit, insufficientiæ meæ multimodi defectus, quos coram throno Majestatis protestatus sum, licet hoc rei ambiguitas non cogeret longissime subsistere citra sufficientiam et validissimæ virtutis, et clarissimi sensus, et æmulationis sanctissimæ, et constantissimæ stabilitatis; et præter hæc amplius universos opinionis integerrimæ, quæ quidem omnia inevitabili necessitate requiruntur in viris, qui tanto archipræsuli ex decreto cœlesti debent assistere in potentibus adjutoriis, in consiliis timoratis, in ministeriis mundis. Tertia quoque fuit, jam fatiscentis ætatis annosa prolixitas, propter quam potissime mihi summopere consultum erit, ut satagam deinceps omnimodis et frequentias curiales et aulica exercitia penitus declinando, sub regularibus professæ religionis observantiis actuosam sollicitudinem diminuere, et augmentare vacationem otiosam; si quo modo concederetur rebus humanis post dies paucos excessuro prægustare divinas jucunditates in tempore, quibus satiandi sumus in æternitate; ut illuc inoffense feratur inter turbamina temporalium discriminum liberum absolutæ mentis desiderium, ubi est Deus omnia in omnibus, æternitate certa et pace perfecta. Quarta etiam fuit privilegium apostolicum pro me a fratribus impetratum, cui obvenire non debeo, ne cogar in alicujus prælati aut principis domestico laborare contubernio. Quintum insuper fuit, districtum domini regis mandatum, quo interdictum fuit domino archiepiscopo ne me, velut proditorium inimicum, ad comitivam suam evocaret. Sexta nihilominus fuit, commissiones causarum inter dominum regem et dominum Menevensem, et inter eundem dominum et dominum abbatem

Gloverniæ, propter quas licet mihi alias concederetur agere de judicio, nequaquam personali præsentia dominum archiepiscopum comitari. Septima denique fuit, quæ super omnia in hac parte cogitabilia me maxime faciunt exhorrescere ipsius domini archiepiscopi personalem assistentiam, sæculis omnibus atrocitas superstupenda de strage animarum, quæ, proh nefas! jugiter hactenus fieri assuevit, pro eo quod nunc auctoritate provisionum, nunc jurisdictione metropolitana, nunc ratione patronali, si personaliter adessem, indesinenter aspicerem ecclesiam Dei dissipari, sanctuarium Dei profanari, Filium Dei conculcari, sanguinem testamenti pollui; curis gregum dominicorum traditis nunquam curaturis, ignavis, impiis, et pervicacibus, sed eosdem vastaturis, direpturis, prodituris, dæmoniali rabie superatrocissimi furoris concitatis. Quibus tam superhorrendis spectaculis si assistens reclamem, nihilominus exercebuntur facinora tam nefariæ crudelitatis. Sin autem connivendo sileo, quod absit! mors mihi erit.

Cum igitur nunc septem proposuissem causarum obsistentias, quominus fieret de me quod fieri voluit sæpe dictus archiepiscopus, ad omnia rationabili respondit prosecutione secundum æstimationem astantium, promittens se secundum meæ modicitatis insinuationem erroribus correctionem adhibiturum. A domina regina quoque, ut ipse mihi postea dixit, obtinuit litteras cum propriis petitoriis ad vos, pro beneplaciti sui complemento ad vos destinatas, qui postquam veni Oxoniam misit mihi litteram, quam præsentibus inclusam vobis transmitto. Dominus autem comes Leycestriæ per litteras suas, quarum novissimam[1] nihilominus præsentibus inclusi vobis, si placet, legendam, et etiam domina comitissa Leycestriæ ad me personaliter accedens, me summa sollicitarunt instantia, ut sine moræ dispendio Boloniam me transferam,

The E. of Leicester desires his presence in Boulogne.

[1] *novissima*, MS.

cum eodem comite, super arctioribus negotiorum articulis collocuturum in Domino.[1] Hæc modo scripsi, licet ipsa dicta vel facta scriptura non æquiparet, ut, si dignum duxeritis, quæ et qualiter volueritis rescribatis.

The dispute settled between the Archbishop of Canterbury and the Bp. of Winchester.

Cæterum vestræ innotescat paternitati, inter dominum Cantuariensem et dominum Wyntoniæ discordiarum discrimina nuper exorta, post plurimos diutinorum tractatuum labores, in hac forma conquievisse: videlicet quod dominus electus juramento solemni coram domino archiepiscopo, in præsentia suffraganeorum, comitum, et baronum, et complurium aliorum clericorum et laicorum, suam purgavit innocentiam super injuriis contra dictum dominum Cantuariensem in manerio de Lameæ et alibi præsumtis. De offensis autem et excessibus ex utraque illatis compromissum est in duos episcopos ad hoc datos a domino Cantuariæ, videlicet dominum Wygorniæ et dominum Norwycensem; secundum quod ipsi decreverint emendæ fiant hinc inde, ad honorem Dei et ecclesiæ. De controversia autem hospitalis in Suwerk,[2] quæ fuit occasio omnium dissensionum, in hac parte, compromissum est in dominum comitem Cornubiæ, qui per se, vel coassumptis sibi ad hoc duobus episcopis vel pluribus, neutri parti suspectis, super omnibus hanc controversiam contingentibus immutabilem proferat diffinitionem. Videtur, benedictus Deus, quod unanimitas firma, contra spem mortalium, erit inter dominum archiepiscopum et suffraganeos suos, et eorum omnium ad invicem, in prosecutione omnium causarum ecclesiæ apud summum pontificem et dominum regem, ut optata sanctis omnibus qui in terra sunt ecclesiæ et regni reformatio proveniat, prout fuerit propitia Divinitas. Sicut fuerit voluntas in cœlo, sic fiat.

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[1] See Mrs. Green's Princesses, II. 104.; who refers these events to 1252.

[2] See Appendix.

Verenda est in hac parte peccaminum obsistentia. Major tamen est Altissimi misericordia quam nostra miseria.

Thomas of York appointed Regent of Divinity in Oxford.

Actum est vicissim per vii. dies ante confectionem præsentium apud cancellarium et magistros universitatis Oxoniæ, ut de benedicto eorum assensu carissimus frater Thomas de Eboraco, sit benedictio divino Nomini, propter eminentiam moris, ingenii, litteraturæ, et experientiæ, apud magnos et multos commendabilis, cathedram ordinarie regendi in Sacris Scripturis ascenderet. Extitit autem obtinendi difficultas, objicientibus eidem aliquibus quod nequaquam in litteralibus rexerit cathedraliter: anceps expectabatur eventus super hoc in profectione portitoris præsentium.[1] Benedicta sit gloria Domini de loco sancto suo, quicquid unquam nobis accidat.

Regrets not receiving permission to leave England.

De facto illo, pro quo præsentiam vestram vice mei amicissimus pater, frater Johannes custos Oxoniæ, suppliciter adire consensit, doleo admodum quod nequaquam placuit provisivæ paternitatis discretioni, secundum formam quæ petita fuerit, litteras concedere super recessu meo a regno Angliæ, cum hoc nulla conditione nisi præurgenti necessitate compulsus eligerem. Credo namque quod si obtentæ fuissent a clementi sanctitatis vestræ circumspectione, saltem ad tempus valituræ, plurimum per omnem modum prodessent, non sine desiderato affectu ad pacem pectoris et salutis profectum in Christo Jesu Domino nostro. Propter Dei Filium, si aliud vobis Spiritus Dei non suggesserit adhuc, oro studiosius nunc tactæ petitioni ad votum attendite, considerantes inter tantas succrescentium oppressionum voragines affectu paterno filialem animam anxie deprecantem. Rescribet vobis in brevi, Domino propitio, dilectissimus pater, frater J. custos Oxoniæ, super iis quæ occurrent vobis innotescenda.

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[1] For the contention occasioned by this appointment, see Epist. CXCII. Thomas of York succeeded Normanville as Reader in Theology at Oxford. See Eccleston, p. 39.

Rescripsi domino archiepiscopo ad singulos articulos litteræ suæ, secundum quod mihi competere videbatur in Domino, adjiciens quasi necessitate compulsus quod laborabo, quatenus licito modo fieri poterit, personaliter adire præsentiam ejus circa instantem mediam quadragesimam, ut habeatur secundum Deum fixa devotio super eo quod ipse tam vigili petit instantia. Scripsi etiam dominæ comitissæ Leycestriæ per cursorem suum a vobis redeuntem, quod si fieri poterit opportune accelerabo Boloniam accedere secundum comitis Leycestriæ et ejusdem comitissæ anxias petitiones, non videns quid aliud ei signare conveniret de hoc in præsentiarum.

Has written to the Countess of Leicester that he will comply with her wish if possible.

Finiat, oro, supernus Salvator in salutem sempiternam ista tam intransmutabilia vicissitudinum volumina. Quocunque me vertam? ubi et semper tolero, utinam longanimiter! intolerabilia variarum inquietationum examina. Præcipiat super ipsis quod beneplacitum est in oculis suis, et profuturum electis suis, omnia subjiciens sub pedibus eorum velociter, Verbum Domini, quod in æternum permanet, quod est, quia velociter currit sermo ejus, fidelis minister; ipso præduce vos proficitis in domo ejus. Amen.

Abscidi tria vocabula de litteris domini archiepiscopi, manente sensuum integritate, quia insinuabant sine fraude, ut reor, aliquid quod non vidi utrum sic se haberet rei veritas, ne forte sine causa præferrent displicentiam. De omnibus his, si placet, quid facto opus est signate, precor, in Christo Domino; quia sicut video hoc precari debeo, ut, sicut scripsi domino archiepiscopo, dominæ comitissæ Leycestriæ, fiat sub vestræ sanctitatis obedientia. Spero siquidem quod tempestive postmodum dabitur divinitus desideriis præconceptis directio salutaris. Amen.

CLXXXIX.

Fratri W., Ministro Angliæ, Fratres J. Custos Oxoniæ, Thomas de Eboraco, Ada de Marisco, devotissimam humilis obedientiæ promptitudinem.

In behalf of a penitent offender, Hugh Cote.

Apud gratiosam lati cordis suavitatem quis metuere poterit repulsæ severitatem, cum petitio filialis pro filio reconciliando patri paternam mansuetudinem interpellat? Potissime ubi ad impetrandi gratiam efficacius accedit per superbenigni Spiritus salvificam dulcedinem, præter spem humanam præstitum Angelis in cœlo gaudium super novo quocunque, sed insigni peccatore pœnitentiam agente: Hugonem Cote loquimur, quondam obedientiæ vestræ subjectum, in tantam barathralis abyssi voraginem præcipitatum, per inexcogitabilem provisivæ dispensationis clementiam Ipsius, de quo sapientiale Divinitatis eloquium, "Misereris," inquit, "omnium, quia omnia potes, et dissimulas "peccata hominum propter pœnitentiam: diligis enim "quæ sunt, et nihil odisti eorum quæ fecisti. Parcis "autem omnibus quoniam tua sunt, Domine, qui amas "animas. O quam bonus et suavis est, Domine, spi- "ritus tuus in nobis. Ideoque hos qui exerrant cor- "ripis, et de quibus peccant, admones[1] et alloqueris, ut "relicta malitia, credant in te, Domine;" a sceleratioris apostasiæ piaculis perditissimis non sine justo stupore revocatum, ad piam obsecrationis fraternæ suadelam in sacro die pii pontificis sanctissimi Nicholai. Igitur austro spirante,[2] et secedente aquilone, fluxerunt aromata justitiæ. Nempe memoratus Hugo singulis sua restituendi concepto cœlitus spiritu, equos tres pretii grandioris, minus recte adquisitos, et quædam alia vetitis usibus

Nov. 13th.

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[1] *admonent*, MS.

[2] *spirāte*, MS.

congruentia, singulos et singula justis eorum dominis, prout fratribus placuit, destinavit assignanda, et percepto confessionis beneficio, pollicitus est coram tribunali formidandi examinis, se de cætero apud piam paternitatis vestræ sanctitatem, amplexata cujuscunque rigoris animadversione, salutis suæ negotia indefessa prosecuturum perseverantia. Quid ergo ? Provisivum curæ pastoralis officium, præsertim in præcipua tantæ sublimitatis professione, contra terrificam æternæ districtionis sententiam, Deo reducente, repellet quod perierat seducente Diabolo ?

Quid multis morer ? Benevolam auctoritatis vestræ providentiam, pedibus vestris provoluti, effusa totius conaminis affectione rogamus, devotissime supplicantes, quatenus ob Ipsius contemplationem, qui obstinatæ prodigalitatis filium post devoratam substantiam cum dissolutiori luxuria, de regione dissimilitudinis ad paternam reversum miserationem, non tam in pristini gradus gratiam restituendum censuit, sed honore cumulatiori liberalius ampliavit, intra consuetum misericordioris clementiæ sinum memoratum Hugonem una nobiscum admittere non ducatis indignum. Ubi necesse est, ad exemplum Summi Judicis, sic censura sæviat ut non excludat clementiam ; sic clementia leniat ut non emolliat censuram. Credimus indubitanter quod, prout expedire censueritis quousque peccator pœnitens pulsando perseverat, ipsum periclitari non remittetis præ penuria victualis subsidii, secundum reficiendæ necessitatis exigentiam.

Conservet, oramus, sospitem paternitatis vestræ pietatem Salus omnium in Christo Jesu semper et beatissima Virgine.

CXC.

Fratri W., Ministro Angliæ, Frater Ada subjectum supplicis obedientiæ famulatum.

The Archbishop very urgent for his company.

Sincerissimam pietatis vestræ litteram, quæ non tam suavem æmulationem, quam sollicitudinem officiosam placidæ religionis erga modicitatem meam, sit oro sanctitati vestræ sempiterna retributio, se tota præferebat, in partibus Londoniæ constitutus suscepi feria secunda proxima post festum St. Lucæ. Veni quoque in crastino Scti. Leonardi Oxoniam, ibidem secundum quod propitia fuerit superna dispensatio, quoad fieri valebit, juxta benignum serenitatis vestræ beneplacitum moraturus. Nempe licet domino Londinensi et fratri Johanni de Sancto Egidio, necnon et mihi, per litteram apostolicam delegata sit cognitio judicialis in eam, quæ vertitur inter dominum regem ex una parte, et dominum Menevensem ex altera parte, et nihilominus exilitati meæ incumbat ad mandatum papale cognoscere judicialiter in causa quæ vertitur inter Menevensem ex parte una, et dominum abbatem Gloverniæ ex parte altera, cum quibus collegis nescio. Et insuper dominus Cantuariensis et domina regina, cum benevolis eorum, vehementibus egerint instantiis, ut ipsius domini domestico jungerer contubernio. Provisiva dispensationis divinæ clementia mihi spero prospexit misericordius ab his, et hujusmodi molestissimis intolerabilium angustiarum occupationibus, per imperiosam regiæ majestatis obsistentiam, eximi pro tempore, sit divino Nomini gratiosa benedictio, Deo melius aliquid providente. Oxoniam regressus vix respiro inter sibi succedentia turbaminum horrendorum cruciamina. Imperet Dei Filius, excitantibus ipsum viris apostolicis, ventis et mari, ut fiat tranquillitas magna.

Oct. 20th.

Nov. 7th.

Acceptissimo patri nostro, fratri Roberto de Thornham,[1] paternitatis vestræ filio probatissimo, quem multiplicius, ut vos potissime nostis, duplici honore conversationis et regiminis dignificant eminentiæ clariores, juxta præsentem suæ valetudinis exigentiam, quanta possum affectionis diligentia rogo, consolativa lati cordis industria subvenire curetis, propter divini Nominis honorem et considerationem fraterni profectus. Scio ad cœlitus persuasum importunum erit insistere supplicatoriis. Credo fore consultum, ut dum medelæ corporali datur opera, memorato fratri vicario provideatur in vicario curæ spiritualis. Spero quod in his et in aliis docebit vos unctio quæ docet de omnibus.

De officio resumendo eruditionis impendendæ nescio si ante instans natalitium Domini fieri poterit quod opto, vobis hoc volentibus. Memini me Herefordiæ juxta conjecturam meam insinuasse discretioni vestræ, quod ante memoratum tempus hoc aggredi non valerem. Cogito tamen hoc maturare prout Dominus donaverit. Sicut fuerit voluntas in cœlo, sic fiat. Concedat, oro, Altissimus studiorum salutaribus exercitiis spiritum infallibilis consilii et fortitudinis insuperabilis, per Jesum Christum semper ad interventum beatissimæ Virginis. Pro vestibus sacris vestiat vos Sacrum Lumen, quo amiciamini sicut vestimento. In æternum valete. Amen.

CXCI.

Johanni patri et præceptori discreto[2] *Frater Ada filialis obedientiæ famulatum supplicem.*

Cum inter corporis vexamina et molestamina mentis etiam optatam studii litteralis vacationem penitus excludentia, per dominum Cantuariæ et comitem Cornubiæ Overwhelmed with regret at the

[1] See Epist. CLXXIX.

[2] A blank occurs after this word.

Archbishop's insisting on his presence in Convocation.

his diebus non mediocrem hominis utriusque inquietationem sustinuissem, idem dominus archiepiscopus afflictionibus addens afflictiones miserum prægravavit miserabilem. Nempe satagebat omnimodis personalem exilitatis meæ præsentiam exhiberi ad instans festum Jan. 14th Sancti Hilarii Londini, in congregatione pontificum ante memoratam solemnitatem undecim diebus, ad ipsum nihilominus personaliter accessuro.[1] Ut quatenus superclemens Divinitas aspiraverit sedandis formidabilis diffidentiæ seditionibus tam dudum excitatis, quam nuper obortis in prælatis et proceribus, in clero et populo, ecclesiæ et regni Angliæ, detur opera salutaris diligentioris vigilantiæ. O Domine Deus exercituum, quid exiguis ineptiis et tantis negotiis? Quid infimæ abjectioni et altitudini horribili? Quid extremo peccatori et supremæ saluti? Nempe longe a peccatoribus salus. Adjecit quoque præfatus archipontifex, importuniori urgentia curans omnimodis renitentem inducere, ut in visitationibus faciendis per ipsum in provincia sua post dies paucos, sicut proponit, eidem sicut olim assiduitate jugi nullatenus cuncter assistere; quod cum quantis terribilium discriminum inundantiis utique fieret, vos nostis melius quam ullus noverit. Ad quæ cuncta cum obtenderem evidentiores defectuum meorum insufficientias, et cogentiorem paternitatis vestræ præceptionem, non sine fratrum instantia concordi super officio resumendo eruditionis impendendæ divinorum eloquiorum, quod hactenus, ut reor, occasione ipsius domini diutius est intermissum, et insuper in hac parte sævientem regiæ majestatis indignationem cum minationibus prohibitionis districtæ vehementiis: cum, inquam, horum et similium vectes et ostia ponerentur, ubi certe vorago abyssalis confringeret tumentes fluctus suos, perstitit dominus sæpe dictus auctoritate jussionum, ratione persuasionum, supplicatione petitionum, coac-

[1] Sic.

tione privilegiorum, agens improbitate grandiori ne in tanta negotiorum quam asserit necessitate, suæ intentionis sustineat quantalibet conditione repulsam.

Igitur ecce coram clementi sanctitatis vestræ patrocinio si pateret scisso pectore cor saucium nequaquam panderet mœrentis animæ superanxias acrimonias, rediviva redundantia vitæ domicilium non sine luctu letum minitante concutientes atrocius. Quid enim? Si hoc quod vereor inexplicabilius evenerit, non video nisi ut in omne tempus, si tamen modicum restet, quoad vixero suspendatur, quod absit, et studium vivificæ veritatis agnoscendæ et otium salvificæ sanctitatis assequendæ. Quorum detrimenta, ne dicam damna, præsertim exitu propinquante, quis nisi perditissimæ vesaniæ vecordes excæcati non videt insiccabilis lacrimæ lamento prolixiori assequenda? Hic est enim planctus Unigeniti, quem ut valuit sermo prophetalis aperuit: "Quis," inquiens, "dabit capiti meo aquam, et oculis meis "fontem lacrimarum, et plorabo die ac nocte inter-"fectos filiæ populi mei?" In tetra spiritus mœsti[1] caligine, atro liquore[2] cordis linguæ calamus intinctus præsentes pinxit characteres nocturnus, diurno quippe non vacavit. Denique quid dicam? Sileo quia nescio.

Sit vobis, oro, Christus Dei virtus, Dei sapientia, Dei sanctificatio, et vigor invictus, et sensus indeceptus, et zelus irremissus in his et in omnibus, per interventum superbenedictum beatissimæ Virginis. Non tam temporis quam mentis angustia angustavit epistolam. Rescribite maturius precor quod inspiraverit spiraculum Omnipotentis. Talibus litteris scripsi qualibet quod volui, quamvis ut volui non valui. Amplius tamen expressi. Sit, opto, pietati vestræ recommendatior Hugonis Cote, per Angelorum præsidium et vestrum ministerium, divinitus edomanda indomabilis pervicacia. Amen.

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[1] *mœsta*, MS. | [2] *liquoris*, MS.

CXCII.

Fratri W., Ministro Angliæ, Frater Ada humilem obedientiæ reverentialis famulatum.

Discussions in the University of Oxford on the admission of Thomas of York Regent in Theology.

Ut sanctæ paternitatis vestræ discretioni processus his diebus habitus super facto fratris Thomæ de Eboraco promovendi ad officium eruditionis impendendæ divinorum eloquiorum,[1] juxta quod in præsentiarum et utilitas pia requirit et compellit justa necessitas, plenius innotescat, præsentem cartam, seriem rerum[2] continentem, deliberatione prævia sinceritati vestræ destinare consensi. Igitur cum supplicationum diligentia per quindenam integram a festo Cathedræ Beati Petri sub aliquo intervallo usque ad Sabbathum vigiliæ xl. Martyrum, pro negotio memorato sollicius apud universitatem protensa[3] fuisset, secundum quod vobis plenius, ut reor, retulit carissimus pater, frater J. custos Oxoniæ, memorato Sabbatho convenerunt cancellarius et magistri et bachelarii quidam, qui prius elegerant de se vii. commissarios, ut ordinarent super eo quod petitum est, de præfato fratre Thoma, et formam statuti conciperent super incepturis in theologia deinceps; qui septem commissarii ordinaverunt, quod sicut petitum est, hac vice frater Thomas inciperet, non obstante impedimento objecto eidem, scilicet quod in artibus non rexerit; insuper statuentes vice cancellarii et universitatis, quod in posterum nullus incipiat in theologia nisi prius inceperit in liberalibus, et unum librum canonis aut Sententias legerit, et publice in universitate prædicaverit. Et si quis pro aliquo, qui hunc defectum patitur, preces magnatum auctoritate armatas impetraverit, penitus universitatis privetur privilegio, et quod

Feb. 22nd.

March 8th.

[1] See Epist. CLXXXVIII.

[2] *rr*, MS.

[3] *protenso*, MS.

huic statuto subscriberent et cancellarius et omnes magistri regentes in Sacra Scriptura, et frater Hugo de Mistretune, et cæteri magistri regentes in decretis et legibus, et duo rectores pro artistis, et frater Ada dictus de Marisco. Quæ cum recitata fuissent coram omnibus, et quia non consensi ut scriberem propter causas quas obtendebam, dilatum fuit colloquium usque in crastinum, sc. Dominicam quadragesimæ. Quo die, cum ob plures causas, quas prius obtenderam, et assererem me nullatenus subscripturum, post varias altercationes ab hucusque in feriam secundam continuo secuturam, prorogatum est negotium; quum præsentibus cancellario et magistris et scholaribus iteravi adhuc rationes, aliquibus additis, propter quas non adquievi in hac parte eorum voluntati; ut sicut omnes quasi aggregatæ, quia quando alias actum est multum instanter, ut tale statutum roboraretur auctoritate universitatis, ego ipse quantum valui egi omnimodis ne hoc fieret, contradicens, sicut visum fuit, non sine assignatione causarum majorum exceptione qualicunque. Semper etiam et continue post hoc hucusque dissentiens, reatum levitatis incurrerem si subscriberem, cum, causis sentiendi similiter se habentibus, super eodem dissimiliter sentirem. Adhuc etiam quod vitium falsi evidentius admitterem, si quasi victus cupiditate obtinendi quod petebam statuto subscriberem, quod mihi non placuit, corde a digitis dissidente. Et nihilominus cum videatur infallibiliter, quod in frequentes eventus, licet cancellarius et universitas sibi retinuerint potestatem dispensandi ex causis opportunis contra statutum hujuscemodi, tamen sicut fieri assolet præsertim in hujuscemodi universitatibus, sicut frequens docet experientia per contradictionem uniuscujuspiam posset talis gratia aut perperam retardari aut impediri penitus. Unde etiam ille repelleretur in quem clarior gloria concurreret meritorum, et quem divinitas approbaret, reprobaret inhumanitas. Insuper

quod non expediret nec deceret ut mei assensus vel subscriptio requireretur ad sua statuta roboranda, qui jam per triennium quasi foras factus cessaverim a docendi officio in eorum universitate. Demum, quod ipsorum gratia, tam humili toties postulata supplicatione, inhonestius violata degeneraret in sævitiam, quam mihi nisi sub extorta consensione non concederent.

Subfuit præ omnibus his ratio potior, quam suppressi de judicio, quæ vehementius obstitit quominus in hac parte requisitis cancellarii et universitatis præberem assensum. Præter quæ omnia, sicut præfatis Sabbatho et Die Dominica, feria secunda præcise asserui coram omnibus in hæc verba: "Ego isti statuto vestro nec sub-
" scribo nec illud statuo, nec consentio nec etiam con-
" tradico, cum licet sit periculosum admodum, et mihi
" non complacitum, non videtur secundum planum sui
" præferre iniquitatem;" rogans ut precibus supplicum suorum tam frequenter interpositis benevolum adhiberent assensum. Quibus sic excursis factum est, ut de voluntate cancellarii et universitatis, memorati commissarii seorsum fierent, omnibus præsentium negotiorum articulis sine moræ dispendio finem imposituri. Ego autem cunctis corde valefaciens de concione recessi, expectans super universis responsum cancellarii, qui mihi per cartulam præsentibus inclusam manu propria statim conscriptam respondere sui gratia curavit.

May 9th. Post hæc autem omnia feria quarta sequente, scilicet die Beati Gregorii, profectus sum Tyngehyrst ad dominum Lincolniæ multis ex causis valetudinem satis molestam sustinens oculorum. Sit benedictio divino Nomini, relicto honore, quem mihi ademptum non doleo, dilectissimo patri fratri Petro de Manners præsidendi in inceptione fratris Thomæ de Eboraco, ad gloriam divini Nominis, præconsulto super eodem omni gratia dignissimo patre, honorabili fratre Matthæo, priore fratrum prædicatorum in Anglia. Cujus inceptionis ves-

pere in crastino Beati Gregorii, feria quinta, et ipsa inceptio dispensatione feria sexta proxima sequente expeditæ sunt in Domino. Thursday, Mar. 13th.

Cogitavi in confectione præsentium transferre me maturius Radingam, valetudinis levigandæ causa per Salvatoris medelam, qui sanat omnia. Succinxi scripturam, sperans per amicissimum patrem, fratrem Johannem de Stanford, apud clementiam vestram satacturum et modicitati meæ satisfacturum, super urgentibus necessitatum mearum articulis, de benigna circumspectionis vestræ vigilantia, per strenuam interventus sui sedulitatem. Concedat, oro, Dominus Deus virtutum pietati vestræ, ut in omnibus quod prudenter discernit, agit fortiter, temperanter cohibet, distribuit æqualiter, ad illum finem jugiter referat ubi est Deus omnia in omnibus, æternitate certa et pace perfecta, in Christo Jesu semper et beatissima Virgine. Thinks of returning to Reading.

Obsecro, pater, consueta provisionis vestræ suavitas propter Dominum et in Deo carissimo fratri Ricardo Cornubiæ, viro cui opus non est apud sollertem vestræ paternitatis experientiam interpellatio commendaticia, prospicere velit in adjutorio competenti secretæ societatis in officio subveniendi et scribendi subsidio. Frater Thomas Bachun de conventu Notingham putatur ad hoc fore non tam idoneus quam voluntarius. Plures, ut audio, reperientur opportuni ad nunc dictum fratris obsequium, si scripturæ quas ex studiosa præfati fratris R. vigilantia manibus suis conscripserint, singulis[1] suæ concedantur in usus utilitatis privatæ, tam ad communitatis profectum ampliorem.

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[1] *singul̃.*

CXCIII.

Fratri W., Ministro Angliæ, Frater Ada.

In behalf of Thomas Wyke, a priest, who wishes to be admitted a Minorite.

Una cum domino Thoma de Wyke, latore præsentium, paternitati vestræ humiliter supplico, rogans obnixius quatenus eidem, licet longe sit excellentior in ecclesiasticæ hierarchiæ dispositis [1] divinitus ordinibus presbyteratus monachatu, tamen impar humeris ecclesiastici regiminis onus declinanti, et institutionis religiosæ securiorem vacationem studiis levigatis affectanti, cujus desiderii fervores Deus ignis consumens in ipsius corde, ut video, succendit ardentius, januam clementiæ salutaris ob Salvatoris contemplationem aperire velitis; proviso per omnia ut propter pia Filii Dei vulnera detur opera, quoad fieri poterit, fidelis, ne per ipsius cessionem, faucibus Satanæ grex dominicus exponatur devorandus. Sed antequam sacrum induat habitum, apud sacrilegos, ut vereor, patronos, sicut immensa res expostulat, satagatur per ducatum Omnipotentis salutare negotium agi ad salutem animarum. Sit vobis, oro, perenniter benedictionis cœlicæ illuminatio salutiva in Christo Jesu semper et beatissima Virgine. Qui solus bonus est vestri meminerit in bonum, pro eo quod, ut jugiter experior, mei, licet indigni, apud piam recordationem vestram jugiter vivit memoria.

Commendet, obsecro, vestræ sanctitatis fidelissima caritas Symonem comitem Leycestriæ innovatione rediviva sanctissimis filiorum vestrorum, fratrum nostrorum, suffragiis in Domino.

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[1] *dispôitis.*

CXCIV.

Fratri W., Ministro Angliæ, Frater Ada devotum humilis obedientiæ famulatum.[1]

Hugonem Cote, latorem præsentium, ad vos reverten- For Hugh Cote.
tem, ad imitatum ejus qui ait, "Si occiderit me, "sperabo in eum," suadelis sermonum ad suasum divinitus supersedens supplico, una cum eodem pietatis vestræ pedibus provolutus, ut propter sacrosanctum sanguinem testamenti, quem pro salute ipsius expresserunt pia vulnera Filii Dei, in fidei lenitate suscipiatis, januas miserationis æternæ clementius aperientes, in probitate salutari perseverantius in salutis Auctore pulsati.[2] Utinam sapientia, quæ desursum est, humanæ peritiæ radios igneos exsufflans excæcet oculos, et non tantum attingat a fine usque ad finem fortiter, quam disponat omnia suaviter. Præstet Dei Verbum, oro, ut quod nequit necessarium eloquium, obtineat silentium opportunum.

Valeat, etc.

CXCV.

Desideratissimo patri in Christo, Fratri W., Vicario Fratrum Minorum [*in*] *Anglia, Frater Ada salutem in Domino.*

Ut quid vigenti virtuti, circumspectæ prudentiæ, Intercedes for Robert de Kouele.
piæ affectioni prætenderem prophetæ Domini confessionem, filii prodigi pœnitentiam, Petri Apostoli lacrimam, et fratris Roberti de Kouele, dilecti filii vestri et carissimi fratris nostri, causam agerem apud clementian vestram, quam indubitanter dudum novi

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[1] See Epist. CLXXXIX. | [2] Sic.

Christum egisse apud suavem caritatis vestræ compassionem; verum cum præfato fratre ad horulam nuper per juvenilem imperspectionem modicum digresso, et per compunctionem, quasi aversus non fuerit, reverso, vestram pronus rogo benevolentiam, supplicans anxius quatenus eundem ad januas misericordiæ vestræ, cum vestri reverentia et sui confusione pulsantem, intuitu Ipsius qui pulsanti aperit et petenti largitur, ad reconciliationis gratiam admittere non ducatis indignum.

Valeat desideratissimus mihi pater in Christo semper et beatissima Virgine. Videte qualibus litteris scripsi vobis mea manu misera. Quicunque autem volunt placere in carne, hi cogunt vos in hoc fratris casu et similibus indurari ad filios, quasi non sint vestri, ut tamen crucis Christi, cui se, ne dicam mentientes Spiritui Sancto, devoverant, tribulationem non patiantur.

Iterum in æternum valete, etc.

CXCVI.

Dilectissimo patri in Christo, Fratri J., Custodi Wigorniæ, sui in omnibus devoti Fratres J. de Stanford, A. de Marisco, Thomas de Eboraco, salutem in Domino.[1]

For Hugh Cote.

Meritum circa animarum acquisitionem melius conjicitur ex divinissimo amore Salvatoris, qui pro earumdem reparatione unicam illam pretiosissimam ipsius animam exposuit, secundum quod Ipse dicit in Jeremia: "Dedi dilectam animam meam in manu inimicorum

[1] In the margin this note is appended, in the same hand as the text:—"*Frater Thomas de Ebor. dictavit litteram istam ut æstimo.*"

" ejus." Propter quod circa animam Hugonis Cote, latoris præsentium, de faucibus infernalibus revocandam sollicius insistentes, decrevimus caritati vestræ labores vestros derelinquere, siquidem cum impetu ruinæ præceps gradiebatur, nostris monitis impetum suum dereliquit, et ordinationi ministri omnino se supposuit; unde promptus existens ad suam salutem quærendam accedit nunc ad ministrum, ut sequatur eum quocunque ierit, donec visitaverit eum Oriens ex alto, illuminetque abscondita tenebrarum, et revelet scientiam salutis in remissionem peccatorum ejus. Scimus enim eum multum offendisse, et ob hoc offensam fratrum incurrisse. Propter hoc sollicita erit vestra pietas et fratrum commotiones, prout possibile est, sedare, et ejusdem infirma supportare, et etiam per suaves collationes, si quæ in eo incepta sunt confirmare, et eundem ad meliorem spem provocare.

Cæterum cum et illa temporalia quæ habuit, per consilium vestrum dereliquit, vestram rogamus clementiam quatenus quamdiu infra terminos vestros sit, eidem per providentiam vestram in victualibus provideatur. Ei quidem sicut alii pauperi subveniri potest, et eo misericordius, quo in sæculo stetit periculosius. Rogamus insuper, quatenus apud ministrum negotium ejusdem promovere velitis.

CXCVII.

Fratri W., Ministro Angliæ, Frater Ada salutem, et tam debitam quam devotam per omnia subjectionis obedientiam.

Notum sit honorabili paternitatis vestræ pietati, quod cum dilectus frater de Maddele ad me Oxoniam accessisset, et ego eundem, juxta quod mihi visum fuit, secundum tenorem mandati vestri fuissem allocutus, In commendation of Walter Maddeley, whom he considers

to be hardly used in not being provided with books and conveniences for study.

ipse mihi respondit se nequaquam procurasse apud ministrum generalem ut per ejus auctoritatem ab Anglia vocaretur in alia provincia collocandus, asserens quod nec etiam adhuc hujus rei gerit desiderium, cum certa pro incertis, sicut circumspecte protestatur, nullatenus sint deserenda. Cæterum tenorem mandati, quod minister generalis ad vos destinavit pro fratribus mittendis Parisius, prior ipse mihi retulit, quam eidem super hoc aliquid expressius insinuassem. Ad hæc, de investigandis expositionibus Sacræ Scripturæ in libris originalibus Sanctorum cum eodem contuli, sicut mandastis, qui prompta devotione paratum se obtulit, ut dignum est, omnino non tam ad hoc, quam ad omnia quæcunque ei salutariter duxeritis injungenda. Quoniam igitur modicitatis meæ consilium super instanti articulo emittendorum fratrum de provincia vestra requirere voluit vestra circumspecta discretio, perpensis ut valeo rerum circumstantiis, vobis innotesco quod, ut video, satius est, tam fratre Johanne de Westun[1] quam fratre W. de Maddele[2] in præsentiarum apud vos retentis, per reliquos mandatum generalis impleatis, studio Parisiensi in præsenti necessitatis urgentia providentes. Sic enim, ut puto, et opportunius Divino servietur honori, et fratrum utilitati cumulatius prospicietur, et commodius cari nostri, de quibus sollicita est vestra paternitas, ad ecclesiasticam utilitatem per eosdem in futuris temporibus efficiendam, propitia Divinitate, proficiant.

Adhuc in calce litteræ non exiliter mirandum censeo, quod carissimo fratri W. de Maddele, qui onus Divinæ eruditionis impendendæ sibi jamdudum impositum diligenter hactenus continuavit in obsequiali adjutorio, nescio per quam circumspectionis severitatem

[1] Weston was Reader in Theology at Cambridge. See Ecclest. p. 38. 40.

[2] This is the friar of whom Ecleston tells the amusing anecdote mentioned at p. 28. See also Epist. CLXX.

nondum fuit provisum. Unde cogitur nimirum non solum spiritum vitalem per studiorum vehementiam exhaurire, verum etiam manu propria scriptitando in dies corporale robur atterere, cum non sit fortitudo lapidis fortitudo sua, nec caro ejus caro aënea est. Et quid est quod cæteris fratribus officio legendi deputatis, præsertim quibus successit, in magnis provisum est voluminibus, et in sociorum subventuum [1] adjutoriis, iste solus videtur non curari; qui tamen, ut audio, hanc divinitus est assecutus gratiam, ut sit in legendo suavis, acutus in disserendo, in scriptis et eloquiis tam fratribus quam sæcularibus utilis et acceptus. Erit igitur vestrum, si placet, per sedulam piæ paternitatis sollicitudinem in hac parte, sicut expedire noveritis, absque moræ dispendio, et paci mentium consulere et studentium providere provectui.

Rogavit me dilectissimus mihi in Christo frater R. de Falle, gardianus Stanfordiæ, quod et quantum valeo, scio, vestram interpellare pietatem, ut ei in pacifica consolatione per paternam clementiam prospiciatis. Rogo, pater mi carissime, salutari obsequio mei, si placet, sanctam et amabilem societatem vestram sigillatim[1] in Christo.

CXCVIII.

Fratri W., Ministro Angliæ, Frater Ada salutem, cum spiritu consilii salutaris et impavidæ fortitudinis.

Scripsit mihi nuper vestra pia paternitas, ut insinuarem vobis si in ea perseverarem adhuc sententia de electione ministrorum, quam aliquando visus fui approbare. Ad quod non bene liquet quid respondeam, cum utrinque immineant, ut video, multiplicia dam- On the election of Ministers and Vicars for the Order.

[1] Sic, MS.

norum discrimina. Verumptamen, secundum quod modicitatis meæ tarditas in re tam magna valet conjicere, satius erit in hac parte Sanctorum exemplis et traditionibus Patrum, accedente eisdem rationum efficacia, adhærere, quam coactis cassæ vociferationis persuasionibus acquiescere, secundum quod nonnunquam de hoc articulo meos qualescunque conceptus vestræ aperui viva voce discretioni. Mandastis etiam de tribus fratribus vobis per litteram exprimendis, quos ad ministerium vicariæ in absentia vestra jam instante exilitas mea censeret[1] fore nominandos. Quamobrem perpensis personarum et negotii, prout potui, circumstantiis, primo quidem fratrem . . . ,[2] secundo vero fratrem . . . ,[2] tertio vero fratrem . . . ,[2] secundum præceptionis vestræ tenorem designandos putavi ex ordine. Quorum primus, propter auctoritatem virtutis, secundus propter circumspectionis experientiam, tertius propter æmulationem pietatis, omnes nihilominus propter notæ probitatis conversationem, secundum nunc positam seriem occurrunt exprimendi. De desideratissimis patribus, fratre . . . .[2] et . . ,[2] cæterisque, inter fratres viris providis et discretis, ad officium hujuscemodi idoneis, hoc omnimodis affecto, in quo eisdem, ni fallor, consultius credo providendum ad Dei honorem, ad sui salutem, ad multorum ædificationem, videlicet ut post tam varia et tanta occupationum pondera, post tot et tam distrahentes sollicitudinum lacerationes, post tot inæstimabiles sanctæ vacationis perturbationes, ita consulatur, ut et per mentis vigorem, et rationis industriam, et affectionis diligentiam, imperfectum suum discutere, et ad perfectiones divinas, charismata cœlestia affluentius percepturi, valeant conscendere, perceptaque cumulatius postmodum ad profectum aliorum dispensare. Numquid non Angeli Dei sunt ascendentes et descendentes in scala, cui

[1] *censereret*, MS.

[2] All the names are omitted in the MS.

innixum Dominum vidit ille Patriarcha? Succingo sermonem, sciens cui loquor. Sufficit etenim occasionem præstare sapienti.

Advises that Thomas of York should be Reader at Oxford.

Ad hæc signastis, ut de facto fratris Thomæ de Eboraco, non immerito fratribus in Christo carissimo, vobis insufficientiæ meæ consilium intimarem: propter quod discretionis vestræ paternitati, quatenus mihi veritatis contuitus non obducitur, suadeo quatenus dictum fratrem Thomam ob claritatem ingenii, et litteraturæ peritiam, et moderamen honestatis, quibus divinitus est insignitus, præcipiatis studio Divinorum eloquiorum applicare, lectiones doctorum audiendo, et investigando scripta dictorum, dum adhuc juvenilis ætas maturiora tardat experimenta nequaquam eidem hac vice onus impendendæ eruditionis imponentes. Secundum conjecturam meam, si frater Thomas de Eboraco in officio legendi fuerit occupatus, citius forte eveniet quod de ipso timetur. De quo mihi bonum videtur, quod assignetur fratribus Oxoniæ pro lectore, ipsum retinendi gratia ad multimodas, Divinitate propitia, utilitates;[1] alias, si sic Dominus de ipso ordinaverit, ut alibi quam in regno Angliæ propter electorum utilitatem occupetur, non est securum per cautelas humanas supernæ dispensationi contravenire.

Rogavit me frater Hugo de Leukenor, frater boni moris et spei laudabilis, vestram interpellare pietatem, ut non displiceat sanctitati vestræ fratribus injungere, quibus est assignatus pro lectore, ut eidem providere, secundum quod competit, satagant, aut ipsum ab obligatione dictæ assignationis, si sic vestro sederit beneplacito, absoluto, non querantur.

That Thomas of Maydenstan

Insinuarunt mihi fratres quidam, quod fratris Thomæ de Maydenstan, novitii, qui diutinæ valetudinis dudum

[1] See Epist. CXCII.

be not removed from Oxford.

laboravit molestia, amotio de conventu Oxoniæ, plurium de quorum conversione concepta est spes non modica per Dei mediationem divinitus operanda, damnum animabus fore creditur illatura. Propterea cum memoratis fratribus, accedentibus ad hoc cæterorum fratrum desideriis, rogo humiliter quatenus dictum fratrem Thomam in collegio nostro ad præsens morari concedatis. Cum fratre J. de Stanford clementiæ vestræ obnixius pulso pietatem, supplicans devote quatenus dicto fratri[1] Johanni concedere velitis, ut secundum quod ordinatum est pro negotiis apostolicis ad partes accesserit aquilonares, fratri J. de Warewyk de sibi injunctæ pœnitentiæ gravaminibus aliquid consolatoriæ relaxationis temperamentum valeat vice vestra, secundum quod Dominus inspiraverit, si tamen hoc merita pœnitentis requisierint, misericorditer impendere.

Valeat piæ paternitatis vestræ incolumitas in Christo. Insufficientiam meam et fratris Johannis carissimam animam apud fratrum pias memorias, si placet, innovetis. Valeant, oro, carissimi fratres socii vestri, et cæteri vestræ sanctitatis filii, in benedicto Salvatore et ipsius piissima Matre.

CXCIX.

Fratri W., Ministro Angliæ, Frater Ada salutem, et devotissimam subjecti famulatus obedientiam.[2]

Begs a favourable hearing for Rich. of Cornwall.

Quod facere in persona non valeo, ut valeo facio per litteram; videlicet, paternitatis vestræ piam profectionem obsequiali prosequor affectione, quam ad interventum Reginæ cœlorum et Dei patrocinium protegat, et muniat præsidium Angelorum, et Sanctorum contu

[1] *fratre*, MS.

[2] See Epist. CLXXXIV.

bernium adjuvet, et fulciat suffragium sacramentorum, ad gloriam nominis Altissimi et ecclesiæ suæ salutem.

In facto fratris R. Cornubiæ obnixius supplico, juxta consuetam benignæ circumspectionis clementiam, habito cum eodem super statu suo tractatu familiarioris diligentiæ, optabilem favorabilis operæ gratiam propter Dominum exhibere non ducatis indignum.[1] Mitto vobis per præsentium portitorem tractatum Ricardi de Sto. Victore de Trinitate corrigendum Parisius, secundum quod mihi vestri gratia viva voce dixistis. Valeat, etc.

Insufficientiam meam reverendissimo patri ministro generali, cæteris patribus et fratribus ordinis nostri, prout noveritis et volueritis, rogo, si placet, recommendetis. Opto supradictum librum correctum ad me quantocius[2] remitti, si tamen vobiscum eum non contingat deferri. Iterum in æternum valete. Inexhaustam liberalitatis vestræ munificentiam arbitror plus honorandam silentio quam eloquio persequendam.

CC.

Fratri W., Ministro Angliæ, Frater Ada salutem, et devotissimum perennis obedientiæ famulatum.

Begs that the Bible of the late P. of Worcester may be conferred on Thom. of Dokkyng.

Non tam fraternæ causæ pietas, quam benignitas clementiæ paternæ fiduciam præstat interpellandi, ubi et saluti consulitur, et inservitur, veritati. Proinde acceptissimum fratrem Thomam de Dokkyng,[3] quem et suavissimæ conversationis honestas, et claritas ingenii perspicacis, et litteraturæ provectioris eminentia, et facundia prompti sermonis, illustrant insignius, hu-

[1] See Epist. CCV.
[2] *quamtociens*, MS.
[3] See Leland's Coll. IV. 343.

militer obsecro, rogans obnixius quatenus circumspectæ discretionis liberalitate consueta benignius respicientes, Bibliam carissimi P. de Wygornia piæ recordationis eidem ad usum salutarem assignare velitis; tanto perpensiori favoris seduli gratia præsentem petitionem, si placet, suscipientes, quanto is pro quo petitur meritis clarescit insignibus, et id quod petitur judicio majorum censetur benignius exaudiendum. Insuper non desunt qui de pretio libri memorati cumulatius, ut audio, satisfaciant. Valeat, etc.

Titulum exclusit occupationum cogentia, angustavitque litteram temporis angustia, quia simul recepi vestram et rescripsi meam. Paternitatis solamina filialem devotionem magnifice lætificarunt. Sed conceptum sermonem [non] cohibere non valui de desiderabili filio vestro fratre Willielmo de Hedele. Si cedat hominis ratio providentiæ Divinitatis, gaudendum fore putavi et longanimiter ferendum de irrevocabili fratris R. de Cornubia intentione. Indignam meæ modicitatis insufficientiam filiorum et nostrorum fratrum orationibus suppliciter rogo per vestræ paternitatis sedulam in Domino recommendari benevolentiam. Valeat honoranda sanctitatis vestræ suavitas in Christo, etc.

Molestum est, puto, sine causa, quod tantum prorogatur vestræ circumspectionis alloquium. De fratre Eustachio de Normanville, cujus laudanda conversatio fratribus ingerit dignam exultationem, sit per omnia divino Nomini superexaltata benedictio, quod vobis supplicabitur exaudiri desidero dumtaxat hac vice per venerabilem patrem gardianum Oxoniæ; necnon et de dilecto fratre H. de Lyndun,[1] erga quem et mentis angustia et valetudo corporis benigniorem invitat[2] clementiam.

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[1] See Epist. CCIV.

[2] Sic, MS.

CCI.

Fratri W., Ministro Angliæ, Frater Ada salutem et devotum supplicis obedientiæ famulatum.

Requesting favour for an apostate friar A. de Brangford.

Cum secundum divinæ districtionis sententiam inflexibilem superni examinis terrificam interminationem pastores animarum incurrant, non tam qui quod forte est custodire negligunt, quam qui quod abjectum est reducere contemnunt; novi quod indefessa sanctæ sollicitudinis vigilantia, per quam cunctis ad pietatis vestræ curam pertinentibus jugiter providere curatis, petitiones salutares, ad fraternam reformationem suspirantes, in sedulæ miserationis viscerali suavitate nescit non admittere. Quocirca paternitatis vestræ per præsentem litteram consuetam pulso benignitatem, supplicans humiliter et obnixe rogans, quatenus ob contemplationem Ipsius, qui vel qualicunque violatus injuria, vel scelere quantocunque offensus, salvificis adquiescentem consiliis ab immensa non repellit clementia, quondam filium vestrum et fratrem nostrum A. de Brangford, licet reum apostaticæ prævaricationis, tamen avidum salutiferæ restitutionis, misericorditer recipere et salubriter expedire non ducatis indignum, aut in pristinum ordinis deserti gradum ipsum admittendo, aut secundum formam suæ impetrationis eidem viam salvationis aperiendo.

Valeat paternitatis vestræ sincera sanctitas in Christo Jesu, etc.

CCII.

Fratri W., Ministro Angliæ, Frater Ada.

Regrets the relaxation of disci-

Quid dicam ignoro de facto ordinis nostri. Video enim quasi[1] subversum iri universum[2] ædificii sublimis

[1] *qi*ª, MS. [2] Sic.

pline in the Order, and the love of worldly employments.

in illo structuram, tam stupenda omnibus sæculis dispensatione divinitus erectam; præsertim cum a fundamentis non tam negligatur per ignaviam, quam ex arbitrio dissipetur. Novicios quoque, quorum vigor validus, et præclara ingenia, et fervens devotio curari nullatenus videtur; sed non obstantibus ætatis infirmitate, caloris flagrantia, et inexperientia moris, postquam tamen[1] in tanta multitudine tam electæ personæ cœlitus a sæculo evocatæ collegiis aggregantur, quum,[2] ut vos melius nostis, (et quis vobis consideratius?) summe eis opus esset et doctrina cœlestis et salutis exemplum, et ante omnia devotum sanctæ vacationis otium, quasi carni et sanguini, quasi luto et lateribus, quasi lignis et lapidibus, quasi quibuscunque qualicunque compendiolo mundanis questibus totum dandum esset, et proficiendæ sanctissimæ professionis beatitudini nihil omnino debeatur, non tam crudeliter quam insipienter, quam et pernecabiliter. Iterum, passim et indifferenter postposita cura salutari circa illos adhibenda, occurrente quantulacunque occasiuncula in sæcularium pernicierum discrimina, a quibus sunt evecti per promissas cœlicæ religionis observantias usque ad Angelorum contubernia, absque cujuscunque districtionis delectu incessanter detruduntur. O horrendum facinus! O detestandam incuriam! O execrandam impietatem! Quod divina clementia, per tam piæ provisionis consilium ruenti regno Dei his novissimorum dierum temporibus periculosis, in tanta celebritate tam efficax providit subsidium, dissipatur tam conculcabiliter in terra profanatum, ut timeri possit, quod vadant et veniant super illud horribiles, quod tamen in fundamentali frequentia novellarum animarum subinde, sit divino Nomini benedictio, ad nos venientium, ut perficiat

[1] $t\bar{n}$, MS. | [2] $q\bar{m}$, MS.

ad perfectum, Ille constituit, cujus opera sunt perfecta, et omnes viæ ejus judicia.

Cohibeo calamum, sciens quam efficaciter hujus tantæ rei animæ vestræ characteres impresserit beatus Dei digitus. Ut quid ergo animæ præsenti ulterius laborarem scripturæ prolixioris atramentum protrahere et imponere? Nullatenus credo quod securum sit labores profectionis vestræ, quam Salvator protegat, assumere priusquam illam salutari sacrificio hujus ruinæ reformandæ Divinitate placata cum omnimoda circumspectione muniveritis. Conservet animam vestram Salvator animarum.

CCIII.

Pio patri, Fratri W., Ministro Angliæ, Frater Ada salutem et supplicem promptæ devotionis obedientiam.

Requesting his consideration for Hugh de Lyndun.

Ad clementem piorum viscerum affluentiam tanto fiducialius in pietatis acceditur negotiis, quanto et displicendi desperatio et spes impetrandi humilem ad interpellandum animant præsumptionem. Quocirca pro carissimo mihi in Christo fratre Hugone de Lyndun,[1] familiaris amicitiæ meæ modicitati dudum devincto spirituali necessitudine, paternitatis vestræ supplico pietati, cum eodem humiliter obsecrans ut, perpensis suarum necessitatum articulis, vobis per ipsius litteram exponendis, quatenus et cordis consolatio et remedium valetudinis requirere cognoscitur, secundum quod beneplacitum vestræ circumspectionis censuerit, et saluti suæ in Domino fuerit consultum, eidem fratri propensiorem pii favoris gratiam provi-

[1] See Epist. CC.

dere non ducatis indignum; nequaquam putantes ad excessum quod aliquamdiu sub vestri patrocinii fiducia Oxoniæ moram traxerit, loci custodem expectans.

Valeat pia vestræ sanctitatis incolumitas in Christo, etc.

Cum dilecto patre fratre Martino Gardiano Oxoniæ, cæterisque fratribus ibidem commorantibus, ego qualiscunque vestram per Christum rogo providentiam, quatenus fratrum, cleri, et populi, ob Divinum honorem et ministerium salutare suscipientes desiderium, ordinare velitis, ut frater G. de Sto. Eadmundo conventui fratrum Oxoniæ restituatur, litteram super hoc, si placet, scribentes, sine moræ dispendio. Iterum et in æternum valeat desiderabilis vestræ benignitatis clementia.

CCIV.

Fratri W., Ministro Angliæ, Frater Ada salutem et tam debitam quam devotam humilitatis obedientiam.

Of the same.

Doleo, mi pater clementissime, quod parvitatis [meæ] petitio effectum non est assecuta, si ratio non obsistit quominus fieret de carissimo Hugone de Lyndun ad incolumitatem corporis et spiritus consolationem. Verumptamen licet faciem obducat improbitatis repulsæ nutans verecundia, mens avida fraternæ pacis, sicut reor, non cunctatur super eisdem cartas implere characteribus, sciens quod præstabit paterna benignitas quæ non meruit filialis devotio. Hic est ergo obsecrationis meæ calculus, ut ad suavem vestræ pietatis sanctitatem, cum accesserit memoratus frater Hugo, cui me spiritualiter inter mortales teneri fateor, exposito[1] vobis viva voce suæ consolationis articulo,

[1] *exposita*, MS.

secundum quod requirit et corporis valetudo et quietatio spiritus, eidem consuetæ miserationis gratia providere non ducatis indignum.

Valeat suavis paternitatis benignitas in Christo Jesu semper et beatissima Virgine.

CCV.

Fratri W., Ministro Angliæ, Frater Ada supplicem devotæ promptitudinis obedientiam.

Earnestly hopes that Rich. of Cornwall could be prevailed on to stay in England. If not that the Minister would provide him with whatever is requisite for his departure.

Quum, quod omnimodis nolo, scribo, quid scribam vix invenio; calamum tamen, quem recondit amor, timor exserit. Nostis, mi amantissime, quam sit carissima fratris Ricardi Cornubiæ[1] filiis vestris opportuna præsentia, quam titulorum laudabilium eminens evidentia fratribus universis reddit desiderabilem, cui conversationis honestas et claritas scientiæ, pietas affectionis et opinionis integritas, facultas erudiendi et disserendi subtilitas, sic ad notiora[2] meritorum suffragantur argumenta, quod et ipsorum manifesta consideratio nostræ professioni magnorum, mediocrium, et minorum, tam in clero quam in populo, salutare contubernium pariter et fidelem amicitiam conciliare cognoscuntur. Proinde cum ante dies aliquot ob vehementiores perturbationum occasiones dictus frater R. inexorabile concepit propositum transferendi se, secundum concessionem ministri generalis olim indultam, in provin-

[1] See Epist. CXCIX. CC. This Richard of Cornwall, sometimes called Richard of England, so great a favourite, gave lectures on Aristotle in the University of Paris, with great applause. He was afterwards Divinity Reader in Oxford. See Eccleston, p. 39. Roger Bacon speaks of him with great contempt, acknowledging, however, that he was *famosissimus inter stultam turbam.*

[2] *notōra*, MS.

ciam Franciæ, secundum quod fuerit propitia Divinitas Parisius aliquamdiu moraturum, et sic eidem ulterius angustiæ desolatio, cum ad manendum nobiscum ipsum cogat detinentia prorogatior, non tam amantissimo fratri voluntarie compatiens, quam invite consentiens anxioribus ejus instantiis, pro sæpe memorato fratre Ricardo, et cum illo, cum quantis possum affectuum diligentiis, et vice cæterorum fratrum eum ad æternam salutem æmulantium, obsecro suppliciter exorans obnixius ut, si præexhibitis circumspectionis paternæ remediis ad remanendum apud nos nullatenus induci valeat, ex inolita benignæ sedulitatis clementia, propter superbenigni Salvatoris contemplationem, suspensum desiderii filialis exitum, cum idoneo societatis solatio et necessario codicum adjutorio, secundum cœlitus datam vobis industriam, pia prosecutione maturare curetis. Insipiens factus sum: postulantis urgentia me coegit.

Valeat paternitatis vestræ pietas. Ne forte memoriæ [exciderit] vestræ, propter occupationum varietatem, tenor indulgentialis litteræ, quam piissimus pater minister generalis fratri R. in suo recessu reliquit, dictæ litteræ tenorem signo memorati generalis signatæ, quem nuper aspexi, adhuc penes præfatum fratrem R. remanentem, sanctitatis vestræ discretioni sub sigillo nostro mitto transcriptum.

CCVI.

Fratri B., Ministro Angliæ, Frater Ada.

Enclosing a letter from the Minister General. Dreads

Mitto vobis litteram mihi a ministro generali destinatam, si placet, inspiciendam, ut, si fieri potest a vestræ paternitatis circumspecta discretione, declinem tam dispendiosam animo, corporique tam importunam

in præsentiarum vexationem. Nempe nostis apud me et virtutis defectionem, et tenuitatem hebetudinis, et luminum teneritudinem, et ætatis provectionem, et valetudinum discrimina faciliter imminentia. Unde studium quod indies, licet lento conatu, ut valeo tamen nuper inchoatum actito, non mediocri damno dissipationis subjacebit, cum evidenti personæ dispendio, non sine anxiis noctis molestiis, si contra instantes inquietudines mihi remedium non provideatur; quale erit si me miserum cogat per dies amaros, per tempus infructuosum, ad festinum exitum paternæ providentiæ dispensatio? Fateor quia, ni fallor, satis mihi tolerabilius esset exilium, quantumcunque foret diuturnum. above all things the task imposed upon him.

Quomodo ad infelicitatis cumulum non accedat, si pro solamine, si pro clementi consilio, non sine derisionibus recipiam convicia, recipiam vituperia, recipiam diras objurgationes? Longe sint a patrum inolita benignitate et torvi vultus, et oculi terribiles, maxime contra subjectam devotionem et famulatum obtemperantem. Videtur mihi, quod si cursor occurrit Bedeford, si nullatenus minister velit assentire nostris petitionibus, si aliquid consilii poterit in me inveniri, super articulis qui modo instare cognoscuntur, nonne sine exhibitione corporalis præsentiæ, cum tanto mentis et corporis gravamine, possem illud litteratorie, si tamen opus esset, quod nullo modo credo, præsertim ubi vos eritis, requisitus respondere?

Valeat, etc. Nunquam credatis quod mandatis superiorum velim aut repugnare aut non acquiescere; sit mihi propitia Divinitas; sed contrarietatem jussionibus inhærentem, ultra quam credi potest, admirari compellor. Si sic vobis videtur, mittite præsentem cartam velociter patri ministro nostro inspiciendam.

CCVII.

Fratri W., Ministro Angliæ, Frater Ada salutem, et quam debitam, quam devotam in omnibus obedientiam.

As Greg. de Bosell has consented to stay with the Archbishop, the writer requests the rules may be dispensed with, and that Gregory may have liberty to sit on horseback or in a carriage.

Inter prægravantes occupationum angustias fere intercepto vitæ spiraculo, vix anheli spiritus anxietas, rupto soporis silentio, noctem agens insomnem ut assolet, præsentes voces raptim emittere potuit. Utinam scisso pectore transfixi cordis angores filiales pater pius aspiceret! Hæc idcirco dixerim, quoniam dolores remittit miseri ipsos insinuasse clementi. Stylum tremulum mœror desolatus prolixius evagari necessitate confusa prohibuit, ut fervor animi violenter repressus vehementius inardescat. Sed de his hucusque.

Cum de benigna vestræ paternitatis concessione, propter pia salutis dirigendæ negotia, carissimus frater Gregorius de Bosell ad inclytos comitem Leycestriæ et comitissam Leycestriæ in Vasconiam proficiscendi, plurimis licet molestatis, licentiam[1] jam tamen obtinuisset, accedentibus rerum cogentiis, propter inæstimabiles majorum causarum considerationes, de meæ modicitatis consilio, pariter et desiderio plurium magnatorum, præsertim ut ego redeundi ad onus eruditionis impendendæ, non sine prægrandi difficultate tandem eluctatam, invenirem opportunitatem, quousque de vestræ pietatis constaret beneplacito, in contubernio familiari domini Cantuariensis, precum mearum devictus instantiis morari consensit, Divinitate propitia, ecclesiasticæ necessitati temporibus periculosissimis non mediocriter profuturus.[2] Proinde benevolentiæ humiliter supplico sedulæ sanctitati, ut de stando et de standi forma cum

[1] *licenter*, MS. | [2] *profuturis*, MS.

domino memorato dictum fratrem nostrum, et vestrum devotissimum filium, in desiderio salutari satis afflictum, cum expressis cœlestis obedientiæ mandatis, de consueta miseratione velitis consolari. Ut autem consultiori deliberatione rescribere valeat, prout oportet, vestræ circumspectionis industria, reverentiæ vestræ transmitto per præsentium portitorem litteras domini Cantuariensis, dominæ reginæ, et fratris Gregorii, mihi super præmissis destinatas. Cæterum, cui videbitur quin sit equitandum memorato fratri, cum aut exigit hoc personæ periculum, aut pietas causarum hoc compellit? Si non obsisteret virosa oblatrantium calumnia, jugiter reor expediret quod vehiculorum uteretur subsidio. Quoniam maxime in hujusmodi rebus lethalis erit vivendi tractus si non fulciatur vita gravis jucundo socii fidelis adminiculo, propter Auctorem concordiæ socialis in hac parte consolatorie provideatis oro cum effectu.

Valeat vestræ paternitatis incolumitas, etc.

CCVIII.

Fratri W., Ministro Angliæ, Frater Ada salutem, et devotam subjectæ devotionis obedientiam.

That Andrew of Lexinton may continue in Ireland, and hold a provincial chapter there.

Lætificæ paternitatis vestræ lætus litteras suscepi, per quas exilitatis meæ requisitionibus tam efficaciter, tam rationabiliter, tam diligenter, etiam inter tot negotiorum vexuras, satisfacere voluit consueta benignitas. Cæterum de mora carissimi fratris Andreæ de Lexinton in provincia Hyberniæ,[1] quid aliud sentiam non video, quam quod, prudenter perpensis rerum circumstantiis, cum consilii deliberatioris examine, vestra mihi rescripsit sollers industria: videlicet, ut in me-

[1] See Epist. CLXXVIII.

morata moretur provincia provinciale capitulum proximo futurum celebraturus, ne casso tantarum provisionum conamine, tam salutarium causarum exitus desiderati, quod absit, frustrari contingant;[1] sed potius quæ per strenuam præfati fratris sedulitatem propitia Divinitas salubriter inchoavit ad gloriam divini Nominis, et religionis humanæ profectum, felici fine consummata gaudeamus. Præsertim cum commissio ministri generalis fideliter considerata, plane sic agi deposcat; ministri quoque Hyberniæ, ut audio, cum nonnullis fratribus, quæ Dei sunt pia longanimitate quærentibus, hoc fervens flagitet desiderium; quod etiam distinguentium articulorum acceptabilis urgentia circumspectæ virtutis æmulatione non tam acceptari quam adimpleri, si divinitus detur, compellit modis omnibus.

Modicum erit formidanda, licet malignius insæviat, sævitiosa rabies, immo per Ipsum, qui dat equo fortitudinem, et circumdat collo ejus hinnitum, suscitans eum sicut locustas, exultandum est, pergendum in occursum armatis, contemnendus est pavor, nec cedendum gladio. Quid enim? Audiamus triumphalem castrorum cœlestium propugnatorem: "Si consistant," inquit, "adversum me castra, non timebit cor meum. "Si exsurgat adversum me prœlium, in hoc ego spe- "rabo." Et alibi: "Non timebo millia populi cir- "cumdantis me. Exsurge, Domine; salvum me fac, "Deus meus." Respondi quæ docuistis. Epistolam abbreviavit importunitatum prolixitas. Non quia diu nolui scribere, tardavi. Rogavi tamen donari mihi hanc injuriam.

Valeat vestræ paternitatis incolumitas in Christo semper et beatissima Virgine.

[1] *contingat*, MS.

CCIX.

Fratri W., Ministro Angliæ, Frater Ada salutem, et devotum supplicis obedientiæ famulatum.

A very urgent request that H. de Syreford may be allowed to stay with the bishop of Salisbury.

Cum humilem nostræ professionis assistentiam pia pontificalis excellentiæ dignatio vigilantiori requirit sollicitudine, indubitanter assensu occurrit promptiori, nisi qui vel dilectionem prosequitur evidenti perfidia, vel ficta fide mentitur æmulationem. Numquid non Christus[1] Dei virtus, Dei sapientia, summos sacerdotes tam stabili quam salutari decreto constituit, ut sint et sal terræ, lux mundi, portantes orbem, dispensantes salutem, præparatores regni, consummatores cœli? Quis ergo tam sancta culminis apostolici moderamina, nisi quem profana dæmonialis pervicaciæ deliramenta captivant, totius potentiæ, totius prudentiæ, totius clementiæ, totius perseverantiæ sacris subsidiis non prosequitur? Maxime quum cuncti cernimus, proh nefas! his diebus damnatissimis familiarium inimicitias, versutias fallacium, lascivorum petulantias, malitias pertinacium intus illis obsistere, et opprimere illa foris atrocium violentias, pervasiones rapacium, assentantium blanditias, afflictiones præurgentium; et non tam intus quam foris, conglobatos grassatores, et occidendis animabus innocentium, et pauperum victualibus diripiendis, caninæ voracitatis impudentiam inexplebili rabie perurgere? Igitur quantum rationis cogat necessitas, quantumque piæ intentionis requirat utilitas, etiam ex sæculari calliditate cæcutientibus, dummodo prorsus illos Deus hujus sæculi non excæcaverit, evidenter non innotescit, inter tam formidanda perditæ condemnationis discrimina, illis qui vice Salvatoris salvandis omnibus episcopalis apicis ministerium salutare

[1] *Christi*, MS.

divinitus suscepere, funditus postpositis simulatæ religionis ineptiis, irrevocabili benignæ sedulitatis diligentia aptas adhiberi personas et justa judicia jugitate procurent indefessa?

Coarctandis characteribus præsenti chartulæ manus anxia cordis amaritudine calamum intinxit; ecce coram paternitate vestra quoniam non mentior. Sane quum venerabilis pater dominus Sarum[1] dilectum fratrem H. de Syreford in auxilium pontificalis officii, sicut audio, sibi non mediocriter necessarium, fratrem, sicut vos melius nostis, audentem animo, acrem ingenio, promptum eloquio, idoneum officio reor super cujuscunque sceleris admissi transgressione, nec evidentia convincit, nec accusat existimatio, licet ut libet linguæ loquantur, tanta petit instantia; quid erit si provisiva vestræ sanctitatis circumspectio memorato domino dictum fratrem concedendum censuerit, aut cum eodem juxta formam suæ petitionis moraturum, aut ad ipsum de loco competenti a vobis assignando vicissim, secundum rationabiles rerum exigentias, accessurum, cum dictum fratrem a dicto domino contigerit evocari? Ut video in præsentiarum istud est in hac parte, cui secundum modulum meum non dissentio; commonito fratre discretam paternitatis vestræ persuasionem super conversationis maturitate et moderamine sermonis.

Conservet Dominus vestræ pietatis incolumitatem, etc.

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[1] Probably William of York, who held this see from 1247 to the spring of 1256.

CCX.

Reverendissimo in Christo patri, Fratri W.,[1] *Fratrum Minorum in Anglia Ministro, Frater Ada quæ desursum est sapientiam, attingentem a fine usque ad finem fortiter, et disponentem omnia suaviter.*

Congratulating him on his second election to the office of Provincial. Earnestly hopes he will accept the post.

Perquam oro longe fiat ab animabus sanctis, in quas ipsa se transfert, amicos Dei et prophetas constituens, longe fiat, inquam, rigoris sacrilegi mentita magnanimitas, quæ nonnunquam, proh nefas! et divinæ dispensationis moderamina perturbat, et irritat spiramina Spiritus Sancti. Igitur per altissimam Sanctæ Trinitatis majestatem, per adorandum vivificæ Crucis patibulum, per æmulandam beatissimæ Virginis venerationem adjuro, ut nulla conditione sub cœlo declinare præsumatis beatum operandæ salutis officium, quod vobis iterato imponere curavit occulto consilii sui decreto, per tam numerosam salvifici assensus electionem, Is, qui non tam Apostolis, quam apostolicos labores secundum sæcularem successionem introeuntibus, sub patrocinii cœlestis immutabili sponsione promittit, dicens: "Ecce ego "vobiscum sum usque ad consummationem sæculi." Continere calamum nequivi quin per privatam litteram id agerem, quod actum est in communi. Lætificet vos lætitia sempiterna. Lætificavit me littera vestra mihi a Lugduno transmissa. Sit vobis in omnibus et

[1] According to Eccleston (p. 70) Wm. of Nottingham, after ruling the English province nine years (1240-1249) was deposed from his office in a Chapter held at Metz, in 1249. He was then sent on a mission to the Pope, and in company with the Minister General (Bonaventure ?) reached Genoa at the time of the plague, and died nobly attending on a sick brother when all others had fled. The English province re-elected him in his absence, before they had heard of his decease. Gregory de Bosellis was then with the Minister General. Adam de Marisco is specially mentioned as appointed to notify the confirmation of the election.

industria infallibilis, et invincibilis constantia, et temperantia inviolabilis, et incorruptibilis innocentia, in Christo Jesu semper et beatissima Virgine.

Salutat vos vester Laurentius dictus frater.

CCXI.

Ministro Angliæ Frater Ada salutem, et spiritum scientiæ salutaris cum spiritu propensæ pietatis.

Requesting his merciful consideration for the bearer.

Hanc petitiunculam, quam retraxit importunitatis formido, supplicantis improbitas animavit. Igitur, sicut noverit et voluerit, cum portitore præsentis cartæ rogo faciat circumspecte[1] sanctitatis [vestræ] benigna consideratio. Quis novit si hæc sit anima, quam alloquens districta misericordissimæ Divinitatis clementia non præmisit objurgationis censuram, sc., "Quam vilis "facta es, nimis iterans vias tuas, et ab Ægypto con- "funderis," nisi subjungeret gratiam reconciliationis; videlicet, "Tu fornicata es cum amatoribus multis: "tamen revertere ad me et ego suscipiam te"? Quis negabit hunc esse filium, qui non cum meretrice, sed cum meretricibus devoravit substantiam suam, apostatice vivens in regione dissimilitudinis, et tamen non tam dudum reversum, quam adhuc revertentem paternorum viscerum, quæ nunquam obliviscitur misereri, benigna dilectio et pristinæ dignitati restituit, et honore sublimiori cumulavit? Agendum in his puto cum devota sedulæ deliberationis oratione, ne vel facilitas veniæ præbeat incentivum delinquendi, vel hominis severitas abigat quem adigit divina propitiatio.

Valeat paternitatis vestræ clemens incolumitas, etc.

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[1] *circumspecte*, MS.

CCXII.

Ministro Angliæ Frater Ada [*salutem*], *et subjectam salutaris obedientiæ promptitudinem.*

Excuses himself for the shortness and infrequency of his letters.

Licet nuper desiderabili vestræ suavitatis colloquio fruitus fuerim in Domino, ne non interveniente cursore per salutationem litteralem paternitatem vestram filialis veneraretur famulatus, ut dignum est, humilitatis, qualiscunque præsentem cartulam vobis transmisi. Nempe temporis angustia et occupationum varietas, agonia studii et inquietationum turbamina, prolixos litterarum tractus excludunt. Copia quoque scribendorum scribendi cogit inopiam. Etenim si vacaret, quis inter tanta salutis discrimina, inter tot violentias rebellium, in tantis moliminibus insidiantium, in tam salutarem et omnibus sæculis spectabilem conjuratus professionem, quantum divinitus permitteretur rebus non consuleret per sollicitam epistolarum frequentiam, ubi vivas vocis energias conserere non permittit locorum distantia? Sed, proh dolor! in causis salutaribus hodie epistolæ torpent et silent voces: ad ineptias perditionum divisarum mentium tota præceps ruit intentio. Quid igitur nobis poterit esse consilii, nisi ut nequaquam infimis hæreamus infirmiter, et in altissima conscendamus alacriter in Ipsum vivendi, qui ait [Jo. xvi.]: "Hæc locutus sum vobis, ut pacem in me "habeatis. In mundo pressuram habebitis: sed con- "fidite, quia ego vici mundum." Conservetur vobis, oro, et virtus, et prudentia, et æmulatio in Christo semper et beatissima Virgine.

Audivi aliquid quod nolui, lingua enim conjecturam præstat de corde.

CCXIII.

Reverendo patri in Christo, Fratri W., Fratrum Minorum in Anglia Ministro, Frater Ada salutem in Domino.

Grostete has been honourably received by the Pope and the Cardinals at Lyons.

Noverit paternitatis vestræ pia discretio dominum Lyncolniæ cum suis, ut visum est,[1] solito validiorem, benedictus Deus! in crastino Epiphaniæ Lugdunum intrasse, ubi a domino papa et cardinalibus in gratia specialis honorificentiæ est susceptus. Promisit autem ei dominus pontifex post aliquot dies, quod in brevi expediret eum in causa contra capitulum, quam speramus, Divinitate propitia, fine laudabili terminandam, nisi ipsam, quod absit, peccata præpediant. Mortalibus tamen dubius est eventus belli. Non enim cessat impietas machinationum, diffugia tergiversationum, calliditates cavillationum, dilationes exceptionum processui salutis obluctari. Cæterum, proponit episcopus concilio interesse, quod dominus papa celebrare[2] concedit ad festum Sti. Johannis Baptistæ, et in aliquo loco opportuno extra curiam usque ad illud tempus expectare, ignorans tamen adhuc penitus quando se poterit a curia transferre. Scripsit dominus papa ministro generali, secundum formam quam scribit aliis prælatis, ut accedat ad concilium.

A General Council to be held, at which the Bishop intends to be present. June 24th.

Friars Minors to be sent to the Holy Land, Tartary, &c.

Iterum proponit dominus papa mittere fratres minores electos in instanti passagio veris ad gentes, quæ destruxerunt, ut dicitur, Terram Sanctam, Chorasmenos sc., et ad Tartaros, et ad Saracenos, qui perferant mandata apostolica ad illos; et eorum responsa, si Dominus fuerit propitius, ad dominum papam referant.[3] Inter

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[1] A. D. 1245. Mat. Paris, 688. See Epist. CLXXIII.

[2] Sic. Innocent IV.

[3] See Roger Bacon's "Opus Majus," p. 189; and Mat. Paris, 663.

fratres autem mittendos designati sunt duo Anglici, scilicet, frater J. de Stanford et frater Abraham de Larde.[1] Bene formidant sapientes in curia de formidando statu mundi. Receperunt me et fratrem J.[2] carissimus pater, frater Desiderius, minister Burgundiæ, et frater Gabriel, vicarius ministri generalis, cæterique fratres in curia, et in conventu Lugduni commorantes sui gratia cum magna caritate. Putant fratres discreti, quod multa et gravia attemptabuntur contra fratres in instanti concilio per prælatos diversarum partium orbis Christiani. Longe facti sunt fratres a favore curiæ in suis petitionibus stultam sapientiam mundi sapientibus; unde plurimum gaudendum videtur in Domino.

The friars hated by the bishops.

Mitto vobis duas bullas de facto fratrum prædicatorum et minorum, pro quibus frater P. de Theokesbury moratus est post solutum capitulum generale,[3] quia non constitit mihi an illas hactenus receperitis, quas reliquit frater P. cum in Angliam rediret.

Recommendationes dominis cardinalibus et fratribus faciendas, secundum quod injunxistis, ante confectionem præsentium, illis quos in curia inveni feceram, præterquam domino Egidio. Dominus Hostiensis, dominus S. de Comite, dominus Reiverius, dominus Ricardus Hambury, nondum venerant citra montes.[4] Conjicio quod per ministrum generalem vocabuntur ad concilium aliqui fratres discretiores de singulis provinciis, super quo audivi fieri sermonem. Unde videtur mihi quod bonum erit, ut vos cum fratribus sapientioribus conferatis super eis, quæ judicaveritis petenda et proponenda in tempore concilii, si quos oporteat mittere.

Hears that the friars will be invited to the Council.

Rogo quatenus, si placet, faciatis mihi transmitti per clericum domini episcopi, quem dominus J. de Crakhale

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[1] *Lard'*. Whether *Larde*, *Lardner*, or *Larder*, uncertain.

[2] *i.e.* John de Stanford.

[3] Eccleston, p. 56.

[4] The extension of these names is somewhat uncertain. The contractions are *Host'*, *S. de Comit'*, *Hāmb'*.

mittet ad eum, Moralia Beati Gregorii, quæ relicta fuerunt apud Radingas, et Rabanum de Natura Rerum, et capitula Prophetiæ Primæ, quam habuit carissimus frater in Christo Thomas de Eboraco. Per præfatum clericum, si vobis non displiceat, desidero vestram mihi signari voluntatem. Dominus papa mutavit consilium de mittendis fratribus minoribus ad gentes supranominatas. Unde nullus de provincia Angliæ hac vice mittetur.

Valeat paternitatis vestræ benignitas in Christo semper et beatissima Virgine. Rogo salutari obsequio meo carissimos patres, fratres Ric. de Wauz, J. de Stanford, reliquosque fratres socios sc. et filios vestros; in quorum, si placet, sanctis recordationibus me et fratrem J. renovare velitis in Domino. Scripsi plura de his seorsum fratri P.[1] custodi Oxoniæ et fratri Andreæ de Lexinton. Salutat vos frater J. multum, qui carissimæ paternitati vestræ insufficientiam suam recommendat. Bene, si placet, faciatis componi libros prænominatos, ablatis asseribus, in panno cerato. Frater Gabriel vicarius est ministri in curia. Frater N. de Marnio, et frater Boiolus, propinquus domini papæ, stant cum ipso satis ei familiares.[2]

CCXIV.

Desideratissimo sibi in Christo patri, Ministro Franciæ, Frater Ada salutem, et devotum debitæ dilectionis famulatum.

Requests that a young friar, N. de Anivers, may be

Pro sedulis inolitæ benignitatis officiis, ab ingenua mente meæ modicitati per liberalem suavitatem impensis, etsi non ut vellem, tamen ut valeo, piæ paternitati suppliciter assurgo cum gratiarum actionibus

[1] Peter of Tewksbury? See p. 28.

[2] Here a blank follows of nineteen lines.

Certe lætificat quod occasione reperta rationabili, quod in persona non sufficio, per litteram sanctitatis vestræ desiderabilem adire præsentiam, quam et virtus valida, et industria subtilis, et fervens æmulatio, ad gloriam sui nominis et salutem suæ plebis superbenedictam Dei clementia multipliciter insignivit. Liberet profecto in tractum prolixiorem præsentis allocutionis seriem deducere, sed cohibeo calamum, putans hac vice sufficere si amantissimos sinus lati cordis repleverim per obsequialis scripturæ brevitatem officiosam meæ paupertatis recordationem. Cæterum cum carissimo fratre N. de Anivers,[1] juvene moris honesti et spei laudabilis, docilis ingenii et competentis litteraturæ, quem reverendissimus pater minister generalis vestræ disciplinæ filiis aggregandum designavit, piam benevolentiam vestræ discretionis humiliter rogo, supplicans obnixius quatenus ei devotissimo vestro licentiam concedere velitis gratiosam, ut in administratione Angliæ solito sollicius per instantis anni spatium divinorum studiis valeat invigilare. Nempe memoratus frater in hac parte consiliis spiritualibus acquiescens, pro eo quod alibi quam in Anglia ad profectum studii litteralis nequaquam ei putantur in præsentiarum accessura, quæ requiruntur, tam opportune subsidia, una mecum præsentem consensit benignæ paternitati vestræ dirigere petitionem ; ut Divinitate propitia, quem ad tempus abesse concesseritis, iterum promptius aptatum ad ministerium Divinum pro tempore recipiatis. Concedat, oro, mi benigne, vobis superessentialis purgatio, superaffectualis illuminatio, supereffectualis perfectio, ut animæ vobis commissæ, divinitus per vos purgatæ, illuminatæ et perfectæ, regnum Dei purum, clarum et sanctum ad supersublimem puritatem, superdecoram claritatem, superjucundam sanctitatem reforment, secundum cogentissimam altissimæ professionis exigentiam.

permitted to study in England.

Valeat vestræ suavitatis incolumitas in Christo.

[1] Or *Ambers*.

CCXV.

Desideratissimo patri in Christo, Fratri G., Fratrum Minorum Franciæ Ministro, Frater Ada salutem, et æternalis bravii præmium post exercitium cursus temporalis.

On the same subject.

Vestra meminit benigna paternitas, ut arbitror, quod circumspectionis vestræ sollers consideratio, jam emenso unius anni et mensium aliquot spatio, ad meæ modicitatis instantiam concesseritis, ut carissimus frater N. de Aynelers sub ministro Angliæ ad tempus moram traheret, juxta quod profectus sui ob certas circumstantias requirebat opportunitas. Proinde quum, ut video, utile foret[1] memorato fratri usque ad festum Pentecostæ proximo futurum in provincia Angliæ, causis quibusdam sibi necessariis, et nequaquam citra tempus præfatum expediendis, si vestræ pietatis beneplacito sederit, insistere; præsentem paternitati vestræ petitionem censui destinandam, rogans attentius quatenus in hac parte, perpensis rerum exigentiis, dicto filio vestro sic paterna velit providere sedulitas, ut eidem optata proveniant commoda, et rationis requisita non lædantur.

Concedat vobis, oro, in scala Jacob vices ascendendi et descendendi frequentare cum Angelis Dominus innixus scalæ, ut pro temporum moderamine sanctos ascensus contemplandæ veritatis, et justos descensus impendendæ caritatis, sibi invicem indefessa succedant vigilantia, ut ex illo iste jugiter animetur, et augeatur incessanter ille per istum, in Christo semper et beatissima Virgine.

[1] *fore*, MS.

CCXVI.

Honorabili viro et amicissimo in Christo patri et domino S., Ministro Ordinis Fratrum Sanctæ Trinitatis Parisius, Frater Ada salutem, et post pacem temporis gloriam æternitatis.

Requests his good offices with Blanche Q. of France, for the reconciliation of the Count of Thoulouse and the E. of Leicester.

De consueta vestræ benignitatis sedulitate confisus, quanta possum affectione suppliciter rogo quatenus per strenuam religiosæ pietatis interventionem, quam, sicut multiplicibus comprobatur experimentis, ad causas salutares expediendas indefesse geritis efficaciam, apud dominam Blancam,[1] excellentissimam reginam Francorum, secundum modum quem insinuaverit propitia Divinitas, satagere velitis, ut inter illustres viros comites Tolosæ et Leycestriæ desideranda pacis reformatio proveniat per serenissimam ejusdem reginæ clementiam; quæ dudum sui gratia etiam meæ modicitati in hac parte suæ voluntatis manifestavit promptitudinem. Inveni quoque comitis Tholosæ ad pacem memoratam, secundum cor meum, mentem inclinatam. Comes vero Leycestriæ ad benevolum dictæ pacis consensum sufficienter est persuasus. Quid ergo restat quam ut intuitu Illius, qui pacificos Dei filiatione beatificat concordes affectus divinitus conceptos, ad pacatam perducat unanimitatem vestræ sanctitatis placida discretio? tanto propensioris diligentiæ sollicitudinem adhibendo, quanto præsens negotium propter gloriam Divini honoris universis amplius fore cognoscitur æmulandum. Valeat sanctitatis vestræ pia paternitas in Christo semper et beatissima Virgine.

Scripsissem super his prænominatæ dominæ reginæ; sed celsitudo majestatis exilitatem meam a scribendo revocavit. Necesse autem erit ut, si placet, mi pater

[1] Blanche of Castile, died Dec. 1st, 1252.

amantissime, sub ea qua convenienter fieri poterit acceleratione, hoc etenim res indubitanter requirit, ad interpellandum procedere curetis. Iterum in æternum valete.[1]

Et sicut noverit discretio vestra quod mandatis apostolicis adversantur parentelam zelans honorem, adversor et obsto. Ad utrumque enim similiter et æqualiter teneor ex Divino mandato; apostolica enim mandata non sunt, nec esse possunt, alia quam apostolorum doctrinæ, et ipsius Domini nostri Jesu Christi, apostolorum magistri, cujus et personam maxime gerit in hierarchia ecclesiastica dominus papa, consona et conformis. Ait enim ipse Dominus Jesus Christus: "Qui non est mecum, contra me est." Contra ipsum autem nec est, nec esse potest, Apostolicæ Sedis sanctitas divinissima. Non est igitur prædictæ litteræ tenor sanctitati consonus, sed absonus plurimum et discors. Primo quia de illius litteræ et aliarum longe lateque dispersarum superaccumulatio non obstante non ex legis naturalis observandæ necessitate inducto scatet cataclysmus inconstantiæ, audaciæ et procacitatis, etiam inverecunde mentiendi et fallendi diffidentiæ cuiquam credendi, vel fidem adhibendi, et ex iis consequentium vitiorum [quorum] numerus Christianæ religionis puritatem, et socialis conversationis hominum tranquillitatem commovens et perturbans.

Præterea post peccatum Luciferi, quod idem erit in fine temporum ipsius Filii Perditionis, Antichristi,

[1] Here follows a blank of ten lines. The succeeding letter has no superscription, and is written in a different hand. It appears to me to have been inserted subsequently on the blank reverse by another scribe.

quem interficiet Dominus Jesus Christus spiritu oris sui, non est, nec esse potest, alterum genus peccati tam adversum et contrarium apostolorum doctrinæ et evangelicæ, et ipsi Domino Jesu Christo tam odibile, detestabile, et abominabile, et humano generi tam pernecabile, quam animas curæ pastoralis officio et ministerio vivificandas et salvandas, pastoralis officii et ministerii defraudatione, mortificare et perdere. Quod peccatum evidentissimis Scripturæ Sacræ testimoniis committere dinoscuntur, qui in potestate curæ pastoralis constituti, de lacte et lana ovium Christi suis carnalibus et temporalibus desideriis et necessitatibus prospiciunt, et pastoralis officii ministeria in æternam Christi salutem operandam debita non administrant. Ipsa enim ministeriorum pastoralium non administratio est, Scripturæ testimonio, omnium occisio et deperditio. Cum autem hæc duo genera peccatorum, licet dispariter, sint pessima et omne alterum genus peccati inæstimabiliter superexcedentia, manifestum ex hoc quod ipsa sunt duobus existentibus et dictis, licet dispariter et dissimiliter, optimis directe contraria. Pessimum enim optimo est contrarium. Quantum autem est in dictis peccantibus unum peccatum est ipsius Deitatis superessentialiter et supernaturaliter optimæ. Alterum vero Deiformitatis et Deificationis ex divini radii gratifica participatione essentialiter optimæ interemptio. Et quia sicut in bonis causa boni melior est causato, sic et in malis causa mali pejor est causato. Manifestissimum quoniam talium pessimorum interemptorum, Deiformitatis et Deificationis in ovibus Christi, in ecclesiam Domini introductores, ipsius pessimis interemptoribus sunt pejores, et Lucifero et Antichristo proximiores, et in hac pejoritate gradatim magis superexcellentes, qui ex majori et diviniori potestate sibi divinitus in ædificationem et non in destructionem tradita, magis tenentur ab ecclesia Domini tales interemptores pessimos excludere et extirpare.

Non potest igitur sanctissima Sedes Apostolica, cui a sancto sanctorum Domino Jesu Christo tradita est potestas omnimoda, testante apostolo, in ædificationem et non in destructionem, aliquid vergens in hujusmodi peccatum, domino Jesu Christo tam odibile, detestabile, abominabile, et humano generi summe pernecabile, mandare vel præcipere, vel quoquo modo ad aliquid tale conari. Hoc enim evidenter esset suæ potestatis sanctissimæ et plenissimæ vel defectio, vel corruptio, vel abusio, et a throno gloriæ Domini Jesu Christi elongatio, et in cathedra pestilentiæ pœnarum gehennalium duobus prædictis tenebrarum principibus proxima coassessio. Nec potest quis immaculata et sincera obedientia eidem Sedi subditus et fidelis, et a Corpore Christi et eadem Sancta Sede per schisma non abscissus, hujusmodi mandatis vel præceptis, vel quibuscunque conaminibus undecunque emanantibus, etiamsi a supremo Angelorum Ordine, obtemperare; sed necesse habet totis viribus contradicere et rebellare.

Propter hoc, reverendi, domini, ego ex debito obedientiæ et fidelitatis, qua teneor, ut utrique parenti, Apostolicæ sanctissimæ Sedi, et ex amore unionis in Corpore Christi, cum ea his quæ in prædicta littera continentur, et maxime quia prætactum peccatum Domino Jesu Christo abominabilissimum, et humano generi perniciosissimum evidentissime vergunt,[1] et Apostolicæ Sedis sanctitati omnino adversantur et contrariantur, canonice, unice filialiter et obedienter non obedio, contradico, et rebello. Nec ob hoc vestra discretio quicquam durum contra me statuere, quia omnia mea in hac parte, et dictio et actio, nec contradictio est, nec rebellio, sed filialis divino mandato, debita patri et matri honoratio. Breviter autem recolligens dico Apostolicæ Sedes sanctitatis non potest nisi quæ in ædificationem, et non in destructionem. Hæc est potestatis plenitudo omnia posse

[1] Sic.

in ædificationem. Hæ autem quas vocant provisiones non sunt in ædificationem, sed in manifestissimam destructionem. Non igitur eas potest beata Sedes Apostolica. Etenim caro et sanguis, quæ regnum Dei non possidebunt, eas revelavit, et non Pater Domini Jesu Christi, qui est in cœlis.

CCXVII.

Fratri J., Domini Papæ Nuntio, Frater Ada salutem et devotum debitæ dilectionis famulatum.

Pro viro venerabili, magistro Henrico de Bathonia, quem et excellens morum honestas, et eminentia scientiæ spectabilis, ad opinionem celebrem titulis illustrant clarioribus, inolitæ circumspectæ discretionis benignitati, quam multiplicia pii pectoris argumenta apud sedulitatis vestræ diligentiam fervere comprobant indesinenter, supplico obsecrans attentius quatenus dicto magistro H. in suæ necessitatis urgentiis deliberationis consilium, et adjutorium executionis, prout vestra secundum Deum censuerit industria, participare non ducatis indignum. For Henry de Bathonia.

Valeat vestræ dilectionis suavitas.

CCXVIII.

Desideratissimo patri, Fratri J.,[1] *Domini Papæ Nuntio, Frater Ada salutem in Domino.*

Pro domino abbate de Oseneye, ejusdemque loci conventu, per præsentem litteram circumspectam pa- For the proctor of the abbot

[1] Joannes Anglicus. See Mat. West. p. 220. He is stated by some writers to have been Provincial Minister of England just before Ada de Marisco died.

and convent of Oseney going to Rome.

ternitatis vestræ discretionem interpellare consensi, rogans attentius quatenus procuratori eorundem, ad Curiam Romanam pro quibusdam negotiorum suorum urgentiis proficiscenti, efficacis adjutorii subventionem, et directionem consilii salutaris, secundum rerum requisita exhibere non ducatis indignum. Quibus ad causarum suarum importunitates maxime puto fore consultum ut, si quo modo fieri poterit, per honestam pacis formam litium instantia conquiescat.

Valeat incolumitatis vestræ benigna suavitas in Christo Jesu semper et beatissima Virgine. Exponet vobis præfatus procurator, si placet, viva voce factorum circumstantias, ut inde deliberatius mentis vestræ sententiam, ut noveritis et volueritis, aperire valeatis. In æternum valete.

CCXIX.

Honorabili viro et patri amantissimo, Fratri J., Domini Papæ Nuntio, Frater Ada salutem, et post cursum temporis præmium æternitatis.

Begs him to visit the Bishop of Lincoln, where he expects to meet him.

Mi desideratissime, quod locutione non valeo, suppleo non sicut volo; videlicet, amabilem benignitatis vestræ præsentiam adeo [per litteras], quod ne faciam personaliter, ecce coram inviolabilis amicitiæ fideli constantia vel invitum arcent importunæ caducæ conditionis urgentiæ. Cæterum suavissimæ circumspectionis amabili benevolentiæ supplico, sollicius rogans quatenus cum opportunitas non defuerit, si fieri potest, circa instantem Aug. 15th. Assumptionem beatissimæ Virginis accedere velitis ad venerabilem dominum Lincolniæ super causis non mediocriter festinandis, juxta suum desiderium et mei interventum, cum eodem salutares in Domino tractatus habituri. Et utinam inde recedere non disponat vestra suadibilis ut res expostulat dilectio, quousque, Divinitate propitia, me contingat vobis ibidem occurrere.

Valeat gratissima vestræ paternitatis incolumitas.

CCXX.

Desideratissimo patri in Christo, Fratri J.,[1] *Custodi Oxoniæ, Frater Ada salutem in Domino.*

Has been summoned by the Provincial Minister to Reading, thence to London, on business of State.

Consoletur vos supermundani spiraminis infusio. Consolatorium attulit mæstæ menti remedium amicissimæ fidei fida sinceritas, quam præferebat admodum optata vestræ manus epistola. Cui licet succincta brevitas fecisset angustiam, eidem tamen lati cordis gratiosa suavitas, virtutis, veritatis, pietatis ministravit affluentiam. Molestat ergo nimirum dilata vestræ vivæ vocis expectatio, cui præstitam esse gratulamur energiam confirmandis vacillantibus, plurimis edocendis, trementibus animandis a Patre Luminum, per Illum qui vivus est sermo Domini et efficax, et penetrabilior omni gladio ancipiti; qui non cesset, oro, per salutare sollicitudinis vestræ ministerium, et sævientium violentias, et seducentium fallacias, et blandientium petulantias potenter edomare, et prudenter explicare, et diligenter eliminare, in regno Dei perpeti[2] perseverantia. Eadem qua recepi die litteras paternitatis vestræ, mihi vestri gratia transmissas,[3] feria v^ta^ post octavam Paschæ, porrecta est mihi etiam littera reverendissimi patris ministri nostri, in eadem signantes[4] ut per meritum salutaris obedientiæ me transferrem Radingam, circa quindenam Paschæ, inde, si res hoc expostulat, ad partes Londoniæ profecturum, propter summi discriminis negotia sceptrum regni contingentia. Hoc autem mandavit memoratus pater, sicut ipse insinuavit, superatus instantia majestatum, quibus hoc negare nequivit. Quid protendat quod tanta difficultatum vexamina ignaram meæ modicitatis

[1] John de Stanford.
[2] Sic, MS.
[3] *transmissam*, MS.
[4] *signantis*, MS.

ignaviam indesinenter non tam affligunt, quam obruunt, cum inexplicabili pacis pariter et salutis, ut vereor, detrimento, nisi affuerit superclemens Divinitatis propitiatio? Rogo sagaci mente pertractate[1] propter Altissimi considerationem, non tam suppliciter orantes quam satagentes vigilanter formidanda monstrorum portenta divinitus in bonum converti. Ut quid supplicationum suadelis insisterem, sciens in hac parte quod cœlitus sit sedulitati supplici potissime persuasum? Maturate, obsecro, si fieri poterit, etiam priusquam scripsistis, vel saltem tunc, vestræ paternitatis exhibere præsentiam suspensæ devotorum expectationi. Sit benedictio Divino Nomini super profectum fratris Gregorii de Bosellis, cujus in littera meministis ad fratrum et aliorum ædificationem. Intimavi gardiano nostro Oxoniæ quod et jussistis.

Valete in Christo semper et beatissima Virgine.

CCXXI.

Desideratissimo patri, Fratri J., Custodi Oxoniæ, Frater Ada salutem, et post virtutum victoriam beatitudinum coronam.

Requests that R. de Multon, a poor scholar, may have leave to visit A. de Bechesoueres.

Pauperi scholari Radulfo de Multon, moris honesti, spei laudabilis, litteraturæ competentis, quem mihi meriti specialis familiare copulavit contubernium, cui quoque diutinæ valetudinis gravis importunitas ærumnosos cruciatus inflixit, interiori cordis affectione compatiens, vestræ paternitatis inolitæ liberalitati suppliciter obsecro, rogans obnixius, quatenus fraternæ salutis negotium salutari suscipientes pietate, propter solum Salvatoris intuitum permittere velitis, ut memoratus scholaris ad dictum fratrem A. de Bechesoueres, quem

[1] Sic.

sibi, ut dicit, non mediocriter profuisse sentit, ad remedium personaliter accedens, per Divinitatis gratiam ab eodem fratre A. inchoatum medelæ solatium propensiore percipere valeat officio. Locutus sum Oxoniæ cum venerabili patre domino Norwycensi[1] a peregrinatione sua reverso, in crastino solemnitatis beatæ Mariæ Magdalenæ. In cujus spiritu, sicut video, dispensatio Divina, sit benedictio Dei Filio, æmulationi vestræ magnum aperuit ostium ad ingerendum divinitus Altissimæ Majestatis timorem pariter et amorem. Non pigritetur, obsecro, fidelis amicitiæ necessitudo, prout cœlitus præstabitur opportunitas, impletis dispensationis supernæ sudoribus, desiderabilem reditus nobis vestri maturare lætitiam. Valeat vestræ dilectionis incolumitas optabilis in Christo. Jan. 20th.

Non pigeat factæ preci precem inculcare, ut in causa pietatis piam litteram præfato fratri Adæ scribere dignemini, per quam ad benignam sedulitatis opem excitetur.

CCXXII.

Amantissimo patri, Fratri Johanni de Stanford, Custodi Oxoniæ, Frater Ada caritatis impendendæ vitam, cum vita contemplandæ veritatis.

Libet littera, quod loquela non licet, paternæ pietati parvitatem filialem qualicunque famulativæ devotionis affectu præsentare. Igitur fere interceptum spiritum anheli pectoris sub importabili sarcina sollicitudinum opprimentium, quia non valeo, non patefacio. Porro cordi toties transverberato affert non modicum levaminis remedium insinuasse silentio, quod eloquio non Begs to see him. Proposes to retire to Reading.

[1] Walter de Suthfeld, alias Calthorp; elected 1244, and died 1257.

sufficio, grassantes importunitatum vehementias, nimirum vitæ tædium inferentes. Nec amicitiam non molestare nequivit cruciantis angustiæ vehementia. Inter scribendum calamus hærebit cum ad attonitæ mentis afflictiones manus stupida lacesceret. Succingo igitur sermonem, rogans faciatis quod scio prohibiti faceretis, videlicet, ut vobis dabit divinæ propitiationis superexuberans affluentia valere, videre, velle, mihi ad salutem subvenire propter vulnera Salvatoris non cunctemini. Cæterum, si fieri potest, desideratam personæ vestræ præsentiam devotis vestris maturius consolandis per benignum patrocinium et consilium provisivum nullatenus exhibere pigritemini. Quod mihi tanta sedulitate suasistis, et constanter per fratrem secretarium mandastis, videlicet, ut me Radingam transferam desideratissimæ quietis gratia, ibidem quantum expedire videbitur moraturum, si Deus voluerit, complere propono, si adhuc mihi beneplacitum vestrum, quod citius fieri vellem, super hoc insinuare curaveritis.

Valeat paternitatis vestræ sospes integritas in Christo Jesu semper et beatissima Virgine.

CCXXIII.

Fratri R., Custodi Cantabrigiæ, Frater Ada meritorum gratiam et præmiorum gloriam.

Begs to be supplied with calf's skin at his earliest convenience.

Pro benevola sedulitatis vestræ diligentia, quam, licet nullatenus meritam, circa meam modicitatem lati cordis et affectus lætior et liberalior effectus cumulare non desistit, quod insufficientiæ meæ nequit ærumnosa pauperies, vobis, oro, satisfaciat supernæ largitionis supersufficiens affluentia. Sicut ex provisiva discretionis vestræ benigna circumspectione signastis, erga fratres Oxoniæ studentes, Domino dante, fiet sine moræ dispendio. Satis mihi molestum fuit, quod carissimus noster

frater Vr., cujus in littera meministis, cui et cunctis amabilem benignitatis vestræ suavitatem contingentibus votiva promptæ voluntatis officia impendere, nec immerito, ut valet, mea cupit exilitas, proficiscendi, sicut intellexi, necessitate compulsus, priusquam eidem communicassem optata mutuæ agnitionis officia, repentinum profectionis suæ regressum acceleravit. Opportuno tempore post instans Pascha desidero, ut valueritis, videritis, volueritis, de membrana vitulina necessitati nostræ, per vestræ sollicitudinis industriam, quoad fieri valuerit sine fratrum gravamine provideri. Parcat, precor, amicitia fidelis improbitati, quam jugiter animat non tam desperatio displicendi, quam impetrandi confidentia, quod vestri gratia præstare satagitis per continua experientiæ multiplicioris argumenta.

Valeat dilectionis vestræ sospes incolumitas, etc. Caram animam fratris J. de Bannebyria, mihi a puero specialissimi filiorum vestrorum, fratrum nostrorum piis memoriis speciali devotione rogo velitis recommendare ob intuitum Salvatoris. In æternum, etc.

CCXXIV.

Desideratissimo patri, Fratri J., Gardiano Herfordiæ; Frater Ada salutem, et post cursum temporis gloriam æternitatis.

Litteras inolitæ benignitatis vestræ, non tam circumspectionis industriam, quam gratiam sedulitatis præferentes, læta suscepi devotione, officiosæ caritatis mansuetiori benevolentiæ, quantum valet exilis amici qualiscunque conatus, referens gratiarum actiones. Licet optabilis personæ vestræ præsentia plurimum apud nos afforet opportuna, tamen propter indefessam operam de salutis diligentia, quoniam et vigenter, et vigilanter, et vivaciter, sicut audio, multimodam fraternæ necessitatis subventionem jugiter exhibere studetis, sit Divino no- Will excuse his attendance. Praises Walt. de Ravenigham.

mini superexaltata benedictio, corporalem absentiam, quæ spiritualem unitatem non disjungit, longanimi tolerantia in Christo dignoscitur esse perferenda. Succingo sermonem, sciens quia persuasionibus sit supersedendum ad flagrantiorem promptæ pietatis voluntatem. Concedat igitur, oro, Dei virtus, Dei sapientia, Dei sanctificatio, ut in omnibus quæ prudenter discernitis geritis fortiter, temperanter cohibetis, distribuitis æqualiter, ad illum finem referatis cum effectu salvifico ubi est Deus omnia in omnibus, æternitate certa et pace perfecta.

Exultationis jucunditatem amicissimus in Domino frater Walterus de Ravenigham animabus gloriam divinitatis æmulantibus, qui sicut nuntiat frequens testimonii credibilis assertio, quoniam valide ad veritatem ambulat in ministerio verbi salutaris, et docet acutius et delectabilius tenet, flectit vehementius et felicius promovet tam clerum, quam populum, ad visionem veritatis et caritatis communionem jugi animans efficacia. Quem nimirum in qualiquali tamen intimo cordis domicilio collocavi.

CCXXV.

Eximio Fratri Thomæ de Eboraco Frater Ada exilis salutem.

Expostulates with Thom. of York for neglecting his promises.

Si acerrimarum invectionum causæ vehementiores fores effregerint, putabimusne soporatam lethargici corporis socordiam excitare valebunt? Verendum reor ne carnosi cadaveris moles emortua languidam spiritus tepidi scintillam, piget non dixisse favillam, suffocare contingat. Arrogantiam execrabimus an accusabimus negligentiam? Utramque longissime relegat fides amicitiæ? Sed quorsum hæc? Non unius tamen sed et similium transgressionem sceleris damnare compellor. Quod nunc loquor est tabula Trinitatis toties prompte

sæpe promissa, nec exhibita saltem tardius. Faciem muto, quod compellit amor. Nuper mihi de curia Romana allatum est Apostolicæ Sedis privilegium, pro quo laborare sui gratia voluit amantissimus frater J., domini papæ nuntius, quem rogo, si placet, ex intimis affectualium viscerum medullis obsequio mei salutetis. Salutetis etiam ex nomine quos salutandos judicaveritis vestros in Christo secretarios, eorundem orationibus meam recommendantes insufficientiam.

CCXXVI.

Patri Thomæ de Eboraco Frater Ada.

An earnest request in behalf of one William, a priest.

Propter sancta vulnera Dei, et propter pium cruorem Filii Dei, illa tolerata, hunc effusum a Filio Dei liberandis animabus, regnum [1] Dei suscipite causam, ut valueritis et videritis, contra tam diram immanitatem satellitum Diaboli laturi præsidium, prout divinitus concedetur, viro commendabili, domino Willielmo presbytero, latori præsentium, qui est unus de præsentatis dominæ reginæ ad ecclesias de quibus audistis, et ad ejus præsentationem in ipsa, ad quam præsentatus est, ecclesia per dominum Elyensem institutus.[2] Bene fecistis, sit benignitati vestræ boni Dei benedicta retributio, qui pro patre secundum carnem dilecti fratris J. de Beverlaco in negotio suæ salutis tam consultum vigilantiæ fidelis adjutorium, necnon et in cæteris præsertim ad salutem animarum pertinentibus, tam exquisita circumspectione exhibere voluistis. Etsi inclyti comitis Leycestriæ causæ graves, propter tam varia tantarum malignitatum molimina, inter formidandorum discriminum ancipites eventus pendere videantur, tamen indubitatam fiduciam præstat superna clemen-

The King is furious against the Earl of Leicester. The Queen and the Countess

[1] Sic.

[2] Hugo Norwold, formerly Abbot of St. Edmundsbury, Bishop from 1229 to 1254. Mat. Paris extols his piety and munificence. See Grostete's Letters, Ep. 96.

have used all efforts to pacify him.

tia, de qua, secundum Scripturam qui sperant habebunt fortitudinem, assument pennas ut aquilæ, current et non laborabunt, ambulabunt et non deficient; quod desiderabilem grandium difficultatum exitum ad sui Nominis gloriam, et lætitiam fidelium suorum, propensius exhibebit; saltem illum, quem pia vestræ discretionis industria in littera mihi nuper transmissa commemoravit. Satis argumentose tam dominæ reginæ quam comitissæ Leycestriæ indefessa sollicitudo benedicta satagunt[1] sollicitudine operam impendere mitigandis motibus regiæ majestatis, qui severe nimis sunt concitati occasione supramemoratæ præsentationis, licet hactenus, ut audio, profecerunt exiliter ad redivivam irritatæ celsitudinis indignationem. Orandum igitur est, ut imperet ventis et mari Is, in cujus manu cor regis est, sicut dominiones aquarum, ut post tempestatem tam letiferam salutiferam faciat tranquillitatem. Numquid, nisi apud stultissimorum iniquitatem, res omnium gravissima leviter pensanda est? Absit in æternum a sancta sapientum æquitate.

CCXXVII.

Desideratissimo patri in Christo, Fratri Thomæ de Eboraco, Frater Ada salutem in Domino.

Praises him for his firmness in resisting improper promotions.

Validam vigilantiam, fulgidam industriam, fervidam æmulationem, constantem perseverantiam amabilis animi vestri, in iis quæ ad honorem Domini sæculorum et salutem regni Dei cedere cognoscuntur, non sine gratiarum actione lætus ex innumeris colligo experimentis. Excellenti viro magistro E.,[2] officiali domini Cantuariæ, vice Salvatoris et mei officio grates rogo referre curetis devotissimas, qui pervasurum Dei sanctuarium favore prosequi non consensit. Cujus memi-

[1] Sic.

[2] Eust. de Len.

nerit in bonum qui solus bonus est, quia sanctuario repulit sacrilegum. Multum, mi carissime, in hac parte recommendari vobis opto causam Filii Dei, quem tam unice diligitis. Non video aliud hac vice signandum domino officiali. In facto domini comitis Simonis, licet ingratissima malignitas debita responsa detrectet, spero respondebit prospera supergraciosa benignitas. Illa sui militis sudores despiciet; ista sui supplicis obsequia respiciet. Molestiosa scandalorum perturbamina, licet agi non sinam silentio pacis cunctis optatæ mortalibus, necesse est ut veniant secundum veritatis assertionem, ut domus Dei unde impingitur ut corruat inde stabiliatur ut persistat, et electorum animæ unde concutiuntur ne quiescant inde exerceantur ne fatiscant.[1] Præstitit super hac re occasionem longi sermonis et interpretabilis quod in epistolæ vestræ calce apposuistis. Sed succinxit eum et mea insufficientia, et vitæ tædium inferens importunissima occupationum angustia; etiam loquendi seriem intercepit irruentium improbitas. Utinam, si comes fuerit vita, propter urgentissima salutis discrimina concedatur divinitus nobis vivæ vocis invicem frui colloquio circa instans festum Paschæ. Comiti Simoni, precor, ob contemplationem Altissimi, in verbis vitæ, consiliorum directiones impendere studeatis. Valete in Christo Jesu semper et beatissima Virgine.

Hopes that the Earl of Leicester will succeed.

Salutetis, obsecro, obsequio mei specialissimos patres, fratrem A. de Lexinton, fratrem Ricardum de Walda, fratrem Willielmum de Basinges, fratrem Thomam de Hales, et alios mihi devotos. Mittit vobis frater Laurentius quaternos matris prophetiæ,[2] pro quibus misistis.

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[1] *lacescant*, MS.

[2] The passage stands thus: "*quaternos fi mat's phie.*" The second word, which seems to have been intended for *filosophiæ*, is deleted by the dots underneath. The last word, if correct, must be a contraction for *philosophiæ*, and not *prophetiæ*. But to whom can the expression apply? *Magistri philosophiæ* would refer to Aristotle; *matris prophetiæ* might refer to St. Hildegardis.

Capitula summas libri distinguentia, ut reor, non mediocriter ad ejus intellectum utilia, Domino dante, alias habebitis. Specialiter præsentate, peto, qualemcunque meæ gratitudinis affectionem venerandi patris, fratris A., gardiani Londonensis, latiori liberalitati.

CCXXVIII.

Fratri W. Bellun Frater Ada [*salutem*] *et sincerum debitæ dilectionis affectum.*

In behalf of one Thomas, the bearer.

De vobis innatæ benignitatis amicitia fideli, quamvis hoc meritorum meorum tenuitas non requirat, ex efficacibus argumentis experientiæ multiplicis vestri gratia plenam in Domino reportans fiduciam, discretionis vestræ supplico sedulitati, quatenus carissimum mihi in Christo Thomam, latorem præsentium, de consueta pietatis benevolentia in negotio suo, quod ipse vobis, si placet, viva voce est expositurus, quatenus inhæretur misericordiæ et justitiæ deservitur, intuitu Salvatoris salutari consilio juvare velitis.

Valeat caritatis vestræ communicatio in Christo semper et beatissima Virgine.

CCXXIX.

Prædilecto Fratri Willielmo Bellun Frater Ada gratiam in præsenti et gloriam in futuro.

For the bearer, one Edmund.

Eadmundum, latorem præsentium, quem mihi dudum specialior in Domino conjunxit familiaritas, obnixius rogo quatenus, secundum Dominum, fieri poterit, ob contemplationem Divinitatis, in iis, quæ vobis, si placet, plenius est expositurus vel expressurus, per

propensioris gratiæ favorem juvare non ducatis indignum. Valeat vestræ pietatis affectio in Christo, etc. Parcat mihi, oro, suavitatis vestræ tolerantia super hoc, quod compulsus necessariorum instantiis benignitatem vestram velut importuna pulso frequentia. Iterum in æternum valete.

CCXXX.

Desideratissimo patri, Fratri W. Bellun, Frater Ada salutem, et post merita temporis præmia felicitatis.

For R. de Hukelby.

Pro carissimo mihi in Christo magistro Randulfo de Hukelbi, viro probatæ conversationis et eminentis litteraturæ, mihi quoque in Christo prædilecto, ad supplicem ipsius instantiam benignitatis vestræ discretioni petitionis hujus cartulam destinavi, rogans attentius quatenus eidem in necessitatis articulo, quem ipse, si placet, vobis viva voce est expositurus, sedulitatis consuetæ consilium favorabiliter exhibere velitis, quatenus clementiæ consentitur, nec obvenitur innocentiæ.

Valeat dilectionis vestræ suavitas in Christo, etc.

CCXXXI.

Fratri W. Bellun Frater Ada salutem.

For Thomas of Cornwall.

Fateor, mi carissime frater, quod variis piæ sedulitatis occupationibus, sub quibus vestram supra modum conspicio jugiter laborare sollicitudinem, ingerere vereor importunas intercessionis multiplicatæ petitiones. Verum cum Thomæ Cornuwario, latori præsentium, qui lapsus facultatibus angustioris fortunæ et propter debitorum gravamina constringitur indigentiis,

compassionis affectum negare nequivi; benignitati vestræ, quam in causis pietatis redivivam indesinenter exhibere cognovi diligentiam, præsentem direxi petitiunculam, rogans obnixius quatenus juxta quod suæ necessitatis articulus, vobis, si placet, viva voce exponendus, requirit, eidem per[1] Deum propensiori favore velitis suffragare.

Valeat dilectionis vestræ sinceritas, etc.

CCXXXII.

Dilectissimo patri, Fratri W. Bellun, Frater Ada salutem ex spiritu scientiæ cum spiritu pietatis.

In behalf of one Juliana, a widow.

Cum dominam Julianam viduam, quam, sicut laudabile vulgavit testimonium, et in Deum devotio et in pauperes liberalitas, et honestas conversationis et suavitas mansuetudinis, plurimum reddunt commendabilem, sicut intellexi, violata lege publice rectitudinis, perviolentæ potestatis gravis oppressio desæviat, et non sit hujusmodi personis in his et similibus importunitatum angustiis ad regalis clementiæ protectionem præsidialem defensionis refugium; memoratæ viduæ lacrimosa me compulit obsecratio præsentem deprecatoriam vestræ caritati destinare, suppliciter obsecrans ut, ob contemplationem Illius, qui præcipue potentatibus per Scripturam suam clamat, dicens: "Non de- "spiciet Dominus preces pupilli," etc.

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[1] *pro*, MS.

CCXXXIII.

Desideratissimo patri in Christo, Fratri W. Bellun, Frater Ada salutem, et de innumeris ingenuæ mentis munificentiis plusquam obsequiales perpetis[1] *amicitiæ gratiarum actiones.*

Begs his services in the business of Thomas de Marisco.

Scio quoniam sufficit benignæ strenuitati desiderium insinuasse fraternum, propter quod, licet mea frequentius devotionem vestram precibus improbitas remunerarit, tamen rogo, mi amantissime, quatenus per Thomam de Marisco, vobis vestri gratia non incognito et mihi sanguine conjuncto, cum ipsius negotium per latorem præsentium vobis vivâ voce fuerit insinuatum, illud, secundum quod res requisierit et vestra melius novit industria, prosequi velitis efficaci benignitatis diligentia. Valeat dilectionis vestræ probata suavitas in Christo semper et beatissima Virgine.

CCXXXIV.

Desideratissimo patri, Fratri W. Bellun, Frater Ada salutem, et obsequialem affectus devoti promptitudinem.

In behalf of W. de Radenore, rector of Christ Church, Clapham.

Tanto confidentius pro iis, qui familiari contubernio mihi sunt conjuncti, vestram petitoriis benignitatem interpellare consentio, quanto sedulam inolitæ benignitatis diligentiam apud vestræ discretionis industriam erga meam modicitatem plurimis, licet non meruerim, argumentorum experimentis probavi fuisse liberaliorem. Quocirca pro carissimo mihi in Christo domino W. de

[1] Sic, MS.

Radenore, rectore ecclesiæ Christi de Clopham,[1] vestræ supplico dilectioni, rogans attentius quatenus eidem in negotio, quod ipse, si placet, vobis viva voce est expositurus, quoad fieri poterit veritate prævia et inoffensa justitia, salutaris consilii et efficacis adjutorii, juxta caritatis vestræ circumspectionem, velitis impendere.

Valeat vestra benignitas in Christo semper et beatissima Virgine. Reverendissimum patrem, dominum N.,[2] ecclesiæ Christi Cantuariæ priorem filiosque vestros obsequio mei rogo salutetis, insufficientiam meam piis ipsorum orationibus recommendantes.

CCXXXV.

Fratri W. Bellun Frater Ada.

Thanks him for his interposition with the Earl of Cornwall.

Lætificavit me læta littera latioris animi. Lætificet vos lætitia sempiterna latitudinis immensæ. Magnificentiæ reginalis liberali gratiæ mensuram supereffluentem inexhausta largitio rependat, oro, pro indeficienti fontalium beneficiorum affluentia. Indefessam sedulitatis vestræ strenuitatem clementi semper dignatione respiciens, pro eo quod insufficientiam meam apud inclytum comitem Cornubiæ efficaci diligentia excusare studuistis, dignum[3] dilectionis vestræ fidei quantas valeo refero gratiarum actiones. Cum quo vobiscum, sicut insinuastis, non mediocriter gauderem habere colloquium, si loci, et temporis, et aliarum circumstantiarum optabilis interveniret opportunitas, quam ad præsens apparentem non adverto:[4] præsertim cum memorati domini comitis statum, quem prosperum faciat Divinitas propitia,

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[1] Clapham, in Bedfordshire. Afterwards Bishop of Llandaff, in 1256.

[2] Nic. Sandwich, prior 1244 to 1258. See p. 211.

[3] Sic.

[4] *averto*, MS.

magnorum eventuum multa varietas mutationibus improvisis de facili valeat his diebus variare; mihi quoque incumbat, circa instantem Dominicam in Ramis Palmarum versus dominum Lincolniæ, juxta urgens ipsius mandatum, propter discriminosa causarum gravium molestamina iter arripere.

Valeat amicitiæ vestræ benigna suavitas in Christo, etc. Obsequio mei salutari peto carum patrem, fratrem Wa[l]terum.

CCXXXVI.

Desideratissimo patri, Fratri W. Bellun, Frater Ada salutem, et inviolabilem debitæ dilectionis necessitudinem.

Begs he will promote the business of the Bp. elect of St. Asaph, with the King.

Mi carissime, super quod valeo memor amicitiæ benignæ sedulitati referre cupio gratiarum actiones, nec immerito, quia erga meam humilitatem affectio rediviva vestræ benignitatis vicibus sequentatis[1] satagit ostendere. Cæterum strenuam caritatis vestræ promptitudinem, in causarum salutarium promotione sæpius comprobatam, ob intuitum Salvatoris suppliciter obsecro, quatenus reverendi patris domini Aniani, electi de Scto. Asaph,[2] pium negotium apud regalem clementiam, ad ecclesiasticæ salutis incrementum, sub æternæ retributionis expectatione, secundum quod vestræ discretioni divinitus fuerit inspiratum, diligenter velitis adjuvare.

Valeat vestræ dilectionis suavitas, etc.

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[1] Sic. *frequentatis?*

[2] See p. 255. He was bishop from 1249 to 1266.

CCXXXVII.

Desideratissimo patri in Christo, Fratri W. Bellun, Frater Ada salutem, pacem in terris et gloriam in excelsis.

Ill health and the badness of the weather prevent him from visiting the Court at present.

Cum præter hyemales elementorum injurias, præter prolixas viarum difficultates, præter importuni temporis angustias, præter vexati vigoris fatigationes, etiam invalidæ valetudinis molesta gravitas obsistat, quominus, juxta regalis excellentiæ jussionem, ad instans festum Sti. Eadwardi [1] personaliter accedere sufficiam, suppliciter obsecro ut sicut potuerit, noverit, voluerit benigni cordis diserta strenuitas, apud regiæ majestatis celsitudinem urgentes promptæ devotionis detinentias, si tamen id opportunum fore censueritis, vigilanti velit excusare diligentia; tanto propensiori petitionem præsentem admittentes sedulitate, quanto mentem sauciam dolor anxius ex memoratis obsistentiis acrius affligit.

Valeat amabilis dilectionis vestræ sinceritas in Christo semper et beatissima Virgine.

CCXXXVIII.

Fratri R. dicto Monacho Frater Ada salutem.[2]

In behalf of a clergyman not named.

Amatum clericum, ut puto, mansueto more honestatum, re familiari attenuatum, atroces injurias perpessum, ob Divinæ miserationis intuitum æstimo plurimum esse compatiendum cum effectu, cum Is, qui ait, "Estote misericordes, sicut et Pater vester miseri-" cors est," et quinto loco beatificans misericordes,

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[1] If Edward the Confessor, this would be Jan. 5; if the Martyr, March 18th.

[2] See p. 110.

" Beati," inquiens, " misericordes, quoniam ipsi miseri-
" cordiam consequentur." Rogo igitur benignam interventionis vestræ strenuitatem, ut eundem clericum magistro Roberto de Sta. Agatha, vel magistro Rogero, vel magistro Nicholao, vel quibusdam eorum, vel omnibus, vice vestri et mei recommendare velitis in Domino, vel alicui alii, sicut expedire censueritis, ut in negotiis suis expediendis in curia domini Lincolniæ benevoli favoris opportunitas secundum Dominum et in Domino maturius exhibeatur, etiam pro ipso apud dominum intervenientes ut aliquam eleemosynæ suæ portiunculam pauperrimus percipiat, licet alias idem dominus sui gratia de memorata eleemosyna sua illi fecerit subvenire.

CCXXXIX.

Desideratissimo patri, Fratri R., dicto Monacho, Frater Ada salutem.

Pro domina priorissa de Beletun, et ejusdem loci venerabili collegio virginum, memini me nuper scripsisse domino Lincolniæ, et domino archidiacono Oxoniæ, et domino archidiacono Leycestriæ, et vobis, mi carissime. Memoratæ autem moniales interpositas a me pro ipsis hujuscemodi petitiones, per suam simplicitatem, ut reor, secundum rationabilem rerum necessariarum requisitionem nequaquam ut oportuit sunt prosecutæ. Proinde non piget iterato earundem causas vobis, si placet, viva voce exponendas, circumspectæ vestræ strenuitatis industriæ in Christo recommendare, pro quibus sub quanta possum affectione instanter rogo, supplicans attentius quatenus ob benedicti Salvatoris intuitum eisdem de consueta sedulitatis benignæ vigilantia, in iis quæ ad præfatæ domus spectare cognoscuntur pacem pariter et salutem, apud memoratos dominos consilium et auxilium impartiri studeatis sagacitate benevola. For the Prioress and Nuns of Belton.

Suasoriis supersedendum putavi ad eum, cui persuasit inspiratio Divina, gratiæ suæ dona non deserere, pro quibus laboriosas operas impendere non negastis. Anxie dolendum et stupendum apprime puto quod pestis illa, per quam tantæ religiosæ conversationis corruptelæ supradicto conventui, ut dicitur, sunt ingestæ, adhuc, ut audio, sub falso magistri nomine perdendis tam rebus quam moribus perniciosius incumbit. Torporis in hac parte fomitem subministrant, ut astruitur, apud reverendissimum pontificem quidam pestilentes, instar scorpionum blandimento capitis caudæ percussi[onem][1] obtegentes. Utinam abscindantur qui pii præsulis provisivam elementiam vicibus frequentatis, quæ sua sunt, non quæ Jesu Christi quærentes, jugiter conturbare moliuntur. Valeat dilectionis vestræ, etc.

CCXL.

Fratri A. de Bechesoueres Frater Ada.

For Roger de Kyrkeby.

Toties experta obsequialis benignitatis vestræ liberalitas modicitati meæ, licet immeritæ, precum inculcandi frequentiam in causis pietatis vestri gratia fiduciam administrat. Eapropter pro dilecto mihi in Christo Rogero de Kyrkeby, fratris nostri Ricardi de Kyrkeby conventus de Stanford germano, juvene juxta testimonii credibilis assertionem, honestæ conversationis et spei laudabilis, sedulitatis vestræ benevolæ discretioni præsentem dirigo petitionem, rogans attentius quatenus eidem, secundum periculosæ valetudinis requisitionem necessariam, quantum fuerit propitia Divinitas, subventionis manum adhibere non ducatis indignum. Valeat benevolentiæ vestræ gratia suavitas, etc.

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[1] Corrected in the margin, but the last letters are wanting, as the margin has been injured.

CCXLI.

Prædilecto sibi in Christo patri, Fratri A. de Bechesoueres Frater Ada salutem in Domino.

For Walter de Mertun who desires to be made a subdeacon.

Benignam sedulitatis vestræ dilectionem rogo suppliciter, quatenus honorabilem virum Walterum de Mertun,[1] ad præsentiam domini Lincolniæ accedentem, ut per manuum suarum impositionem ordinem subdiaconatus, propitia Divinitate, suscipiat, propensioris officii liberali diligentia cum ad vos venerit, juxta quod requirit tanti amici digna familiaritas, prosequi curetis in Domino. Valete.

CCXLII.

Desideratissimo patri, Fratri A. de Lexinton, Ministri Angliæ vicario, Frater Ada salutem, et devotam in Domino subjecti famulatus obedientiam.

Expressive of his friendship. Hopes to see him at the ensuing Chapter of the Order.

Quidni interioris cordis verecundia exteriori faciem rubore suffunderet, cum mæstus animus indubitanter attenderet, quanta sit ei defectionis difformitas ad desiderabilem illius hominis virtutem, quem politus tenor dulcis epistolæ mihi vestri gratia transmissæ tam insigniter venustavit. Sed conceptæ molestiæ hoc unum occurrit remedium, quod secundum philosophicam[2] traditionem unumquodque est in recipiente per modum recipientis, et non per modum recepti.[3] Ex quo veraciter collegi, quod cujus in exordio litteræ meministis fidelis amicitiæ pia præsumptio, non qualem habuit sed qualem amavit secundum inolitam sanctæ affectionis legem sibi formavit amicum. In quo ergo mihi poterit esse

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[1] Keeper of the Great Seal, 1258, Chancellor of England in 1261, and Bishop of Rochester in 1274.

[2] *phōficam*, MS.

[3] Aristot. Ethic. viii. 9.

consultum, nisi ut qualibuscunque viribus nitar, si tamen divinitus detur eniti, ad illud attingere quod mihi affectat paternitatis vestræ pia sedulitas, ut saltem per moris assimilationem vestræ caritatis amplexibus arctius astringar, cujus sancto patrocinante suffragio illuc, Divinitate propitia, quo per se nullatenus sufficit pertingere, imbecillitatis meæ sustollatur defectio? Hanc etiam solam nobis in mutuæ præsentiæ desiderio, puto, conspicimus adesse consolationem. Quod, cum verissime simus ubi vivimus, in illo vivere velimus amore, qui solus veram concilians amicitiam tam præsentes eos invicem exhibet, quos disjungit locorum distantia, quam in se adunatos sibi absentes esse non permittit, cujus omnibus locis est indeficiens, indivisibilis essentia. Sed de his hactenus. Cæterum de negotio fratrum de Scardeburga,[1] si illud irritat hominum pervicacia quod approbavit Dei judicium, quid fieri valebit nisi ut sapientiæ quæ desursum est adhærentes, eis qui sæculariter sapiunt quoad fieri potest per Christum resistatur, aut si possibilitas non suppetit, in ipso longanimiter perferantur. Denique quia incertum est de mora mea apud Radingam post expleta negotia, quorum meministis, puto fore consultum quod, nisi hoc itineris requirat commoditas, contemplatione mei, Radingam hac vice transitum non faciatis, cum in capitulo instanti, si Deus voluerit, de mutuo colloquio simus in Christo gavisuri. Valeat benignæ paternitatis vestræ serenitas in Christo, etc.

CCXLIII.

Fratri Gregorio Frater Ada salutem in Domino, et sempiternam sinceræ dilectionis affectionem.

Difficulty of finding a suitable

Coarctavit spiritum cordis mei anxia sollicitudo super facto ecclesiæ de Kemesyng. Cum enim occurrat or-

[1] Of this dispute at Scarborough, see Grostete's Letter in the Appendix.

bis plenus sacerdotibus, vix invenitur aliquis, qui vel tolerabiliter idoneus censeri valeat ad agendum officium sacerdotis. Tanta siquidem est moles malorum novissimorum dierum periculosissimis temporibus, et inexplicabilis defectuum varietas, quibus hinc obsistunt sanctiones evangelicæ, illinc contrariantur canonicæ traditiones. Subsistit tamen meæ cogitationis disquisitio in duabus personis, quarum una, dicitur magister. . . .[1] laudabiliter fungens sacerdotio et multiplicibus sufficientiarum titulis insignitus; alter vero est magister . . .[1] vobis non incognitus; de quo, si ad gradum sacerdotii fuisset promotus, quantum ad regimen animarum præteritorum experientia fidem faciat futurorum . . .[2]

Clergyman for the Church of Kemesyng. Recommends two persons.

Valeat amicitiæ vestræ fidelitas in Christo, etc.

CCXLIV.

Fratri Warino de Haswell Frater Ada salutem.

Lætificaret me, mi dilecte de statu vestro lætus auditus, quem, oro, promoveat superna manuductio de virtute in virtutem, quousque videatur Deus Deorum in Sion. Quid, rogo, faciet ingenuæ mentis devotio, quam commendat insigniter, et vigoris efficacia, et industria sensus, et zeli vivacitas, si non jugi satagat vigilantia beatam illam in quam conjuravit professionem, cum animabus, quas cœleste fervefecit desiderium, et puram, et claram, et sanctam, ad deiformem originem reformare? Ut quid conarer persuasoriis ad persuasum divinitus affectum? Sufficiat nunc præstitisse peritiæ pietatis occasionem. Valeat benignitatis vestræ dilectio, etc.

Desires a copy of his Exposition on the Nativity of the Virgin.

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[1] Blank in the MS.

[2] The sentence is left unfinished, but without any notice in the MS.

Carum mihi foret, carissime, si expositiunculam summariam, quam, me tum præsente, tabulari memoriæ commisistis tempore capituli Londino celebrati, scripturæ illius, "Nova lux Judæis visa est," secundum quod accipitur de nativitate Beatæ Mariæ Virginis.[1] Si non displiceat, peto illam per latorem præsentium mihi mitti in cartula.[2]

Regrets the secular occupations of the friars.

Cum semotus a desiderabilium fratrum frequentia vastæ solitudinis salsuginem ingrederer amaricatam. dolor anxius, utpote inter spem et desperationem detrusam, totaliter occupavit. Quis, oro, locus erit lætitiæ, ubi totam affectionem mœror afficit intolerabilis, totam rationem totus horror occupat, totam mentem coangustat stupor pavidus? Nempe regnum cupiditatis effrenatissima rabie debacchari, et captivari luctuosissima calamitate regnum caritatis, ille solus lacrimabili non plangit consideratione, quem[3] aut excæcavit Deus hujus sæculi, aut Balaam arioli socius cadit apertos habens oculos; jam oculis solis hujus expositum est, proh dolor! dirum, inauditum facinoris spectaculum. Etenim honorem puritatis atrox opprimit violentia, decorem claritatis fictio phantasmalis obnubilat, amorem sanctitatis conculcat voluptatis affectatio. Quid ergo? Numquid non expectatur trucidatum iri universum cœlestis aulæ tyrocinium, cum gloriosa professio, quam ad subveniendum ecclesiasticæ depopulationi novissimorum dierum periculosissimis temporibus non sine stupore totius mundi tam potenter excitavit, tam sapienter illustravit, tam salubriter ampliavit, ut per singularem humilitatis mansuetudinem, per spiritualem paupertatis exquisitionem, per prærogativam castitatis districtionem, contra principatus et potestates, contra mundi rectores

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[1] So in the MS., the sense being incomplete.

[2] The postscript which follows does not seem to belong to the preceding letter.

[3] *quam*, MS.

tenebrarum harum, contra spirituales nequitias in cœlestibus, quasi jam soluto Satana, stragem animarum exercentes, et triumphalia castra moveret, et expeditas acies instrueret, et densos congressus constiparet : cum hæc, inquam, professio vel invita compellitur et caducis honoribus ambitiosius inhiare, mobilibus affluentiis curiosius inservire, et fœdis voluptatibus deformius inhærere. Nonne ruina præsens, ut salva loquar, heu ! heu ! quorundam in manibus nefariorum principum conspicitur, et ingredientium pompatice domum Domini, et confidentium in monte Samariæ, et incubantium fictionibus lascivientium, propter quod migrabunt nunc in capite transmigrantium, secundum quod tam terribiliter juravit in animam suam Dominus Deus exercituum ? Sed quid unquam tristius cogitari poterit, quam quod qui hoc gratulabunda laudatione non prosequitur, aut sævientium concutitur cruciatibus, aut insultantium vexatur contumeliis, aut subsannantium deridetur despectionibus ? O Altissimæ Majestatis injuriam ! O inscrutabilis sapientiæ contradictionem ! O inestimabilem clementiæ contemptum ! Numquid qui plantavit aurem non audiet, aut qui finxit oculum non considerat ?[1] Absit ! Propterea speluncam latronum constat quia non tardabit discutere Deus ultionis.[2] An putamus quod auris cœli, quæ audit omnia, non attendit voces clamantium sub altare Dei, " Vindica " sanguinem nostrum, Deus noster " ? An credimus quod Is, in cujus conspectu non est aliqua creatura invisibilis, videns videat afflictionem Ægyptiacam, et non descendit[1] liberare populum suum ? Sed quorsum ista? Ut quid flamantissimis fervoribus accendendis torpor tepidus insudaret ? Igitur cohibeo calamum, quem lacrimosi cordis liquor cruentus intinxit.

Deliberavit nuper in publico ex voce confusa facies

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[1] Sic.

[2] *ultionem*, MS.

an se iterum per scripturam vestris præsentaret aspectibus. Siquidem hæsitavi mecum deliberans an scriberem. Ignoravit enim perturbatæ mentis mœstitia quid scriberet. Scripsi tamen quoniam ad scribendum impulit exagitati spiritus nescio qualis impatientia, quam proferunt præsentis cartæ caracteres, qui qualecunque remedium desperationis in facto Dei, quos indigni sermonis imperiti fragminibus æmulatione qualiscunque proloquor, mihi attulerunt, pro eo quod spiritualem inter mortales concepi fiduciam de vestrum invicta virtute, de vestrum circumspecta industria, de vestrum fervida æmulatione ad consummationem salutis operandam. Propterea cum indubitanter acceperim quod piissimas animas fratrum nostrorum Londini commorantium Spiritus Sanctus ardenter professæ perfectionis desiderio vehementer inflammaverit, sit Dei Filio perenniter superexaltata benedictio, vestræ beatitudinis caritatem per vestræ salutis contemplationem exoro, per honorem beatissimæ Virginis invito, per rubricatum pio cruore vivificæ crucis patibulum adjuro, quatenus apud piissimum patrem ministrum nostrum, ex Dei patrocinio, per Angelorum subsidium in electorum suffragio, per omnem modum infatigabili laboretis diligentia, ut ad gloriam Divini Nominis, ad nostræ salutis reparationem, ad ædificationem totius orbis, nullatenus differre consentiat illam desiderabilem vivendi formam, quæ toties auribus ipsius per simplicissimas obsecrationes est inculcata, memoratis fratribus instituere, divinitus deinceps observandam. Valeat desideratissima vestræ dilectionis fides in Christo, etc.

CCXLV.

Fratribus N. et N. salutem.

A letter of spiritual exhortation.

Non sine gratiarum actione fulgidæ caritatis vestræ efficacem epistolam consolatoriam præferre disertitudinem avidis consideravi luminibus. Cujus tamen series nequaquam risum miscuit dolori. Sed multiplici proportione contra sententiam Divinitatis, mixtionis legem excedens, illum in istius transtulit dominationem, ut vehementius extrema gaudii luctus occuparet. Inseruistis pio sermoni exhortationem de non diffidendo, quia non est manus Domini abbreviata ut salvare nequeat. Omnimodis benefecistis. Quis enim locus erit diffidentiæ cum dicat Dei virtus, Dei sapientia, "Confidite, quia ego vici mundum"? Vere quidem sic est sicut scripistis. Sed numquid hoc absterget omnem lacrymam ab oculis virorum gementium et dolentium super abominationibus, quæ fuerint in medio Jerusalem? De quorum numero efficiat nos ille, qui secundum tenorem excellentissimæ professionis nostræ juratam Spiritui Sancto ante terrificum tribunal formidandissimæ Majestatis electionem nostram in die ista vocat ad fletum et ad planctum, et ad calvitium et ad cingulum sacci, et dignos nos faciens in partem sortis sanctorum in lumine, et eripiens nos de potestate tenebrarum et transferens in regnum Filii dilectionis suæ. Putandumne est quod omnipotentis sapientiæ benignitas, quam necesse est in universo regno Dei perenniter et bona probare et mala reprobare et universa ordinare, aut nequeat aut nesciat aut nolit, et ruinas erigere et errores corrigere et prava dirigere? Numquid hoc et luctus prophetarum et patriarcharum lamentatio, et fletus Unigeniti et Apostolorum ploratus, et ultra lacrymosi sanctorum mœrores,

tam anxie prosequi temporum sæcularium diebus non desistunt? Absit hoc a mentibus fidelium. Siquidem non defuit perfidia quæ desperabiliter istud autumaverit, sed virtutis oppugnationem, sed contradictionem veritatis, sed caritatis proscriptionem, sed exterminium fidei, sed confusionem [1] beatæ sanctificationis inexplicabili districtione comprehendant. Horum remedium, qui respicit orationes humilium et non spernit preces eorum, audit gemitus compeditorum et solvit filios interemptorum, ut annuntient in Sion limpidæ contemplationis nomen Domini, et laudem ejus in Jerusalem tranquillæ conversationis, solus novit, ut video; contra quod quanquam speravi, ego penitus ignoro; propter quod quid facto opus sit invenire nullatenus sufficio, nisi deinceps ut indignus peccator voces reprimat, exprimat lacrymas, et ad illud humiliato conetur silentio, per quod importunum attemptavit eloquium. Hoc mihi plurimum fore lugendum conspicio, quod et ineptis litteris et lingua despicabili illa non sum cumulatus [2] præsumere, a quo, heu mihi! mea in me . . . . .[3] inconsideratio.

Deprecates the ill-reports spread by malicious men.

Utinam amantissimis mentibus cordis ardor patesceret, quem, quamvis cor litteræ vestræ mitigarent, ipsum tamen fortius amaricavit anxia caudæ percussio. Valeat dilectionis vestræ dulcedo in Christo, etc. Vereor quod fucorum fictiones in me etiam amicitiores mei suspicentur. Sed quid agam non invenio. Ipse doceat quem non fallunt arcana cogitationum. Breviavi litteram quæ vestram obsecro prudentiam non fastidiat. Puto [quod] ante dies emensos in hac parte casso conatu per Divinitatem propitiam calamus fatuitatis meæ vobis vel quibuscunque non erit importunus.

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[1] *confusibilem*, MS.
[2] Sic.
[3] Blank in MS.

CCXLVI.

Fratri . . .[1] *salutem, et post temporis cursum bravium æternitatis.*

A letter of consolation.

Amabilissima caritatis vestræ littera, quam nuper mihi vestri gratia transmittere voluistis, saucio cordi compassionis telum infixit. Sed quantacunque sit vis anxietatis, quia non contristamur sicut et cæteri qui spem non habent, vim doloris mitigat divinæ dispensationis pia consolatio, quæ flagellat omnem filium quem recipit; propter quod indubitanter confido, quod acerbior examinatio diuturnæ valetudinis et expiavit ut sit pura, et illuminavit ut sit clara, et sublimavit ut sit sancta, piam animam, quæ non dudum flagravit desiderio ad jucundas, ad luminosas, ad excelsas divinitus suscipiendas mansiones. Cum quanta exultatione quantumcunque temporaliter afflictis, illud ad æternam occurrit consolationem, quod scriptum est: "Hoc autem "pro certo habet omnis, qui colit Te, quia vita ejus, "si in probatione fuerit, coronabitur, si autem in tri-"bulatione fuerit liberabitur, et si in correptione "fuerit ad misericordiam licebit venire. Non enim "delectaris in perditionibus nostris, quia post tempes-"tatem tranquillum facis, et post lacrimationem et "fletum exultationem infundis. Sit nomen tuum, Deus "Israël, benedictum in sæcula." Absit a me ut erga suavissimam vestræ benignitatis affectionem qualiscunque parvitatis meæ devotio, quæ vobis inter mortales nec immerito specialiter confitetur obnoxiam, aliquatenus aut minuat fidem amoris aut orationis affectum remittat. Numquid non Illum cujus in littera meministis justum formidandi examinis pavorem, pium cle-

[1] Blank in MS.

mentissimæ Virginis patrocinium absorbere debebit, ut multo amplius fidens conscientia lætificet, quam tremens exultatio contristet? Scio quod hæc superatur ab illa multum quidem per omnem modum, propter quod oro sit securæ menti juge convivium. Succingo sermonem, nolens eruditæ menti prolixitatis ingerere fastidium. Sufficiat sancto desiderio occasionem præstitisse. Recommendationes quas mihi injunxistis pro vobis faciendas, prompta voluntate per Dei gratiam facere curabo. Si cogens hoc non excluderet necessitas, jucundissimum mihi foret vobiscum vivæ vocis habere colloquium; sed necesse est ut quod locorum excludit distantia præsentia suppleat spirituum in Christo, qui ait, "Pater "sancte, serva eos in nomine tuo, quos dedisti mihi, ut "sint unum sicut et nos." Ad hæc, licet super corporali incolumitate metum incutiat anceps acerbæ valetudinis periculum, tamen securum pii Salvatoris adjutorium præstat fiduciam. Nempe ipse est qui percutit et sanat, vulnerat et medetur, castigat et morti non tradit. Ipsum denique contra cuncta qualiumcunque cruciatuum discrimina benedictum summæ salutis remedium diffinientem audiamus: "In patientia vestra," etc.[1]

An address to the Pope on the occasion of Henry III. assuming the cross.

Scriptum quod mihi conficiendum vestra imposuit dominatio, pro gravi occupationum varietate raptim, prout Divinitas concessit, aggregatum paternitati vestræ per puerum præsentis litteræ portitorem transmitto. Siquidem malo cassi laboris pigeat imperitiam, quam conscientiam accuset recusata præceptio. Igitur si quid

[1] Here follows a blank folio, with the exception of the last four lines of the Epistle. The next begins, without any address, at the head of the succeeding folio, having no connexion with the preceding Letter. It was obviously addressed to the Pope.

in tractatu memorato reperiat ingeniosa discretio, quod rationabili proposito conveniat, bene quidem; sin autem, ponat scripturam, aut, sicut videatur, abjiciat. Nequit autem inerranter æstimari quod continet, nisi scrutabiliter relectam penset æquum rationis examen. Spero quoque quod in aliqua sui particula dabit occasionem sapienti, vestræ saltem occasionaliter servietur industriæ, secundum quod scriptum est, "Da occasio-" nem sapienti et sapientior erit:" si tantum incultas horrentis styli sentientias vestræ vestiat ornatus eloquentiæ. Non mediocriter cor saucium molestat dolor anxius, pro eo quod non tam propriæ quam Cantuariensi ecclesiæ personalem præsentiam vestram cum evidenti detrimentorum discrimine, si secus fieri potuisset, subducere concessistis. Concedat vobis, oro, propitia Divinitas habitare Christum per fidem in corde vestro, in caritate radicato et fundato, ut possitis comprehendere cum omnibus sanctis quæ sit latitudo, longitudo, sublimitas et profunditas, latitudo caritatis, longitudo æternitatis, sublimitas potestatis, profunditas veritatis; quo fiet ut quod sapienter mens concipit, efficaciter pronuntiet lingua sapientis.

Primum. Quod per divinam institutionem non nisi unicus et summus pontifex præsideat universis mundi nationibus.

Secundum. De immanitate malorum his diebus novissimis mundum perturbantium.

Tertium. De gratiarum actionibus Deo referendis pro summo pontifice præsentis temporis ad dispensationem salutis contra tanta discrimina universo orbi divinitus concesso.

Quartum. Qualibus sanctitatis eminentiis oporteat esse præditos ad imitationem summi pontificis eos, qui eidem assistunt in ecclesiarum regimine.

Quintum. De supernis paternarum illuminationum eventibus his temporibus divinitus concessis, quibus

ad summi pontificis devotionem universus orbis excellenter animatur.

Sextum. Quod non nisi ad eum, qui nunc præsidet, summum pontificem in necessitatum opportunitatibus orbem universum recurrere oportet pro remediis.

Septimum. Quod regnum Angliæ ejusque et principem, et clerum, et populum, inter cæteras mundi nationes prærogativa summus pontifex jugiter prosequi debeat benevolentiæ.

Octavum. Quam cogentibus rationum efficaciis pium regis Angliæ propositum pro cultu contra hostes fidei divinitus inspiratum, a summo pontifice sit diligentissime promovendum.

Nonum. Quia licet ad labores bellicos, quanquam contra perfidos sint excitandi principes Catholici, tamen nunquam prælatis ecclesiasticis est desistendum ad infideles ab exercitio prædicationum.

Decimum. Qualiter tam spiritualis gladius quam martialis ad sacerdotium ecclesiæ pertineat, ratione tamen dispari.[1]

Cap. I.

Quam sit adoranda sæculis omnibus Providentia non nisi deficiendo consideramus, per quam sicut unum principium in cœlo tribus hierarchiis, singulis secundum ternos ordines distinctis, principatur, ita in terra præsul unus præsideat tribus hierarchiis secundum ternos ordines dispartitis. Quemadmodum enim astruit sanctus Dionysius se a beato Paulo Apostolo institore nostro didicisse, in prima quidem hierarchia primo Seraphin, secundo Cherubin, tertio Throni; in secunda, primo Dominationes, secundo Virtutes, tertio Potestates;

[1] Here follows a blank of twenty-three lines.

in tertia, primo Principatus, secundo Archangeli, tertio Angeli, sub uno divini principatus fastigio collocantur; ita cum Altissimus Pater unigenitum Filium de cœlis a regalibus sedibus introducens in orbem terrarum, ut qui solus novit ordinem cœli ad complementum beatitudinis poneret rationem ejus in terra, fieri præcepit tabernaculum secundum exemplar quod ei monstratum est in monte, quatenus juxta imitationem ecclesiæ triumphantis militantem ecclesiam tres hierarchiæ, per tres æternos ordines discriminatæ, sub unico summi pontificis principatu, integraliter constituant, ut sit primæ hierarchiæ primitivus ordo consistens in hominibus apostolicis, secundus in prophetalibus, tertius in patriarchalibus; mediæ vero primus in pontificalibus, secundus in sacerdotalibus, tertius in diaconalibus; postremæque primus in regalibus, secundus in popularibus, tertius in pœnitentialibus. Igitur divinas illuminationes cœlestes animi revelatis oculis in supersplendente ipsarum vertice limpidissime contemplantur, et a superioribus etiam in inferiores hierarchiarum ordines ordinatissime derivatas in hierarchicos ecclesiasticæ institutionis ordines, secundum suam capacitatem, per suam mediationem transfundunt; per quas ad Deum earundem Patrem illuminationum, conversio, sursum actio, communicatio, unitio nostrorum animorum, manuducentibus supernis spiritibus, et ab infimis usque ad summos promoventibus feliciter consummatur. Summas autem essentias supermundanæ hierarchiæ Salvatorem immediate docentem ostendit Isaias, cum easdem introducit de mysteriis redemptionis ad invicem disquirentes his verbis, "Quis est iste, "qui venit de Edom, tinctis vestibus de Bosrah?" divinam Domini Jesu subinferens responsionem, cum dicit, "Ego qui loquor justitiam, et propugnator ad "salvandum." Quod vero a superioribus cœlestium essentiarum inferiores ordines divinas recipiant influentias, loquitur iterum propheta Isaias, ubi refert "unum Sera- "phim clamasse ad alterum," ostendens plane quoniam

ille qui clamavit eum docuit ad quem clamavit. Quia etiam manifestationes divini luminis, quod primo supernis essentiis ingignitur, per ipsas ad nos transferantur, ex sententia beati Apostoli ad Galatas insinuatur, in eo quod scribitur " lex ordinata per Angelos in " manu mediatoris," hoc insuper per illud præcipue confirmatur, quod beatissimæ Dei Genitrici super omnem creaturam cœlitus sublimatæ, Dominicæ Incarnationis mysterium, quod ipse a Domino didicerat, Archangelus nuntiavit. Ex his, itaque, quid evidentius quam quod summo unici pontificis sacerdotio totius orbis humanæ nationes ex Omnipotentis decreto subjiciantur? Exeundum etenim orbe ei, qui forte volet explorare quæ non ad ipsius curam pertineant. De summis namque sacerdotibus, principis apostolorum successoribus, nimis, ait, confortatus est principatus eorum, qui constituti sunt principes orbis terrarum. Eis tu, beatissime pater, successisti in hæreditatem. Ita tu hæres et orbis hæreditas.[1]

Annon de ecclesiastici culminis summo pontifice scribit legislator, dicens: " Qui superbierit, nolens " obedire sacerdotis imperio, qui eo tempore minis- " trat Domino Dei et decreto judicis, morietur homo " ille, et auferetur malum de medio Israel; cunc- " tusque populus audiens timebit, ut nullus deinceps " intumescat superbia?" Quem nisi summum pontificem divinus alloquitur sermo, quo dicitur: " Ecce " dedi verba mea in ore tuo; ecce constitui te hodie " super gentes et super regna, ut evellas, et destruas, " et disperdas, et dissipes, et ædifices, et plantes?" Cujus quoque nisi papalis excellentiæ illum mundi monarchum Assuerum figuram prætendere putabimus, qui sic loquens invenitur [cap. xiii.]: " Cum pluribus " gentibus imperarem, et universum orbem meæ di- " tioni subjugassem, volui nequaquam potentiæ abuti " magnitudine, sed clementia et lenitate gubernare sub-

[1] Sic.

" jectos, ut absque ullo terrore vitam silentio transi-
" gentes optata cunctis pace fruerentur." Accedit huc efficacia non mediocris, quod discipuli navigabant et Dominus apparebat in littore, quodque jucundus erat in corpore redivivo. Sciensque Petrus quia Dominus est, in mare se misit, et sic venit ad ipsum, aliis navigio pervenientibus. Nempe signum insigne singularis pontificii Petri, cui vos in integrum successistis, quod non navim unam ut cæteri, quique [non] suam sed sæculum ipsum suscepit gubernandum. Mare totum sæculum est; naves, ecclesiæ.

Inde est quod altera vice instar Domini gradiens super aquas, unicum se Christi vicarium designavit, qui non uni populo sed cunctis præesse debet. Siquidem aquæ multæ; populi multi. Ita cum quisque cæterorum habeat sua, vobis commissa est grandissima navis, facta ex hominibus, ipsa visibilis ecclesia toto orbe terrarum diffusa. Annon certissime commendat summi sacerdotis singularem[1] auctoritatem, quod primogenitus mortuorum et princeps regum terræ, post completa dispensatæ salutis mysteria, jam jamque præsentia corporali mundum viduaturus, et conscensurus ad dextram Majestatis in excelsis, ad prædecessorem vestrum Principem Apostolorum sermonem dirigens, sub trina dilectionis interrogatione et trina responsionis anxietate, eidem pascendam commendavit, cum tanta trinæ præceptionis districtione, tripartitam nationum sæcularium universitatem, sic aiens: ' " Symon Johan-
" ' nis, diligis me plus his?' Dicit ei, ' Etiam, Domine,
" ' tu scis quia amo te.' Dicit ei, ' Pasce agnos meos.'
" Dicit ei iterum: ' Symon Johannis, diligis me?' Ait
" illi, ' Etiam Domine, tu scis quia amo te.' Dicit ei,
" ' Pasce agnos meos.' Dicit ei tertio: ' Symon Jo-
" ' hannis, amas[2] me?' Contristatus est Petrus quia
" dixit ei tertio, ' Amas me?' et dixit ei, ' Domine,

[1] *singularis*, MS.

[2] So corrected from *diligis* in the MS.

" 'tu omnia nosti; tu scis quia amo te.' Dicit ei, " 'Pasce oves meas.'" Liquet nihilominus per irrefragabilem rationis efficaciam, quod cum concors unitas pacificæ tranquillitatis, quæ tam in superioribus rerum divinarum, quam in inferioribus rerum humanarum ordinibus, ad agendam felicis vitæ conversationem inevitabili necessitatis exigentia requiritur, nec nisi ex uno procedit, nec nisi per unum proficit, nec nisi in uno consummatur; non enim nisi ad unitatem unius ordinantis sequitur unitas ordinatæ multitudinis, cum ulterius nisi ab unitate in causa sit unitas in causato. Cum, inquam, sic sit, liquet luculenter quod Is, qui facit concordiam in sublimibus suis, pacificans per sanguinem crucis suæ sive quæ in cœlis, sive quæ in terris, quique jam vivificæ mortis ascensurus patibulum non tantum pro gente, sed ut filios Dei, qui dispersi erant, congregaret in unum, inter novissima salutiferæ dispensationis eloquia: "Et ego," inquit, " claritatem, quam dedisti mihi, dedi eis, ut sint " unum, sicut et nos unum sumus, ego in eis, et tu " in me, ut sint consummati in unum, et cognoscat " mundus quia tu misisti et dilexisti eos sicut et me " dilexisti." Sicut ipse Dominator unicus consortiis angelicis præsidet in cœlestibus, sic ipse dispensatorem unicum congregationibus humanis præfecit in terrestribus, donec evacuaverit omnem principatum et potestatem, aliasque oves, quæ non sunt de hoc ovili, adduxerit, tradiderit quoque regnum Deo et Patri, et fiat unum ovile et unus pastor.

Cap. II.

The disorders of the times.

Cum autem ad fines finium senescente jam mundo, perventum esse visum fuerit et impletum quod prædixit Salvator, quoniam abundabit iniquitas et refrigescet caritas multorum, adeo quod jam quasi soluto

Satana vigeant horrores, quos prænuntiat Apostolus, dicens: "Scito quod in novissimis diebus instabunt "tempora periculosa, et erunt homines seipsos amantes, "cupidi, elati, superbi, blasphemi, parentibus non obe- "dientes, ingrati, scelesti, sine affectione, sine pace, "sine benignitate, proditores, protervi, tumidi, cæci, "voluptatum amatores magis quam Dei, habentes "speciem quidem pietatis, virtutem autem ejus abne- "gantes: et hos devita." Seipsos amantes, ex privatione benevolentiæ; cupidi, ex anxietate avaritiæ; elati, ex effrænatione arrogantiæ; superbi, ex ambitione excellentiæ; blasphemi, per hæresum infidelitatem; parentibus non obedientes, per disciplinarum rebellionem; ingrati, per beneficiorum oblivionem; scelesti, per facinorum superexcedentiam; sine affectione, in obdurata incompassione; sine pace, in inquietante turbatione; criminatores, in contumeliosa infamatione; incontinentes, in libidinosa dissolutione; immites, propter calumniam litigiorum; sine benignitate, propter repressionem liberalitatum; proditores, propter publicationem secretorum; protervi, propter inverecundiam maleficiorum; tumidi, inflati, cordis pervicacia distenti; cæci, tam in agendis quam in cognoscendis, stultitia contenebrati; voluptatum amatores magis quam Dei, carnis lascivias deliciis spiritualibus præponentes; habentes speciem pietatis virtutem autem ejus abnegantes, honestatis simulatione sanctitatis honorem impugnantes. Vel, si mavis, tumidi, inflati pervicaciis; cæci, contenebrati stultitiis; voluptatum amatores magis quam Dei, subversi lasciviis; habentes speciem pietatis, veritatem abnegantes, fucati fallaciis. Quamobrem horribilius quam quibuscunque retro temporibus, per universa habitationis humanæ climata in præsentiarum grassari conspiciuntur evangeliorum evacuationes, contradictiones legum, ecclesiarum vastationes, depopulationes regnorum, sacerdotiorum concussiones, dejectiones principatuum, clericatuum conculcationes, dissipationes militiarum, religiorum profana-

tiones, perditiones plebium, malignitatum acerbitates, ferocitates peremptionum, sordium inquinationes, violentiæ prælationum, perfidiarum pravitates, vehementiæ seditionum, fraudulentiæ discidiorum, schismatum repugnantiæ, molimina proditionum. Ita quod non aliter in his omnibus quam formidandissimæ tormentorum infernalium vastitates rebus humanis inferri videantur.

Cap. III.

The joy of all at the election of the new pontiff.

Cum igitur, sicut sub compendio præscriptum est, proh dolor! hæc sic se habeant, quis æstimare valebit quantis benedictionum præconiis superclementem Salvatoris dignationem Catholicus orbis jugi lætitia prosequitur, qui, sicut est hodie, contra perditionum tanta discrimina, ad mundanæ salutis reformationem, vicarium Christi, Petri successorem, in Apostolicæ sedis apice summo collocavit; pontificem videlicet, quem magnificæ majestatis excellentia, constantia strenuitatis impavidæ, sollertis industriæ disertitudo, sollicitudo circumspicientis vigilantiæ, fortis ut mors dilectio, dura ut infernus æmulatio, certissima confidentiæ securitas, longanimitas sustinentiæ suavissima, latissimi cordis munificentia, magnanimitas sanguinis clarissimi, titulis mundo spectabilibus ex singulari divinitatis munere insignire conspiciuntur. Proinde gratulatur ecclesia lætabunda et cantans de tantarum eminentiarum præelecto pontifice Altissimi consilium de supernis, aiens, "Inveni virum "secundum cor meum;" in quem scilicet solempni concurrunt evidentia necessariæ ad Papalem dignitatem, in qua sibi sicut in Filio Deus Pater complaceat, requisitæ charismatum elegantiæ, quas sub suavi brevitate comprehendens quidam præcipuus mysteriorum investigator, et summi pontificis dignitatem alloquens, "Con- "sideres," inquit, "ante omnia sanctam Romanam ec- "clesiam, cui, Domino auctore, præes, ecclesiarum ma- "trem esse non dominam: te vero non dominum epi-

" scoporum sed unum ex ipsis; porro fratrem diligen-
" tium Dominum, et participem timentium eum. De
" cætero oportet te esse considera formam justitiæ,
" sanctimoniæ speculum, pietatis exemplar, assertorem
" veritatis, fidei defensorem, doctorem gentium, Chris-
" tianorum ducem, amicum sponsi, sponsæ paranym-
" phum, cleri ordinatorem, plebium pastorem, magistrum
" insipientium, refugium oppressorum, pauperum advo-
" catum, miserorum spem, tutorem pupillorum, judicem
" viduarum, oculum cæcorum, linguam mutorum, ba-
" culum senum, ultorem scelerum, malorum metum,
" bonorum gloriam, virgam potentium, malleum tyran-
" norum, regum patrem, legum moderatorem, canonum
" dispensatorem, sal terræ, orbis lumen, sacerdotem
" Altissimi, vicarium Christi, christum Domini; pos-
" tremo Deum Pharaonis. Intellige quæ dico. Dabit
" Dominus intellectum; ubi malitiæ juncta potentia
" est, aliquid tibi super hominem præsumendum.
" Vultus tuus super facientes mala; timeat spiritum
" iræ tuæ, qui hominem non veretur, gladium non for-
" midat. Timeat orationem qui admonitionem con-
" tempsit. Cui irasceris tu, Deum sibi iratum, non
" hominem putet; qui te non audierit, auditurum
" Deum, et contra se paveat." [1]

Cap. IV.

Exhorts him in the words of St. Bernard.

Porro ut quæ prælibavi ad gloriam Divini honoris, ad gratiam ecclesiasticæ salutis, ad coronam perfectæ felicitatis, inoffensa proficiant efficacia, summopere satagendum vestræ beatitudini, sanctissime pater, ut secundum cœlitus inspiratam definitionem ab illo, quem nuper memoravi, apostolicæ sublimitatis æmulatore spiritualissimo,[2] ad vos in quodam prædecessorum vestrorum habitam, inclytus curiæ senatus vobis conformiter

[1] Bern. ad Eug. iv. 7.

[2] *spālissimo*, MS.

ordinetur, secundum illud, "Secundum judicem populi
" sic et ministri ejus, et qualis rector est civitatis,
" tales et inhabitantes in ea." Ait ergo: "Non vo-
" lentes neque currentes assumito, sed cunctantes et
" renuentes, et coge illos et compelle introire. In
" talibus, ut opinor, requiescet spiritus tuus qui non
" sunt attritæ frontis, sed verecundi, sed timorati;
" præter Dominum tamen timeant nihil, nihil sperent
" nisi a Deo; qui adventantium non manus attendant,
" sed necessitates; qui stent viriliter pro afflictis, et
" judicent in æquitate pro mansuetis terræ; qui sint
" compositi ad mores, probati ad sanctimoniam, parati
" ad obedientiam, mansueti ad patientiam, subjecti ad
" disciplinam, rigidi ad censuram, catholici ad fidem,
" fideles ad dispensationem, concordes ad pacem, con-
" formes ad unitatem; qui sint in judicio recti, in
" consilio providi, in jubendo discreti, in disponendo
" industrii, in agendo strenui, in loquendo modesti, in
" adversitate securi, in prosperitate devoti, in zelo
" sobrii, in misericordia non remissi, in otio non otiosi,
" in hospitio non dissoluti, in convivio non effusi, in
" cura rei familiaris non anxii, alienæ non cupidi, suæ
" non prodigi, ubique et in omnibus circumspecti; qui
" legatione pro Christo fungi, quoties opus erit, nec
" jussi renuant, nec non jussi affectent; qui, quod ve-
" recunde excusant, obstinatius non recusent; qui
" missi post aurum non eant, sed Christum sequantur;
" qui quæstum legationum non æstiment, nec requirant
" datum, sed fructum; qui regibus Johannem exhi-
" beant, Ægyptiis Moysen, fornicantibus Phineam,
" Eliam idolatris, Elisæum avaris, Petrum mentienti-
" bus, Paulum blasphemantibus, negotiantibus Chris-
" tum; qui vulgus non spernant sed doceant, divites
" non palpent sed terreant, pauperes non gravent sed
" foveant, minas principum non paveant sed contem-
" nant; qui non cum turba intrent, nec cum ira
" exeant; qui ecclesias non spolient, sed emendent;

" qui marsupia non exhauriant, sed corda reficiant et
" crimina corrigant, famæ provideant suæ, nec invi-
" deant alienæ ; qui orandi studium habeant et usum
" gerant, et de omni re plus orationi fidant, quam
" suæ industriæ vel labori. Quorum ingressus paci-
" ficus, modestus exitus sit ; quorum sermo ædificatio,
" quorum vita justitia ; quorum præsentia grata ; quo-
" rum memoria in benedictione ; qui se amabiles præ-
" beant non verbo sed opere, verecundos se exhibeant
" non fastu sed actu ; qui humiles cum humilibus et
" cum innocentibus innocentes duros dure redarguant,
" malignantes coerceant, reddant retributionem super-
" bis ; qui non dote viduæ et patrimonio Crucifixi
" vel se, vel suos ditare festinent, gratis dantes quod
" gratis acceperunt, gratis facientes judicium injuriam
" patientibus, vindictam in nationibus, increpationes in
" populis ; qui de tuo denique spiritu, instar illorum
" lxx. Moysi accepisse cernantur, per quem sive absen-
" tes sive præsentes contendant placere tibi, placere
" Deo ; qui ad te redeant fatigati quidem, sed non
" suffarcinati, simul gloriantes, non quod curiosa seu
" pretiosa quæque terrarum attulerint, sed quod reli-
" querint pacem regnis, legem barbaris, quietem mo-
" nasteriis, ecclesiis ordinem, clericis disciplinam, Deo
" populum acceptabilem sectatorem bonorum operum."
Et quibusdam interpositis adjungit : " O si talium
" daretur copia virorum, quales perstrinximus, quid te
" felicius, quid illo jucundius sæculo ! Nonne secunda
" ab æternitate illorum tibi temporum beatitudo vide-
" retur, cum te, quaquaversum procedens, stipatum
" videres tam inclyto agmine beatorum ? O si videres
" in vita tua ecclesiam Dei talibus innixam columnis !
" O si Domini tui sponsam cerneres tantæ commissam
" fidei, tantæ creditam puritati, quid te beatius, quidve
" securius, cum ejusmodi circa te vitæ tuæ et custodes
" spectares simul et testes, quibus omnia tua secure
" secreta committeres, communicares consilia ; quibus
" te totum refunderes tamquam alteri tibi ; qui, si

" velles aliquatenus deviare, non sinerent, frænarent
" præcipitem, dormitantem expergefacerent; quorum te
" reverentia et libertas extollentem reprimeret, exce-
" dentem corrigeret; quorum te constantia et fortitudo
" nutantem firmaret, erigeret diffidentem; quorum te
" fides et sanctitas ad quæque sancta, ad quæque ho-
" nesta, ad quæque pudica, ad quæque amabilia et
" bonæ famæ provocaret?"[1]

Cap. V.

Marks of God's favour to him in the conversion of infidels and heretics.

Nonne propter tam desiderabiles circa vos et vobis assistentes jam dictas sanctimonias credendum est, O sacerdotum optime, quod divinitas propitia, quæ semper dat cum temptatione proventum, consolans nos in omni tribulatione nostra, cujus vicem in terra geritis, per eventus divinos, sub tanti Auctoris clementissimo gubernaculo, his diebus cœlitus concessos, orbem universum improvisa novitate ad præsulatus vestri dignissimam devotionem animare conspicitur! Cum enim ex debacchantibus Tartaris, ex Saracenis pervadentibus, ex Græcis dissidentibus, ex inimicantibus Latinis, ex subjectis aberrantibus, anxietatis inexplicabilis quinquifarius dolor considerationis vestræ sanctam mansuetudinem medulitus molestaverit, juxta quod generali concilio præsidens, subsidenti tibi[2] ecclesiæ lamentabili prosecutione pietatis vestræ planxisse recolitur beata paternitas, ita certe, ut celeritate præcipiti mundi statum labefactum iri cunctis pertimescentibus etiam piissima vox vestra pro universa Catholicæ fidei religione quasi Scripturæ lamentum assumeret, ubi ait:[3] " Effuderunt sanguinem inno-
" centem per circuitum sanctificationis, et contaminave-
" runt sanctificationem, et fugaverunt habitatores Jeru-
" salem. Propter eos et facta est habitatio exterorum,

[1] Ib. iv. 4, 5.
[2] *vli*, MS.
[3] Mac. i. & ii.

" et facta est extera semini suo. Sanctificatio ejus de-
" solata est, sicut solitudo. Dies festi ejus conversi
" sunt in luctum, Sabbata ejus in opprobrium,
" honores ejus in nihilum. Secundum gloriam ejus
" multiplicata est ignominia ejus, et sublimitas ejus
" conversa est in luctum." Et quibusdam interpositis: "Væ mihi! Ut quid natus sum videre contri-
" tionem populi mei, et contritionem civitatis sanctæ,
" et sedere illic cum datur in manibus inimicorum?
" Sancta in manu exterorum facta sunt; templum
" ejus sicut homo ignobilis; vasa gloriæ ejus captiva
" abducta sunt; trucidati sunt senes ejus in plateis, et
" juvenes ejus ceciderunt in gladio inimicorum. Quæ
" gens non hæreditavit regnum ejus, et non obtinuit
" spolia ejus? Omnis compositio[1] ejus ablata est;
" quæ erat libera facta est ancilla, et ecclesiâ sanc-
" ta nostra, et pulchritudo nostra, et claritas nostra
" desolata est, et coinquinaverunt eam gentes. Quid
" ergo adhuc nobis vivere? Et scidit Mathathias, et
" filii ejus, vestimenta sua, et opperuerunt se ciliciis,
" et planxerunt valde." Et quis Mathathias, qui interpretatur donum Domini, nisi summus pontifex ex Divino munere concessus hominibus? Et qui filii ejus, nisi cardinalium cœtus insignis, quorum est cum patre pro restaurandis regni Dei ruinis et vestimenta scindere, mundialium opperimenta vigenter contemnendo, et opperiri ciliciis pœnitentialibus, exercitiis carnem castigando, et plangere valde, anxiis luctibus corda compungendo? Cum eæ, inquam, quæ nunc dictæ sunt, tam desperabiliter diræ clades quaquaversum grassarentur; ecce stupores inauditi, inusitata miracula, subitationes insperatæ supernarum illuminationum desursum descendentium a Patre luminum, quas nec per vires potentiæ, nec per consilium prudentiæ, nec per merita innocentiæ mortales homines

[1] *ꝑpō̃*, MS.

sunt assecuti; sed largita est Dei vivi potestas, quæ nihil nequit, sapientia quæ nihil nescit, benevolentia quæ nihil negat eorum quæ ad salutem. Ut propter rerum[1] exhibitionem fama celebri vulgetur per orbem mundanum et Tartarorum conversio et consternatio Saracenorum, Græcorum obsecratio et Latinorum repressio, et correctio subditorum; in tantum quod cum exaltatis gratiarum actionibus prædicari debeat de Christianis, quod ad Israelitas pronuntiatum legimus: "Judæis autem nova lux visa est oriri, gau-" dium, honor, et tripudium apud omnes populos, " urbes, atque omnes provincias, quocunque regis præ-" cepta veniebant, mira exaltatio, epulæ atque convi-" vium, et festus dies; in tantum ut alterius plures " gentis et sectæ eorum religioni et cærimoniis jun-" gerentur." Grandis enim cunctos Judaici nominis terror invaserat, Ipso dumtaxat operante, de quo scriptum est: "Non est in hominis potestate consi-" lium tuum. Hoc autem habet pro certo omnis, qui " colit te, quia vita ejus, si in probatione fuerit, coro-" nabitur; si autem in tribulatione fuerit, liberabi-" tur; et si in correptione fuerit, ad misericordiam " tuam pervenire licebit. Non enim delectaris in per-" ditionibus nostris, quia post tempestatem tranquil-" lum facis, et post lacrimationem et fletum exalta-" tionem infundis. Sit nomen tuum, Deus Israel, " benedictum in sæcula."

Cap. VI.

He is the refuge of all.

Ad quem igitur in universis necessitatum generibus universa fidelium congregatio, sub universo cœli ambitu, salubriter recurrere valebit, nisi ad vestræ beatitudinis sublimitatem, cui cum tam luculentis argumentorum indiciis divinitus est credita mundanæ reparationis dispensatio, per quem, sicut ex supra-

[1] $\overline{rr}$ MS.

memoratis manifeste convincitur, omnibus sæculi nationibus prærogatur forma vivendi, dirigitur censura judicandi, sancitur ritus colendi; propter quod mala reprobantur et bona promoventur; universa ordinantur, et ob hoc ulterius violentiis oppressi restituuntur, exercitiis fatigati refoventur? Illius nimirum orbi salvando vice præsidetis, qui ait: "Venite ad me "omnes qui laboratis et onerati estis, et ego refi- "ciam vos. Tollite jugum meum super vos, et dis- "cite a me, quia mitis sum et humilis corde, et "invenietis requiem animabus vestris. Jugum enim "meum suave est, et onus meum leve." Et iterum: "Tu autem, Domine virtutum, cum tranquillitate ju- "dicas, et cum magna reverentia disponis quæ circa "nos." Et rursus: "Misereris omnium, quia omnia "potes, et dissimulans dimittis peccata hominum propter "pœnitentiam. Diligis enim omnia quæ sunt, parcis "autem omnibus quoniam tua sunt, Domine, qui amas "animas."

Cap. VII.

Praises the charities of England.

Verumptamen nullatenus ambigendum fore putabitur, quin inter universas habitationis humanæ partitiones, regni Angliæ, quod excellentiæ Papali obligatior fidi fœderis necessitudo constringit obnoxium, excellentissimum regem, et pium clerum, et fidelem populum propensiori pietate paternorum viscerum clementius amplectamini, et supremum majestatis apicem semper inclinare curetis, ut eosdem præpotenter protegatis, defendatis efficaciter, sapienter erudiatis, corrigatis moderanter, suaviter foveatis, promoveatis diligenter, vigenter elevetis, stabiliatis permanenter. Nempe super omnes sanctissimæ ditioni vestræ subjectos in illis indubitanter agnoscitur divini cultus sanctitudo, fortitudo fidei Catholicæ, sedis Apostolicæ devotio, et promptitudo salutaris obedientiæ. Nec silentio prætereundum

reor, quod quorsumcunque tendatur in totali orbe, aut ad orientem aut ad occidentem, aut ad septentrionem aut ad meridiem, nullis temporibus reperire possibile est unde tantis opum affluentiis ecclesiasticæ sublimitatis honori serviatur. Quis enim sufficeret mirari ditissimas dotes cathedrarum, fertilissimas obventiones parochiarum, abundantissimas possessiones religionum, et præter stupendas annuorum provectuum exuberantias copiosissimas spontanearum præbitionum profusiones, et multiplicissimas impositarum contributionum præstationes? Ex quibus ecclesiasticorum ordinum auctoritas jugi juvatur sufficientia, ut sumptuum honestati convenientius provideat, et amicorum benevolentiam socialius conciliet, et inimicorum violentiam vigentius propellat. Quis ergo non videat, domine reverendissime, quod etsi eis, quos nunc designavi, dignationis vestræ benignitas plurimum sit necessaria eidem tamen eorundum subjectionis suæ humilitas non parum est opportuna? Quid est igitur, quod ipsis unquam vestræ sedulitatis provisiva bonitas negare valuerit, ubi interpellantibus suffragari cognoscitur aut justæ necessitatis coactio, aut veræ rationis requisitio, aut piæ utilitatis intentio? Prorsus sicut fieri assolet, tam gratæ filiationi gratiosa paternitas gloriosam gratiam rependere curabit, Illum imitata, qui dicit : " Quicunque honorificaverit me, " glorificabo eum; qui autem contemnunt me, erunt " ignobiles." Si quandoque subjectio filialis humanum passa paternali disciplinæ submurmuraverit, non tam veniam, quam commendationem meruit, quod celeriter ad cor reversa jussionibus paternis obtemperandi jugiter gerit promptitudinem. In exemplum venit filius evangelicus, qui postea quoniam patri contradixit, pœnitentia motus patris imperium adimplevit. Si non vererer voces importunas benignis auribus ingerere, honorabilem cœtum dominorum cardinalium precibus pulsare satagerem; sed novi quod sufficiat piis pectoribus tantorum sapientum occasionem præstitisse.

HIC FORMÆ PETITIONUM COMMUNIUM ORDINATA DISTINCTIONE SUNT SUBINFERENDÆ.

Cap. VIII.

And the zeal of Henry to the Crusade.

Denique quum Christianissimus rex Angliæ, præ omnibus regibus terræ, sanctæ paternitatis vestræ filius devotissimus, Spiritu Sancto præventus, informatus ecclesiasticis prædicationibus, indulgentiis Apostolicis animatus, inflammatus cœlicis æmulationibus, de vestræ sublimitatis præsidio magnifice confisus, ad ulciscendam Salvatoris injuriam, ad regnum cœlorum sublimandum, ad exaltationem Catholicæ fidei, ad dilatationem Christianæ religionis, regalem humerum supponere vivificæ crucis vexillo irrevocabili pietatis proposito cogitavit, et secundum quod tanti, tam Catholici principis decet magnificentiam, profusas opum copias exponere, armare robustos castrorum exercitus, gravidas classium multitudines instruere, terra marique jus imperii Christiani distendere, subigere ecclesiastici principatus gubernationi credentes et incredulos, omnem quoque cordis magnanimi fiduciam in Ipsum projiciens, per quem reges regnant, per quem legum conditores justa decernunt, per quem principes imperant et potentes decernunt justitiam, de quo ille fidelium populorum validissimus propugnator ait, "Non " est differentia in conspectu Dei liberare in mul- " tis vel in paucis, quia non in multitudine exercitus " victoria belli, sed de cœlo fortitudo est," ad Terram Sanctam a profanis pervasoribus liberandam triumphalem animum magnanimiter accinxit. Et quid dicam? Annon terram felicissimæ possessionis, annon terram Divinis usibus gloriosissime dedicatam? Numquid non ipsa est terra quam benignus pater imprecans benedicto filio ait: " Det tibi Deus de rore cœli " et de pinguetudine terræ, abundantiam frumenti, " vini et olei, et serviant tibi populi, et adorent te

" tribus"? Numquid non ipsa est terra quam paterna pietas promittens populo filiali,[1] " Educam," inquit, " te de terra illa in terram bonam et spatiosam, in " terram quæ fluit lacte et melle"? Numquid non ipsa est terra de qua divinus Moyses ad plebem Domini dicit, " Terra, ad quam ingredieris præsidendam, non " est sicut terra Ægypti, de qua existi, ubi jacto " semine in hortorum morem aquæ ducuntur irriguæ; " sed montuosa est et campestris, de cœlo expectans " pluviam, quam Dominus Deus tuus super immisit, " et oculi Ejus in ea sunt a principio anni usque ad " finem ejus"? Numquid non ipsa est terra de qua legis lator ad gentem legitimam dicit: " Dominus " Deus tuus introducet te in terram bonam, terram " rivorum, aquarumque et fontium, in cujus campis " et montibus erumpunt fluviorum abyssi; terram fru- " menti, hordei et vinearum, in qua ficus, et mala " granata, et oliveta nascuntur; terram olei ac mellis, " ubi absque penuria comedes panem tuum, et rerum " omnium abundantia perfrueris; cujus lapides ferrum " sunt, et de montibus ejus æris metalla fodiuntur; " ut cum comederis et satiatus fueris, benedicas " Domino Deo pro terra optima, quam dedit tibi." Numquid non ipsa est terra quam veridici explora- tores sic describunt? " Terra, quam circuivimus, valde " bona est. Si propitius fuerit Dominus, inducet nos " in eam, et tradet humum manantem lacte et melle. " Nolite rebelles esse contra Dominum, neque timeatis " populum terræ hujus, quia sicut panem, ita possumus " eos devorare. Recessit ab illis omne præsidium; " Dominus vobiscum est, nolite metuere." Num- quid non ipsa est terra, quæ Dei cultoribus subjecta conceditur conditione: " Transibitis Jordanem et " habitabitis in terra quam Dominus Deus vester da- " turus est vobis, ut requiescatis a cunctis hostibus

[1] *filiari*, MS.

" per circuitum, et absque ullo terrore habitetis in " loco, quem elegerit Dominus Deus vester, ut sit " nomen ejus in eo." Et iterum : " Ponite corda " vestra in omnia verba mea, quæ testificor vobis " hodie, ut mandetis ea filiis vestris custodire, et " facere, et implere universa quæ scripta sunt in " libro legis hujus ; quia non incassum præcepta sunt " vobis, sed ut singuli in eis viverent, quæ facientes " longo perseveretis tempore in terra, ad quam, Jor- " dano transmisso, ingredimini possidendam."

Num putabimus quod Dominus præterfluentes mundi abundantias in electorum reputet retributionem? Nempe Ipse est de quo dictum est : "Quasi momentum stateræ, " sic ante Eum est orbis terrarum, et tanquam gutta " roris antelucani quæ descendit in terram." Propter quod ad contemptum mundialium et cœlestium amorem fideles invitans, ait : " Operamini non cibum qui perit, " sed eum qui permanet in vitam æternam, quem " Filius Hominis dabit vobis." Verumptamen æterna Dei sapientia tam exquisite rerum transeuntium eminentiis manifestis insistit, ut per illas ad rerum permanentium mystica charismata patefaciat, non ut illis citra[1] istas hæreatur infirmiter, sed ad istas per illas curratur alacriter. Hæc igitur terra, cujus nunc memini, quanta sit Catholicis universis æmulatione prosequenda, non segniter per subsequentia declaratur. Hæc est enim quam patriarcharum honoravit excellentia, quam illustravit sapientia prophetarum, quæ Dei Genitricem, Virginem virginum, produxit, quæ Dei Filium, Sanctum sanctorum, progeneravit. Hæc est quæ apostolorum sublimitatem protulit. Hæc est quæ evangelistarum auctoritatem exhibuit. Hæc est a qua ab initio splenduerunt documenta cœlestia, patuerunt exempla salutaria, emanaverunt divinissima sacramenta ;

[1] Sic.

et ut sit ad unum dicere, hæc est per quam Christus, Dei virtus, Dei sapientia, Dei sanctificatio puritatem, claritatem, sanctitatem ab origine mundi universitati mundanæ prærogavit. Hæc idcirco est per quam ruinam humanam reparavit, mundum terrenum reformavit, orbem æthereum melioravit, angelica damna restauravit, gloriam cœlestem sublimavit, et universum Dei regnum consummavit. Quis igitur, qui toto corde, tota anima, tota virtute, hoc est tota affectionis æmulatione, tota rationis industria, tota vigoris vivacitate anhelantibus ad terræ hujus ereptionem non assistit, nisi quem aut formidolosus horror ignaviæ, aut perniciosus error disipientiæ, aut ignominiosus torpor lasciviæ pervaserit? Qualiter unquam sustinere poterit fervor fidelium, quod terram, a qua salutaris fidei cultus sumpsit initium, tam diu subjaceat profanata superstitionibus perfidorum? Quamobrem, O sacerdotum electissime, obsecramus per honorem Altissimi, deprecamur per salutem mundi, supplicamus per gloriam cœli, ut tam salvificæ devotionis negotiis, piissimæ sanctitati vestræ qualitercunque patefactis, benevoli favoris auditum inclinare non ducatis indignum, regi Anglorum illustri, supernis tam flagranter accenso desideriis, et vestræ post Deum potissime innixo clementiæ, pium patrocinium, justum adjutorium, gratiosum subsidium sedula sollicitudine curantes impendere.

Cap. IX.

Arguments in its favour.

Suspicari nequis poterit, quod sit suspendendum verbum et ferrum exercendum, quia sudores bellici laboris ad humani generis liberationem tanta videntur urgentia subeundi. Absit a cordibus ecclesiasticorum virorum tam nefaria deceptio! Numquid prædicatio silebit quousque durat prævaricatio? Quid respondibimus? Immo quid sapientum consideratio respondet sibi percunctanti sic? "Numquid visum est patribus

" ponere evangelio metam, verbum suspendere fidei,
" donec infidelitas perseverat?" Audiamus hic quemdam sapientum in hac causa loquentem hoc modo.
" Qua ratione putamus subsistit currens velociter
" sermo? Quis primo inhibuit hunc salutarem cursum?
" Et aliquibus forte fuit causa, quam nescimus, silendi,
" aut necessitas potuit obstitisse quominus loquerentur.
" Nobis quæ dissimulandi est ratio? Qua fiducia, qua
" conscientia Christum non offerimus[1] eis, qui non
" habent? An veritatem Dei in injustitia detinemus?"
Et quidem, quanquam[2] proveniat plenitudo gentium, necesse est. Expectamus in eas incidat fides? Quo credere casu contigit? Quomodo credent sine prædicante? Petrus ad Cornelium, Philippus ad Eunuchum missi sunt. Et si exemplum recentius quærimus, Augustinus a beato Gregorio destinatus formam fidei tradidit Anglis. Reformabiturne ruina fidei nisi per formam apostolicam, per quam est formata? Sed gentium ferocitatem obtendimus? Si mortes prædicatorum expavescimus, ecce benedictus Salvator, ecce occurrit Filius Dei confortans prædicatores verbi contra omnes formidabilium eventuum terrores: "Ecce ego," inquiens,
" mitto vos sicut agnos in medio luporum. Estote
" ergo prudentes sicut serpentes, et simplices sicut
" columbæ. Cavete autem ab hominibus; tradent enim
" vos in conciliis, et in synagogis suis flagellabunt
" vos, et ad reges et ad præsides ducemini propter me,
" in testimonium illis et gentibus. Cum autem tradent
" vos, nolite cogitare quomodo aut quid loquamini:
" dabitur enim vobis in illa hora quid loquamini.
" Non enim vos estis qui loquimini, sed Spiritus Patris
" vestri qui loquitur in vobis. Tradet autem frater
" fratrem in mortem, et pater filium, et insurgent filii
" in parentes et morte eos afficient; et eritis odio

[1] Sic.

[2] *qnq;*.

" omnibus propter nomen meum. Qui autem perse-
" veraverint usque in finem, hic salvus erit." Pro-
ponens apostolus annunciatores fidei, dicit: " Sancti,
" ludibria et verbera experti, insuper et vincula et
" carceres, lapidati sunt, sect sunt, temptati sunt,
" in occisione gladii mortui sunt: circumierunt in
" melotis, in pellibus caprinis, egentes, angustiati,
" afflicti, quibus dignus non erat mundus; in solitu-
" dinibus errantes, in montibus et in speluncis, et in
" cavernis terræ. Et hi omnes testimonio fidei pro-
" bati inventi sunt in Christo Jesu Domino nostro."
Præcones regni Dominus instituens, " Si quis," inquit,
" vult post me venire, abneget semetipsum, et tollat
" crucem suam et sequatur me. Qui enim voluerit
" animam suam salvam facere, perdet eam: qui autem
" perdiderit animam suam propter me, inveniet eam."
In quo radicavit, crevit, fructificavit ecclesia, nisi in
cruce Domini, nisi in cruoribus apostolorum, nisi in
vulneribus martyrum? Certe pretiosa est in conspectu
Domini mors sanctorum ejus.

Cap. X.

The two Swords.

Sic ergo asseremus gladium spiritualem exercendum viro ecclesiastico, ut nullatenus ad eum pertinere fateamur materialem? Nequaquam; utriusque siquidem usus per ipsum est agendus, sed differenter. Quod ut pateat, attendamus verba sapientis præfati ad principem ecclesiarum directa: " Hoc modo evangelizare pascere
" est: opus fac evangelistæ, et pastoris opus implesti."
" Dracones," inquis, " me mones pascere et scorpiones,
" non oves. Propter hoc, inquam, magis aggredere
" eos, non ferro, sed verbo. Quid tu denno usurpare
" gladium temptes, quem semel jussus es reponere in
" vaginam. Tuus ergo et ipse, tuo forsitan nutu
" etsi non tua manu evaginandus. Alioquin si nullo
" modo ad te pertineret et Is, dicentibus apostolis,

" 'Ecce gladii duo hic,' non respondisset Dominus, " 'Satis est,' sed nimis est; uterque ergo ecclesiæ et " spiritualis scilicet gladius et materialis. Sed is qui- " dem pro ecclesia, ille vero et ab ecclesia exserendus: " ille sacerdotis, is militis manu, sed sane ad nutum " sacerdotis et jussu imperatoris."[1] Est igitur uterque ecclesiæ, sed verbalis ad usum, ferreus ad nutum. Quod si ecclesiasticæ prælationis innocentia gladii materialis sibi vindicet exercitium, obsistit prophetia, quæ dicit: "Væ, qui descenditis in Ægyptum ad aux- " ilium, in equis sperantes, et habentes fiduciam supra " quadrigis quia multæ sunt, et super equitibus quia " prævalidi sunt nimis, et non sunt confisi super " Sanctum Israel, et Dominum non exquisierunt." Consideremus Helyseum imbecillem, solum et inermem, curruum et equitum cœlestium adjutorio vallatum, robustum armatorum exercitum captivasse. Consideremus quod cum levaret Moyses manus, vincebat Israel; si autem paullulum remisisset, superabat Amalech. Nunquam, oro, veniat in oblivionem successoribus apostolorum, "Si Deus pro nobis, quis contra nos?" qui discipulis ait, "Ecce ego vobiscum sum usque in " consummationem sæculi;" cujus nomen benedictum in sæcula![2]

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[1] Ib. iv. 3.

[2] Here follows a blank of eighteen lines, and an entire blank reverse. The epistle which follows, addressed to the Abp. of York, is found also in a MS. in the Bodleian, Digby 104. Its readings are marked B. The Cotton MS. contains some trivial comments introduced into the body of the letter, of which the following specimen will suffice. — "*Prima particula epistolaris salutatio. Secunda particula, de prælati cui scribit, et fratris qui scribit, et per consequens, aliorum spirituali comitantia et præsentia corporali disponendis divinitus ad profectum salutis.*"

CXLVII.

Pars Prima.

Cap. I.

Epistolaris Salutatio.

Reverendissimo in Christo patri et domino S.[1] *Dei gratia Eboraci archiepiscopo, Frater Ada dictus de Marisco devotissima subjecti famulatus obsequia, cum felici gloria et honore perenni.*

Cap. II.

De prælati cui scribit et fratris qui scribit, et per consequens animorum spirituali comitantia et præsentia corporali disponendis divinitus ad profectum salutis.

Christ the type of true friendship.

Qui sublimitatem divinam humanæ humilitati nexu copulavit indissolubili, et faciens concordiam in sublimibus suis in nostris humilibus, gratiam perficiens, sublimes humilibus coadunavit, et tam illos quam istos eripiens de potestate tenebrarum transtulit in regnum Filii dilectionis suæ, Ipse vestræ sublimitatis ad humilitatem meam, oro, necessitudinem conciliet inviolabilem, quam priore parte sui[2] vestræ dissertitudinis epistola ex tam sublimi consideratione, ex[3] condescensione tam humili, tam sublimiter concepta, tam amabiliter præferebat: sic, inquam, conciliet, ut licet interdum pro absentia corporali homo doleat exterior, eo ipso jugiter amplius de presentia spirituali

[1] St. Sewalus, Archbishop of York, 1255 to 1258; an uncompromising opponent to the tyranny and malversations of the Romish Court. Matthew Paris gives him a high character, in an. 1258. In the Bodleian MS. this letter is dated in a later hand, A.D. 1253.

[2] *parte sui suavissima*, B.

[3] *in*, B.

homo gaudeat interior, in Eo, qui exauditus pro sua reverentia, semel, iterum, et tertio id ipsum orans, primitus ait [Jo. xvii.]: "Pater sancte, serva eos in no-" mine tuo, quos dedisti mihi, ut sint unum sicut " et nos." Et rursum [Jo. xvii.]: "Non pro eis rogo " tantum, sed et pro eis qui credituri sunt per ver-" bum eorum, in me; ut omnes unum sint, sicut et " tu, Pater, in me, et ego in te, et ipsi in nobis " unum sint." Et adhuc: "Ego [1] claritatem quam " dedisti mihi, dedi eis, ut sint unum sicut et " nos unum sumus. Ego in eis et Tu in me, ut sint " consummati in unum;" ut videlicet ipsi sint unum secundum unanimem voluntatis ordinatæ concordiam, sicut et nos unum sumus secundum eandem simplicitatis superunicæ substantiam invicem, et in nobis consummati in unum. Ubi etiam ita conjunctius uniendos, ut spiritu proficerent, deseruit corpore, pro quibus exoravit, scilicet ne corporalibus hærerent infirmiter, sed ex eis in spiritualia currerent alacriter. Qui propterea profectus nec locorum distantiis nec intervallis temporum aliquatenus impeditur, sed [2] revera nonnunquam adaugetur, secundum illud [3] [Jo. xvi.]: " Ego veritatem dico vobis; expedit vobis ut ego " vadam. Si enim non abiero, Paraclitus non veniet " ad vos. Si autem abiero, mittam eum ad vos." Confido tamen, Divinitate propitia, quod ad accidentalem occasionem, licet non causam substantialem proficiendi eminentius in Deum, animæ meæ desiderium, quo spiritualiter inter præsentia ferveo, tam de personali visione quam de locutione vocali sanctitatis vestræ opportunitate frequentiori replebitur in Domino. Ita quidem quod, sicuti prætactum est, nequaquam in transeuntibus remaneatur [4] infirmiter, sed ex illis in permanentia transeatur alacriter.

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[1] Om. B.
[2] *sed idem*, B.
[3] *revera ..... illud*, om. B.
[4] *permaneatur*, B.

Cap. III.

De communi gaudio fidelium ex sublimatione domini S. archiepiscopi de Eboraco in dignitatem archiepiscopalem, cum causis generaliter ejusdem tam solemnis gaudii.

The popularity of the Archbishop's appointment.

O quam solemni gaudio, sit Altissimo Salvatori sæculis omnibus superexaltata benedictio! longe lateque passim audiuntur glorifica præconia dispensationis Dominicæ, quæ per provisivam miserationis immensæ clementiam ad regitivum Eboracæ metropolitanæ fastigium, maxime novissimorum dierum temporibus periculosissimis, sublimavit archipræsulem, tam desiderabiliter[1] expectatum, tam salubriter obtentum, cujus indies usquequaquam per effectuum evidentias universis clarescit illustrius et virtus invincibilis, et sensus infallibilis, et zelus intemerabilis, et actus infatigabilis, et regno cœlorum, hoc est, regimini ecclesiarum et viribus defendendo, et legibus emendando, et moribus adornando, et cultibus ampliando, contra sævientium violentias, contra seducentium fraudulentias, contra assentantium blanditias, contra perurgentium obstinatias.

Cap. IV.

De magnalibus sanctificationum, quæ sperantur exhibenda fore jugiter ad principem, ad clerum,[2] ad populum, per memoratum archipræsulem, cum familiaribus idoneis in sanctam cooperationem ab ipso providenter eligendis.

The need of able coadjutors.

Quem certe confidimus indeficienter exhibiturum ad principem inviolatæ fidei provisivum adjutorium, ad episcopos patrocinium magnificentiæ, ad clericos doctrinam intelligentiæ, ad religiosos disciplinam sancti-

[1] *desideranter*, B. | [2] *clericum*, B.

moniæ, ad proceres præsidium directionis, ad milites modestiam coercionis, ad plebes clementiam subventionis. In quibus evidentissime liquet, quod necesse est ad familiare subsidium evocari auxiliarios efficaces, consiliarios eruditos, ministeriales accuratos, correctores exercitatos, et idcirco excellentes potestate, fulgentes veritate, ferventes sanctitate, constantes stabilitate. Nempe necessario coram archipræsule, istis salutari cooperatione assistentibus, principes, episcopi, clerici, religiosi, proceres, milites, plebes totius provinciæ assidue stare habent judicandi, omnes etiam per archiepiscopi manuductionem et istorum diligentiam deducendi sunt per rectitudinem viæ, in lumine veritatis, ad patriam vitæ. Omnibus insuper per archipontificis illustrationem et horum provisionem ratio salutaris reddenda est, cuicunque poscenti de certitudine fidei, de dignitate morum, de pietate sacramentorum. Ex quibus etiam liquet quam præpollenter insigniri oportet virtutum istarum apicibus eum, qui vice metropolitani, in sede metropolitana, officium metropolitani super omnes assumptus in omnibus habet adimplere.

Cap. V.

Quam sit necessarium ut ad implendam regiminis sui magnificentiam metropolitanus genere vivendi composito ex sublimi contemplatione et salubri actione illustretur longe ceteris eminentius.

Cum igitur tam evidenter hæc sint, quæ tenetur quisque metropolitanus in propria præsertim exhibere provincia, quis non videat, nisi quem Deus hujus sæculi penitus excæcavit, quod ad implendum dignitatis suæ ministerium necessarium sit, ut habeat excellentius omnibus genus vivendi compositum ex actuoso et otioso? Cum quidem sint, sicut vestra melius

The form of life required of him.

novit excellentia,[1] tria genera vivendi, secundum quod ex Scripturis eleganter ostendit sanctus Augustinus : viz., genus vivendi actuosum, genus vivendi otiosum, et genus vivendi compositum ex utroque. Actuosum dicitur vita activa ; otiosum, vita contemplativa ; compositum ex utraque temperatur ex duabus adunatis, sc. vita activa et vita contemplativa, quæ proprie pertinet ad eos, qui divinitus assecuti sunt superiorem locum regiminis in ecclesia Dei. Quia enim necesse est ut, præcipiente Domino, faciat omnia secundum exemplar quod sibi monstratur in monte, oportet ut cum Moyse nunc ascendat in montem, nunc descendat ad plebem, ut cum Angelis in scala Jacob vices ascendendi ad cœlum et descendendi ad terram frequentet ; quatenus vicissim se conferat modo ad otium amplexandæ divinitatis, modo ad negotium impendendæ humanitatis ; illuc superascendens per juge desiderium, illuc[2] aliquando descendens per salutare ministerium. Exercetur autem genus vivendi actuosum in eloquiis veritatis, in exemplis honestatis, in sacramentis pietatis. Perficitur vero genus vivendi otiosum in purissimis orationibus, in clarissimis meditationibus, in sanctissimis contemplationibus. Etenim in illis tribus humanitati subvenitur, in istis tribus divinitati cohæretur. Quidni Reconciliator Dei et hominum, Pastor sc. animarum, et potissime Primas præsulum et Rector pastorum, per hos quasi sex gradus throni Salomonis ab infimis[3] velut senaria perfectione indesinenter sublimetur ad summa, et ut res expostulat a summis nonnunquam deponatur ad infima ; et charismata potentiæ, sapientiæ, clementiæ, permanentiæ, quæ perficit[4] a summis potenter, sapienter, clementer, permanenter communicet cum infimis.

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[1] In B. *novit excellentia melius ;* corrected to *excellentia novit melius.*

[2] *istuc*, B.

[3] *ab infimis*, om. B.

[4] *percipit*, B.

Cap. VI.

Quod archipontifex, cum familiaribus suis, quantæcunque sint illæ et istæ[1] *præcellentiæ, nullatenus sufficit ad ministerii sui complementum, nisi per provinciam suam vigilantiori sollicitudine studeat ecclesiis ubique pastores præficere sufficientes.*

Care in the selection of his clergy.

Numquid ad tantam negotiorum cœlestium majestatem archipontificis, cum familiari domesticorum suorum contubernio, sola sufficit quantacunque cœlica licet operatio, si non etiam adjungat[2] in id ipsum, et ecclesiasticis provinciæ suæ ministeriis exquisita considerationis supernæ providentia distribuat procerum spiritualium sacerdotalem societatem, et procurandæ vitalium virtutum civilitati, et perturbandæ vitiorum lethalium hostilitati, contemptis animo cœlesti quantiscunque personæ, dignitatis, famæ, facultatis quantumlibet terrificis discriminibus?

Cap. VII.

De prærogativa conditionum salutarium, quæ de necessitate requiritur in eis, qui assumendi sunt ad regimen animarum.

In his appointments.

Itaque, sicut ex divinitatis eloquio prælatorum auribus simplicitas mea, tam lingua quam calamo, velut assiduitate importuniori assolet inculcare, quoniam in memorato sempiternæ salutis officio ad consummationem regni perennis per ministerium pastorale præfici necesse

[1] *isti*, B.

[2] *sibi adjungat*, B.

est curæ pastionis viros excellentis gloriæ, ipsos definiens ait divina sapientia [Deut. i.]: "Date e vobis "viros sapientes et gnaros, quorum conversatio sit pro- "bata in tribubus suis, ut ponam eos vobis[1] principes." "Viros" dixit, virium vigore validos, quos nullatenus aut prosperitas emolliat, aut frangat adversitas; "sapi- "entes," per quos sapienter doceatur et veritas fidei et morum honestas; "gnaros," per quos prudenter dispensentur et cœli charismata et compendia sæculi; "quo- "rum conversatio sit probata in tribubus vestris,"[2] quorum, inquam, conversatio et honestioris prudentiæ, et discretioris industriæ, et directioris innocentiæ, et stabilioris constantiæ, secundum humilem reverentiam ad superiores, secundum mitem amicitiam ad compares, secundum sedulam miserationem ad inferiores, "sit "probata;" hoc est fideli probatioris experientiæ testimonio sit evidentius commendata; "in tribubus "vestris,"[2] scilicet in legitimis graduum ecclesiasticorum distributionibus, quæ sunt spirituales virorum ecclesiasticorum cognationes, ipsos velut per tribus distinguentes. Illi quoque dumtaxat ad sanctum salutis operandæ principatum ex munere[3] Salvatoris salvandis animabus salubriter exhibentur, reliquis omnibus a Dei sanctuario terribiliter exterminatis, qui memoratis sanctionis divinæ titulis cœlitus illustrantur, propter quod subjungit, "et ponam vobis eos[4] principes."

Cap. VIII.

De sex salutaribus observantiis per omnem modum necessariis ad salutis operationem per pastores animarum.

The six requisites for a pastor

Qualiter autem ad beatitudinis perfectionem exequantur pastores animarum salvificæ pastionis officium

[1] *et dabo eos vobis*, B.
[2] *suis*, B. et infra.
[3] *dato*, B.
[4] *dabo eos vobis*, B.

auctoritas edocet Evangelii, inevitabili districtione præcipiens ut is tantummodo pascendis ovibus dominicis præsideat, qui indeficienti piæ sollicitudinis strenuitate, divino per omnia fretus patrocinio, satagit, primitus, ut pastor pascendis ovibus ovile dominicum non intret nisi per ostium ; secundo, ut proprias vocet oves nominatim ; tertio, ut emittat eas ad pascua ; quarto, ut ante eas vadat ; quinto, ut vocem ejus audiri ab eis efficiat ; sexto, ut animam suam pro illis ponat. 1. Quid est autem intrare per ostium nisi per Christum introire, ipso dicente, " Ego sum ostium ;" quod est in introitu Christo conformari in miti humilitate, in tenui paupertate, in salutari acerbitate ? 2. Quid vero est proprias oves vocare nominatim, nisi singulos subditorum per motus suarum affectionum, per studia suarum occupationum, per discrepantias suarum fortunarum, cum benigno subventionis desiderio distinctius designare ? 3. Quid etiam est eas emittere ad pascua, nisi de excessibus culpæ, de erroribus ignorantiæ, de defectibus impotentiæ, ipsas per piæ sollicitudinis adjutorium vitalibus reficiendas alimentis educere ? 4. Quid est insuper ante eas ire, nisi a posterioribus ad anteriora præcedentem, sobrie, et juste, et pie vivendo, sobrie per pudiciorem munditiam, juste per innocentiorem benevolentiam, pie per devotiorem sanctimoniam, ipsis se imitandum exhibere ? 5. Quid est autem [1] ut vocem ejus audiant efficere, nisi ad hoc idem et Dei patrocinium, et Angelorum præsidium, et Sanctorum suffragium, per indefessam orationis piissimæ jugitatem ipsis obtinere ? 6. Quid est denique animam suam pro illis ponere, nisi per carnis mortificationem, per spiritus contribulationem, per libidinum abdicationem præsentis vitæ jucunditatem ipsis vivificandis in se penitus interimere, sicque seipsum pro eis hostiam vivam, sanctam, Deo placentem,[2] perseveranter immolare ? Quippe quod insuper

[1] *adhuc*, B.

[2] *Deo placentem*, om. B.

incumbit pio rectori salvandis subditis, et vitam temporalem incunctanter[1] exponere, liquet ex Salvatoris sententia, qua dicitur: "Bonus pastor animam suam "dat pro ovibus suis." Quo accedit[2] evidenter sermo[3] Scti. Johannis Chrysostomi alloquentis latronem beatum dicentem, "Memento mei, Domine, cum veneris "in regnum tuum," et introducentis responsionem ejusdem hoc modo: "Dic mihi, regnum commemorans, "quid regni vides? Clavis et crux est quod inspicis. "'Sed et ipsa crux,' inquit, 'regnum est, et ideo eum "'regem nomino quia crucifixum inspicio. Imperato-"'rum est pro omnibus mori, et regis optimi pro com-"'muni utilitate nunquam recusare supplicium. Ipse "'dixit, quia pastor bonus animam suam ponit pro "'ovibus suis, et ideo imperator bonus animam suam "'pro eis quos regit offerre festinat. Quoniam igitur "'animam suam pro nobis posuit, ideo eum impera-"'torem voco.'"[4]

Cap. IX.

Quod per venerandos præsules agendum sit apud Salvatorem rogatu salutari salvificæ orationis, ut exhibeat mittendos salutis operarios in messem hæreditatis suæ, scilicet pastores in plebem ecclesiæ suæ.

Rarity of fit spiritual labourers.

Cum autem apud venerandos præsules in supplicibus suasionum humilium obsecrationibus, supra memoratis salutarium dispensationum negotiis, aliquotiens agitur secundum urgentia causarum occurrentium requisita, nonnulli sæpius respondere consuescunt, quomodo tales inveniri valebunt salvificis regiminibus præficiendi, quales ad hoc evocari divina decernunt eloquia; quasi

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[1] Om. B.
[2] *accidit*, B.
[3] Chrysost. in Luc. xxxiii.
[4] om., Cott.

abbreviata sit manus Domini ut salvare nequeat. Audiat, rogo, dispensatorum ecclesiasticorum fidelis obedientia, quid in hoc dicat Altissimus Dominator omnium, et animarum Amator piissimus, apostolico culmini et ordini ecclesiastico [Mat. IX.] : " Messis " quidem multa, operarii autem pauci. Rogate ergo " Dominum messis, ut mittat operarios in messem " suam ;" revera per operarios rectores, per messem regendos in hæreditate Domini signans. Numquid incomparabilis misericordia, veritas incommutabilis, quod commendat rogandum, rogata denegabit ? Numquid si jubet ut petatur, cum petitur non exaudiet ? Absit ! Absit procul [1] ab animabus orthodoxis hæc dementissima perversitatis insanæ [2] perfidia ! Nempe verissime constat quod quicquid præcipit postulari postulanti præstabit, si fidelis Deus seipsum negare non potest, potissime cum id sincero fervore flagitatur, pro quo dilectus Dei Filius placandæ Patris majestati per altitudinem divini consilii in ara crucis immolatur. Quid autem hoc est, nisi per ministros Dei, in populo Dei, operandæ salutis salutaris adimpletio ? " Unde vocabis," inquit, " nomen " ejus Jesum. Ipse enim salvum faciet populum " suum a peccatis eorum." Quamobrem ait : " Si " quid petieritis Patrem in nomine meo, dabit vobis." Quis autem est, qui petit Patrem in Filii nomine, quod est Jesus interpretatum salutaris, nisi qui ex salutari conceptu, per salutarem affectum, in salutari obtentu, salvandis populis per salutaria ministeria, cum salutari Salvatoris reverentia, clementiam Patris salutarem interpellat ?

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[1] *procul*, om. B. | [2] *insaniæ*, B.

Cap. X.

Quod nunc dicta rogatio pro mittendis a Salvatore salutis operariis fieri debeat sine omni hæsitatione detestabilis diffidentiæ, ubique et præsertim in præsenti rogatu condemnatissimæ.

To be found only by prayer to the Great Labourer.

Permonetur autem ab Ejus apostolo Jacobo, ut[1] qui petit postulet in fide, nihil hæsitans, alioquin non æstimans quod accipiat aliquid a Domino. Quis enim locus poterit esse apud eum, qui rogat, diffidentiæ, cum apud summum Salvatorem, qui rogatur, et ut rogetur tam efficaciter invitantem, nusquam locus esse poterit aut impotentiæ quæ nequeat, aut insipientiæ quæ nesciat, aut invidentiæ quæ nolit, gratiam salutis salvificæ prærogare? Quidni veniat ira in filios diffidentiæ, propter quam a Salvatore pigritantur rogare quod rogare præcipiuntur per Salvatorem, videlicet per ministros Salvatoris perfectam adimplendæ salutis operationem, ex Dei miseratione, in populo Dei? Nunquam enim est hæc damnatissimi erroris diffidentia, nisi cum quis per execratissimam blasphemiæ pervicacis injuriam apud Filium Dei mundi Salvatorem mendacissima delirationis amentia, confingit pro profectu[2] potentiæ defectum impotentiæ, pro perfectu sapientiæ defectum insipientiæ, pro perfectu benevolentiæ defectum invidentiæ, propter quod manifestissime nihil adeo contra deprecantis orationem indignationem Salvatoris provocare comprobatur.

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[1] *Permonetur a. ab Ipsius apostolo, ut*, B.

[2] *perfecto*, C.

Cap. XI.

De quatuor primariis conditionibus orationis exaudiendæ cum Deus oratur ab homine, quæ sunt mortificatio amara, tribulatio[1] *angusta, mansuetudo suavissima, humilitas lucidissima.*

The requisites of faithful prayer.

Verum attendamus quæ sunt ea, quæ ab homine oraturo orandus Deus exquirat. Scripturam audiamus frequentius adjungentem orationi,[2] jejunium et eleemosynam. Unde est illud Tobiæ xii.: "Bona est oratio "cum jejunio et eleemosyna, magis quam thesauros "auri condere;" insinuans per jejunium austeram carnis castigationem, per eleemosynam anxiam spiritus compunctionem. Et alibi Judith ait: "Humilium "et mansuetorum semper tibi placuit deprecatio. "Deus cœlorum, Creator aquarum, et Dominus totius "creaturæ, exaudi me miseram deprecantem, et de "tua misericordia præsumentem." "Mansuetorum," inquam, secundum placidam lenitatem mansuetudinis; "humilium" quoque, secundum pavidam gravitatem humilitatis, ut veraciter ostenditur orationem non exaudiri, nisi quæ transigitur in austeriori severitate mortificationis secundum carnem, et in exactiori anxietate compunctionis secundum spiritum, et in devotissima gravitate humilitatis in Deum, et in benignissima lenitate mansuetudinis in proximum; exclusa per mortificationem carnis omni concupiscentia defœdantis illecebræ, per contritionem spiritus omni vitio depravantis nequitiæ, per suavitatem mansuetudinis omni affectione humanæ voluptatis, per devotionem humilitatis omni ambitione mundanæ vanitatis.

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[1] *angustia amara, mortificationis contribulatio*, B.

[2] *orationem*, B.

Cap. XII.

Qualiter quatuor charismata, scilicet castigatio, et compunctio, et mansuetudo et humilitas, ex quibus sacra conficitur oratio, designantur per quatuor aromata, scilicet stacten,[1] *onicham, galbanum, et thus, ex quibus sacrum conficitur thymiama, sicut et in sacra oratione signata in sancto thymiamate.*

How allegorized in Scripture.

Operæ pretium esse videtur hic advertere utrum jam dicta signarentur per sermonem Domini ad legis latorem, ubi ait [Exod. xxx.]: " Sume tibi aromata, " stacten, et onicham, et galbanum boni odoris, et " thus lucidissimum ; æqualis ponderis erunt omnia ; " faciesque thymiama compositum opere unguentarii " mixtum diligenter et purum, sanctificatione dignis- " simum. Cumque in tenuissimum pulverem universa " contuderis, pones ex eo in tabernaculo testimonii, in " quo loco[2] apparebo tibi. Sanctum sanctorum erit " vobis thymiama. Talem compositionem non facietis " in usus vestros, quia sanctum est Domino." (1) Est igitur stacten i.e. mirrha purioris naturæ custodiens contra corruptelas, etiam mortuorum corpora condita per ipsam conservans ; (2) onicha, i.e. unguilla[3] coclea ostrei subtilioris facturæ est, caligines illuminans ; (3) galbanum, succus ferulæ, letiferas veneni pernicies exterminans ; (4) thus, gummi perspicui candoris excellenter virtutem vitalem confortans. Potest ergo, sicut liquet studiosius consideranti spirituali examinatione singulas præsentium aromatum[4] proprietates, signari per stacten austera maceratio castigationis secundum carnem ; per onicham, anxia contritio compunctionis secundum

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[1] *stecten*, Cott.
[2] *loco*, om., Cott.
[3] *ungula*, Cott.
[4] om., Cott.

spiritum ; per galbanum, benigna suavitas mansuetudinis in proximum ; per thus, votiva luciditas humilitatis in Deum ; licet ista quatuor altioris mysterii eminentiori notitia valeant intelligi. Quæ quatuor omnia, juxta nunc dictum modum exquisite considerata,[1] sunt quatuor "aromata," videlicet salutaria cœlestium appetituum spiramina ; "et erunt æqualis ponderis," librata scilicet æqualiter pondere sanctuarii, quod est definitiva sanctimoniæ affectualis inclinatio. Ex quibus aromatibus fieri oportet "thymiama," quod est sanctum salutaris orationis incensum, "compositum opere unguen-"tarii," scilicet Christi Domini summi Salvatoris, qui "ait : Sine me nihil potestis facere ;" qui quidem eo ipso verissime dicitur unguentarius, quod per Ipsius dumtaxat operationem, ex supernis salutarium charismatum sanctimoniis, salvificum sanctæ conversationis conficitur unguentum, quo intellectualis creatura suo consecratur Auctori, a defectuum valetudine sanata divinitus ; propter quod ad Ipsum ait (Cant. i.). "Trahe me post te ; "curremus in odorem unguentorum tuorum." Mixtum est diligenter hoc thymiama cum præsentium quatuor spiritualium superum affectus velut incorporantur omnium in singulis per studiosam diligentiæ sagacis sedulitatem ; "purum" autem erit, cum a terrenæ delectationis fæculentia apud ipsum cœlica sinceritas fuerit expiata. Et ita, quia ab infimis ad summa sublimatum, "sancti-"ficatione dignissimum," necesse est universa in "te-"nuissimum pulverem" contundi, id est in subtilissimas examinis considerationes discuti, ut efficaciter in salubrem misceantur redolentiam per exquisitum sollertis industriæ scrutinium, ut fiat thymiama salutiferæ orationis adolendæ coram Domino. Et "ex eo thymiamate "ponendum est in tabernaculo testimonii," quia, quod ex orationis sanctæ salutari pietate conficitur, in in-

[1] *inmoderata*, Cott.

timo dilectionis cœlicæ domicilio, quod est tabernaculum testimonii, conservandum oportet collocari, ubi testimonium perhibens in divinæ adoptionis hæreditariam filiationem, et ideo est non tantum tabernaculum, sed tabernaculum testimonii. Deus ipse nobis apparet seipsum manifestans, secundum quod Ipse ait [Jo. xiv.]: " Qui diligit me, diligetur a Patre meo, et ego diligam " eum, et manifestabo ei meipsum." Erit autem hoc thymiama videlicet, et sacrosanctum salutiferæ orationis spiramentum " sanctum sanctorum ; " hoc est, cætera sanctitatum dona sanctificans, et super ea spirituali prærogativa præcipuum ; et ideo talis compositionis mysticum thymiama tanta inhibetur districtione ne fiat in usus humanos perversum, ad appetitiones temporalium, quod tanta Divinitatis diligentia conversum est in desideria cœlestium, quia ipsum, sicut cernitur ex his, quæ nunc tacta sunt, tam celebri pietate divinitus consecratum, sanctum est Domino.

Cap. XIII.

Quæ pura, quæ purior, quæ purissima est oratio.

Three degrees of prayer.

Hoc loco diligenter distinguendum esse cognoscitur de oratione, quæ pura, quæ purior, quæ purissima. Est autem oratio pura, qua oratur pro incommodis transitoriis propellendis, vel temporalibus commodis suscipiendis,[1] ut tranquilla sit devotio corporalis conversationis. Oratio vero purior, qua oratur pro expiatione vitiorum et institutione virtutum, ut moderata sit affectio naturalium passionum. Oratio insuper[2] purissima est, qua oratur non jam munera Sponsi, sed ipse Sponsus per sincerum languentis animæ desiderium suspiratur, videlicet ut beata sit consummatio perennium desideri-

[1] *pro suscipiendis temporalibus commodis, vel incommodis transitoriis propellendis,* B.

[2] *denique,* B.

orum; hoc est quod sine fine videatur, sine fastidio ametur, sine fatigatione laudetur. Pro incommodis transitoriis propellendis[1] in Daniel ix.: "Propter temet- " ipsum inclina, Deus noster, aurem tuam et exaudi, " aperi oculos tuos et vide desolationem nostram, et " civitatem, super quam invocatum est nomen tuum." In Act. xii.: "Et Petrus quidem servabatur in carcere; " oratio autem fiebat sine intermissione ab ecclesia ad " Deum pro eo." Pro suscipendis temporalibus commodis in Jeremiæ xxix.: "Quærite pacem civitatis, ad " quam transmigrare vos feci; et orate pro ea ad " Dominum, quia in pace ipsius erit pax vestra." Ad i. Timoth. ii.: "Obsecro primum omnium fieri obsecra- " tiones, orationes, postulationes, gratiarum actiones " pro omnibus hominibus, pro regibus et omnibus qui " in sublimitate sunt constituti, ut quietam et tran- " quillam vitam agamus in omni pietate et castitate." Pro utroque in ii. Paral. xxxiii.: "Manasses, postquam co- " angustatus est, oravit Dominum Deum suum, et egit " pœnitentiam valde coram Deo patrum suorum. De- " precatusque est Eum et obsecravit intente, et ex- " audivit orationem ejus et reduxit eum in Jerusalem, " in regnum suum." Et iterum, Roman. xv.: "Obsecro " igitur vos, fratres, per Dominum Jesum Christum, " et per caritatem Spiritus Sancti, ut adjuvetis me in " orationibus ad Deum, ut liberer ab infidelibus, qui " sunt in Judæa, et obsequii mei oblatio accepta fiat in " Jerusalem sanctis, ut veniam ad vos in gaudio per " voluntatem Dei, et refrigerer vobiscum." Pro expiatione vitiorum in Eccl. xxiii.: "Domine Pater et Deus " vitæ meæ ne derelinquas me in cogitatu eorum, et " extollentiam oculorum meorum ne dederis mihi, et " omne desiderium averte a me: aufer a me ventris " concupiscentias et concubitus, ne apprehendant me." Et in Jacob. v.: "Infirmatur quis in vobis? inducat pres-

[1] *propellendis est illud*, B. semper.

" byteros ecclesiæ, et orent super eum, unguentes eum " oleo sancto in nomine Domini; et oratio fidei salvabit " infirmum, et alleviabit eum Dominus; et si in pec- " catis sit, dimittentur ei." Pro institutione virtutum in ii. libro Macchabæorum i.: " Benefaciat vobis Deus, et " meminerit testamenti sui, quod locutus est ad Abraham, " et Isaac, et Jacob, servorum suorum fidelium; et det " vobis cor omnibus ut colatis eum et faciatis ejus volun- " tatem corde perfecto et animo volenti. Adaperiat cor " vestrum in lege sua et in præceptis suis, et faciat pa- " cem." Et ad Phil. i.: " Et hoc oro, ut caritas vestra " magis ac magis abundet in omni scientia et in omni " sensu, ut probetis potiora, et sitis sinceri et sine offensa " in diem Christi, repleti fructu justitiæ, per Jesum " Christum in gloriam Dei." Pro utroque in Psal. l.: " Averte faciem tuam a peccatis meis, et omnes iniqui- " tates meas dele. Cor mundum crea in me, Deus, et spi- " ritum rectum innova in visceribus meis." Et iterum ad ii. Cor. xiii.: " Oramus autem Deum, ut nihil mali faci- ' atis, non ut nos probati pareamus, sed ut vos quod bo- " num est faciatis." De claritate visionis, Exod. xxxiii.: " Si inveni gratiam in conspectu tuo, ostende mihi " faciem tuam." Et Joh. xvii.: " Pater, quos dedisti " mihi, volo ut ubi sum ego et illi sint mecum, ut " videant claritatem meam, quam dedisti mihi." De unitate dilectionis, Cant. i.: " Trahe me post te; cur- " remus in odorem unguentorum tuorum." Et Joh. xvii.: " Non pro his rogo tantum, sed et pro eis qui crediturі " sunt, per verbum eorum, in me; ut omnes unum sint, " sicut et tu, Pater, in me, et ego in te, ut et ipsi in no- " bis unum sint, ut credat mundus quia tu me misisti." De felicitate laudationis [ii. Paralip. xxxvi.]: " Do- " mine Deus Omnipotens patrum nostrorum Abraham, " Isaac, et Jacob, ne simul perdas me cum iniquita- " tibus meis, neque in æternum reserves mala mihi, " quia indignum salvabis me secundum magnam miseri- " cordiam tuam, et laudabo te semper omnibus diebus

" vitæ meæ, quoniam te laudat omnis virtus cœlorum, " et tibi gloria sit in sæculà sæculorum. Amen." Et " in Psalmo cl.: Salvos nos fac, Domine Deus noster, " et congrega nos de nationibus, ut confiteamur no- " men sanctum tuum, et gloriemur in laude tua." Et iterum [Esther vi.]: "Exaudi deprecationem meam, ut " viventes laudemus nomen tuum, Domine, et non " claudas ora canentium te." Quæ tria per prælibationem habentur in via per saturitatem in patria.

Cap. XIV.

Qualiter oratio fieri habet,[1] *in lingua et in spiritu et in mente; videlicet, et in vita sensus, et in vita spiritus, et in vita intellectus, ut fructum salutis obtineat.*

Oportet insuper quod oratio, cum ipsa sit intentæ requisitionis intellectuale desiderium ascendens in Deum impetrandi gratia, non solum lingua, nec solum spiritu,[2] sed omnino mente peragatur, secundum apostolum dicentem [i. Cor. xiv.]: "Si orem lingua, spiritus meus orat, " mens autem mea sine fructu est. Quid ergo est? Orabo " spiritu, orabo et mente, psallam spiritu," etc., ut in oratione apex affectualis nullatenus subsistat quousque super linguam et spiritum in mentem conscendat, i.e. super vitam sensualem et vitam spiritualem in vitam intellectualem exsurgat. Consistit autem integraliter homo vivens in his tribus vitæ differentiis, videlicet vita sensus, vita spiritus, vita intellectus; secundum illud Genes. ii.: " Formavit Dominus Deus hominem de limo " terræ, et inspiravit in faciem ejus spiraculum vitæ, " et factus est homo in animam viventem." Agitur autem vita sensus in susceptione specierum sensibilium, vita spiritus in effigiatione figurarum imaginabilium, vita intellectus in apprehensione formarum intelligibi- Of the same.

[1] *habeat*, B.

[2] *neque solum lingua et spiritu*, B. add.

lium, ut cum lego solitarius in codice [Luc x.], "Diliges "proximum tuum sicut teipsum," scripturam præsentem sensu percipio per speciem sensibilem, proximum absentem spiritu effigio per figuram imaginabilem, sed per formam intelligibilem. Ergo si oretur lingua solum in vita sensuali, vel oretur spiritu solum in vita spirituali, vel oretur lingua et spiritu in vita sensuali et spirituali, nisi oretur et mente in vita intellectuali, orationi fructus salutis nequaquam acquiritur. Igitur nec tantum oratio vocalis sine sensuali, nec tantum oratio imaginabilis sine spirituali, nec simul oratio utraque, vocalis sive sensualis, et imaginabilis sive spiritualis, sine rationali sive intellectuali, fructum salutis obtinet a Salvatore. Sed tertia per seipsam, vel cum alterutra duarum vel cum ipsarum utraque, plene sufficit ad salutem. Tres etenim, scilicet vita sensus, vita spiritus, vita intellectus, secundum Sctum. Augustinum, tres sunt cœli, quos insinuans apostolus [ii. Cor. xii.], "Scio," inquit, "hominem in Christo ante annos xiiii., sive in "corpore, sive extra corpus nescio, Deus scit, raptum "hujusmodi usque ad tertium cœlum." Ergo cum cor sit originale vitæ domicilium, secundum illud Proverb. x., "Omni custodia custodi cor tuum, quoniam ex ipso vita "procedit;" nullus, quod fieri necesse est, orat Deum toto corde, nisi per cœleste desiderium cœlum vitæ sensualis superet, cœlum vitæ spiritualis transeat, cœlum vitæ intellectualis ascendat, et sic ad Deum Salvatorem, cœli intellectualis salvificum habitatorem, in oratione salutari proveniat, intrans in cubiculum suum ibidem, juxta verbum Filii, orantis Patrem suum in abscondito. Quod nullatenus fieri valet, nisi per superintellectualem summæ divinitatis operationem. Nunquam enim creatura, cum sit virtus finita, ad Creatorem, qui est virtus infinita, pertingere valet, nisi supersæculariter agatur ad hoc illius finiti defectio per Istius infiniti perfectionem. Propter quod ait [Jo. vi.]: "Nemo venit ad "me, nisi Pater qui misit me traxerit eum."

Cap. XV.

De profectu orationis cum ipsi adsunt universa suprascripta, et de defectu ipsius cum eidem abest aliquid de suprascriptis universis.

Quæ profecto si assunt suprascripta universa, secundum jam insinuatam provisivæ Divinitatis institutionem, ad orationis piæ complementum, necesse est ex divina promissione nullatenus negari quod oratione sic perfecta supplicatur optimum.[1] Quod si quid eorum, quæ præscripta sunt, in oratione petituro defuerit, quia divinis obveniendo mandatis per prævaricationem legis suæ Dominum inhonorat, comprobatur omnino nequaquam misericordiæ dignationem impetrare, sed provocare indignationem iracundiæ. Unde est illud apostoli Jacobi [iv.] "Petitis, et non accipitis, eo quod male petitis." Quoniam enim malum est privatio boni, erit orantis mala petitio cum privata fuerit aliquo bonorum substantialium orationis, orationem essentialiter constituentium, et tunc prorsus istius orationis mortua petitio non est petitio, sicut mortuus homo non est homo. Sed erit orantis bona petitio cum privata non fuerit aliquo bonorum substantialium orationis, orationem essentialiter constituentium, et tunc profecto illius orationis viva petitio est petitio sicut homo vivus est homo. Unde liquet quod non abhorret a doctrina vivifici Salvatoris, ubi ait, "Petite "et accipietis," sententia sui apostoli, "Petitis et non "accipitis." The same continued.

[1] *optineri*, Cot.

Cap. XVI.

Quod omnis pontifex cum præfatis orationis divinæ conditionibus orans Salvatorem ut mittat operarios salutis in messem suam, sicut prædictum est, indubitanter exauditur.

To such methods nothing is impossible:

Quapropter omnis pontifex, ex hominibus assumptus, pro hominibus constitutus,[1] quandocunque cum præfatis orationis divinæ conditionibus rogat Dominum messis ut mittat operarios in messem suam, hoc est salvificum Dominatorem ecclesiæ exorans interpellat, ut mittendo provideat rectores idoneos ecclesiæ suæ in salutis operatione præficiendos, et, si oporteret, de lapidibus istis suscitare filios Abrahæ, beatus Salvator, cui nihil est impossibile [Luc. xix.], ad salvationis officium indubitanter exhibebit quotquot habet necessarios.

Cap. XVII.

Quid oranti prælato sit consultum, cum non adhuc divinitus exhibetur rector idoneus, qui per eum præficiatur.

if the seeker perseveres.

Quod si propter peccatorum obsistentias justus Salvator salubriter interpellatus adhuc differat exhibere operarium operandæ saluti idoneum, numquid licet in eventum quemcunque aliquatenus intrudere pro pastore devoratorem, pro dispensatore dissipatorem, pro vivificatore mortificatorem, pro sanctificatore profanatorem? Quis hoc ferat, nisi quem furiæ dæmonialis dira rabies occupavit? Cum enim, secundum apostolum, non sunt facienda mala ut veniant bona, putabiturne quacunque conditione hæc facienda fore mala, ex quibus vere nulla sunt quæ veniant bona; sed certe nulla sunt quæ non veniant mala? Hic

[1] *constituitus*, B.

amplexetur inseparabiliter veri Salvatoris definita[1] promissio, pollicentis infallibiliter quod indeficiens oratio cum expectatione longanimi, quamvis non ad votum semper, semper tamen exauditur ad salutem

Cap. XVIII.

Quam pernecabili rabie contra sanctiones evangelicas his diebus prælati majores et per se, et per suos inductos, ecclesiam Dei dissipare non cessant, animas exponendo sempiternæ condemnationis præcipitationibus immanissimis.

Vices of the clergy.

Ista igitur sacrosancta evangelicæ sanctionis decreta, quia dira rabies dæmonialis perfidiæ apud sublimes ecclesiarum principes his damnatissimis diebus execrabiliter, proh nefas! conculcare non formidat, qui certe tam per se ipsos, quam per suos inductos in ecclesiis Altissimi, nihil aliud pervicacissima caninæ voracitatis impudentia consectantur quam caducam fastuum arrogantiam, quam mobilem quæstuum affluentiam, quam sordidam luxuum petulantiam, auctoritatem summæ salvationis in perditionis æternæ crudelitatem depravantes, cernimus usquequaquam quasi solutum Satanam effrænata[2] tyrannide beatam hæreditatem benedicti Dei immanissime depopulari, et, proh dolor! animas sanguine testamenti redemptas exponi atrocissimæ devorationi bestiarum agri [Ezech. xxxviii.], necnon in gehennalem flagitiorum omnium et cunctorum facinorum voraginem passim, absque ulla miseratione, præcipitari. Propter quod, inter innumerabilia animadversionis divinæ fulmina[3] de Scripturis Sanctis, Omnipotens sapientia contra regitivos culminis ecclesiastici præpositos, tam præficientes quam præfectos, qui hujuscemodi sunt capitales scelestissimarum immanitatum auctores, exhorrendissimam sententiæ tonantis

[1] *diffinitam*, B.
[2] *efferata*, B.
[3] *sublimia*, C.

addictionem contorquet dicens [Sapientiæ vi.] : " Au-
" dite, reges, et intelligite ; discite, judices finium terræ ;
" præbete aures vos, qui continetis multitudines, et
" placetis vobis in turbis nationum. Quoniam data est
" a Domino potestas vobis, et virtus ab Altissimo, qui
" interrogabit opera vestra, et cogitationes scrutabitur ;
" quoniam, cum essetis ministri regni illius, non
" recte judicastis, neque custodistis legem justitiæ, ne-
" que secundum voluntatem Dei ambulastis, horrende
" et cito apparebit vobis quoniam judicium durissi-
" mum in iis, qui præsunt, fiet. Potentes enim potenter
" tormenta patientur, fortioribus autem fortior instat
" cruciatus."

Cap. XIX.

Quanta necessitate Deo constringitur sæpe dictus archiepiscopus et animabus liberandis secundum ea, quæ prædicta sunt, et arcendis proditoribus ab animarum pervasionibus.

To be sternly repressed by the Archbishop.

Quamobrem tantæ metropolis tantus antistes, propter Eum, qui amat animas, animarum amore[1] quibus salvandis tam solemni sponsione tam districtæ professionis, coram tam pavendo tribunali tam tremendi Judicis, animam suam defixit, apud tantum animarum redemptarum Vindicatorem, sub tanta juratissimæ firmitatis obligatione, infatigabiliter necesse est invigilet, secundum ea, quæ prædicta sunt, liberandis animabus, propter quas redimendas benedictus Dei Filius, sub diro mortis supplicio, sacrum crucis patibulum ex pia cruoris affluentia irrigare decrevit abundantius; necnon semper a Dei sanctuario arcendis canibus impudentissimis, nescientibus saturitatem ; pestes nefarias dæmonialium nequitiarum loquor, videlicet ovilium dominicorum

[1] *a morte*, C.

pervicacissimos invasores, quos, proh nefas! his diebus pessimis ubique conspicimus inexplebili rabie et sævitias, et astutias, et malitias, et pertinacias sacrilegissimi furoris ecclesiasticorum omnium assiduis urgere pervasionibus, ut earum lac comedentes et lanis opperti, crudelissima depopulatione ipsas, proh dolor! passim exponant devorationi bestiarum agri, quæ sua sunt quærentes, non quæ Jesu Christi.

Cap. XX.

Quod nulli possunt cogitari tam pervicaces inimici Dei, sicut qui, cum vivificandis æternaliter animabus officium susceperunt, animas perpetualiter occidere non exhorrent inaudito genere proditionis.

God has no worse enemies.

Nunquam enim cogitare poterunt in profanissimo regnō cupiditatis diabolicæ tam pervicaciter inimicantes sanctissimo regno caritatis dominicæ, sicut ii tales, qui per usurpata salvificarum prælationum officia animas humanas, per divinitatem Altissimi formatas ad superclaram imaginem Dei, et ad ipsius supersanctam similitudinem reformatas per sanguinem testamenti [Zach. ix.], quibus æternaliter vivificandis est occisus Auctor vitæ Filius Dei, perpetualiter occidere non exhorrent impernecabili fidei violatæ[1] proditione. Annon inauditum genus proditionis est populis Dei perdendis insistere, quibus salvandis tam celebriter juratum est, coram senatu cœli, Regi sæculorum? Annon adhuc inauditum genus proditionis est de stipendiis clementissimi Regis vivere, sed Domini sui temerata fidelitate, contra ipsum, cum inæstimabili damno desudantis exercitus, in castris hostilibus sub immanissimo tyranno militare?

[1] *violatæ fidei*, B.

Cap. XXI.

Quod occisores animarum maxime sunt expertes caritatis.

Deficient in charity.

Ad hæc, si occisores corporum nefarios affirmamus recte caritatis expertes, numquid non expertes caritatis vere judicabimus perfidos animarum occisores?

Cap. XXII.

Quod rectores animarum universas animas atrociter occidisse convincuntur, quibus ne occiderentur noscuntur nequaquam efficaciter invigilasse.

Murderers of souls.

Sed certissime, secundum immutabilem veritatis æternæ diffinitionem, cuncti curam vitalem regendis animabus assecuti animas universas atroci nequitia perenniter occidisse convincuntur, quibus ne occiderentur fideli prudentia dignoscuntur nequaquam jugiter invigilasse, clamante Scriptura singulis familiæ dominicæ custodibus: "Virum hunc custodi, qui si lapsus fuerit, erit "anima tua pro anima illius" [Ezech. xxxiii.] Et iterum: "Si speculator viderit gladium venientem et "non insonuerit buccina," (videlicet, viderit gladium mortiferæ prævaricationis venientem, et non insonuerit buccina evangelicæ prædicationis,) "et populus "se non custodierit, veneritque gladius et tulerit de "eis animam, et ille quidem in iniquitate sua captus "est; sanguinem autem ejus de manu speculatoris "requiram." Et alibi, propter prævaricationem populi dicens ad Moysen [Num. xxv.]: "Tolle," inquit,

" cunctos principes populi, et suspende eos contra solem " in patibulis, ut avertatur furor meus ab Israel." In quibus omnibus, non commissa sed omissa prælatorum addictione terrifica condemnantur.

Cap. XXIII.

Quod cuncti qui, suscepto animarum regimine, salvandis animabus perpeti caritate non invigilant, propter occisionem animarum sunt caritatis penitus exsortes, et rectissime condemnantur quantumlibet aliis glorientur excellentiis.

All their gifts worthless in consequence of this negligence.

Quamobrem quantumlibet quanticumque talium sibi blandientes velut securi glorientur vel de locutionum prærogativa, vel de præsagio prophetali, vel de ratione scientiali, vel de intelligentia mysteriorum, vel de fide miraculorum, vel de humanitate operationum, vel de longanimitate passionum, ut sit summatim dicere, vel de loquelæ, vel de notitiæ, vel de constantiæ, vel de patientiæ quantalibet eminentia, nisi salvandis subditis secundum sacrosanctas institutiones perpeti diligentia continuæ caritatis efficacius insudaverint, audiant contra se, nec altum sapiant, sed timeant illam districtionis apostolicæ sententiam : " Si linguis homi- " num loquar et angelorum, caritatem autem non " habeam, factus sum velut æs sonans aut cymbalum " tinniens. Et si habuero prophetiam, et noverim " mysteria omnia et omnem scientiam, et habuero " omnem fidem, ita ut montes transferam, caritatem " autem non habuero, nihil sum ; et si distribuero in " cibos pauperum omnes facultates meas, et si tradi- " dero corpus meum ita ut ardeam, caritatem autem " non habuero, nihil mihi prodest."

Cap. XXIV.

Quod potissime pro ista justitia secundum prædicta præficiendi pastores gregibus dominicis, et arcendi latrones ab eisdem; quanticunque terribilium martyriorum agones sunt et constanter sustinendi et audacter provocandi, pro ista, inquam, justitia tam inæstimabilis excellentiæ.

How he is to treat them.

Denique super illam quæ nunc dicta est justitia, præficiendi pastores gregibus dominicis, et latrones arcendi ab eisdem secundum modos supradictos, qualiter unquam sublimes animi quantumcunque vel traditionibus canonicis vel evangelicis sanctionibus, vel inspirationibus cœlicis, vel lucidis revelationibus illuminati, poterunt intelligere justitiam aliquam beatioris gloriæ, pro qua amplius teneantur ecclesiarum prælati, omnibus omnino[1] nihil impensis, quæ unquam valet vel prosperitas læta conferre, vel inferre tristis adversitas, omnimodis triumphalium martyriorum agonias non tantum in se ipsis tolerare longanimiter, sed viriliter contra se provocare; ut non tantum propter istam justitiam persecutionem in se sustineant, " ludibria et verbera experti, lapidati, secti, in occisione " gladii mortui, circumeuntes in melotis, in pellibus " caprinis, egentes, angustiati et afflicti, quibus dig- " nus non erat mundus," sed insuper propter istam justitiam persecutionem contra seipsos exsuscitent, exultantes audacter, in occursum pergentes armatis, contemnentes pavorem nec cedentes gladio, fervendo et fremendo sorbentes terram, nec reputantes tubæ sonare clangorem, procul odorantes bellum, exhortationem ducum et ululatum exercitus. Quis est qui ista perspicaciter non aspiciat, nisi quem premit pavidi

[1] *omnibus . . . nihil impensis*, Cott. The word after *omnibus* is blurred.

cordis caligo formidolosa? Nempe cum diffiniatur justitia, quod sit amor rectus servatus propter ipsam rectitudinem, qua tribuitur unicuique quod suum est, patenter hæc quam nunc loquor justitia, gloriosam gratiosæ justitiæ nuncupationem speciali privilegio justissimæ rationis sibi vindicare comprobatur, per invincibiles heroes principatus ecclesiastici jugitate infatigabili protegenda, per quam potissime et regnum vitæ restauratur et exterminatur mortis imperium, veritas Catholica confirmatur et confutatur hæretica falsitas, mundo corruenti obvenitur et subvenitur periclitanti ecclesiæ, caritatis salvificæ glorifica felicitas exaltatur; qua[1] ratione qui diligit legem implevit; per quam ideo fidelium sanctificatio potest comprehendere cum omnibus sanctis quæ sit latitudo, longitudo, et sublimitas et profundum, viz. sublimitas majestatis, profunda veritatis, latitudo jucunditatis, longitudo æternitatis secundum præsentem prægustationem, et secundum satietatem futuram in sæculi Salvatore Filio Dei, qui est benedictus in sæcula. Amen.

Cap. XXV.

Submissa veniæ petitio.[2]

The writer apologises.

Quanquam in præsentiarum opus esset sermo longus et interpretabilis, cum sufficiat simplici occasionem præstitisse sapienti, compesco calamum sub humili recognitione, venia petita super eo quod de rebus prædignis apud prædignum præsulem, indigna serie, pauper indignus dicere temptavi, ut timeo, tantæ puritatis, tantæ claritatis, tantæ pietatis, tantæ firmitatis involvens sententias sermonibus imperitis.

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[1] For *qua ratione*, B. has *quam*.

[2] Altogether omitted in Cott. MS. In B. the scribe has wrongly given the number of the Chapter as "Quindecimum."

Cap. XXVI.

De præcellenti gloria, qua sanctæ recordationis dominus Robertus, quondam Lincolniæ episcopus, divinitus esse creditur illustratus, propter vigorem amoris insuperabilem et invincibilem[1] *zeli fervorem, quibus jugiter aspirabat salvandis animabus secundum formas superius insinuatas.*

Praises Grostetes's courage.

Quid est quod piissimæ recordationis dominum Robertum quondam Lincolniæ episcopum, qui dum velocia mortalitatis humanæ transigeret volumina, spirituali affectionis[2] sanctæ prærogativa salutarem sinceritatis vestræ pietatem inter cunctos in carne viventes visceralis affectus sacro complexu continebat in incommutabili vitæ perennalis Auctore; quid, inquam, est quod ipsum per divinam miserationem, secundum quod fideliter asseverat devotio fidelium, tam glorifice et coronavit in excelsis, et in terris mirificavit, nisi quod ex invincibili serenissimæ fidei firmitudine, apud illum fortis ut mors dilectio et dura ut infernus æmulatio, in spiritu et virtute Helyæ, secundum ea quæ prædicta sunt, sanctitatis impavidæ perseverantia vigilantius aspirabat ad Dei honorem et hominum salutem?

Secunda Pars.

Cap. XXVII.

Quod ab eximio archipræsule frater exiguus[3] *super insuetis ecclesiæ tribulationibus requisitus illi veritus est respondere.*

Excuses his modesty.

Ubi aspiciebam quod prælatus a privato, doctus ab indocto, expertus ab inexperto, præclarus ab obscuro,

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[1] *irremissibilem*, B.
[2] *dilectionis*, B.
[3] *super exiguis*, B.

super vexationibus ecclesiasticam dignitatem prægravantibus rescriptum requirebat, juxta quod in sui parte posteriori continebat vestræ dominationis epistola, verebatur nec immerito vestræ magnitudini modicitas mea respondere.

Cap. XXVIII.

Quam necessaria dispensationis divinæ providentia ecclesiam sanctam semper exercent tribulantia persecutionum affligentium vexamina.

Verum si Scripturarum testimoniis, si sanctorum exemplis, si rationum efficaciis, si modernorum experientiis fideliter adquiescitur, agnoscitur infallibiliter tribulationum grassantium vehementias immaniores sanctam ecclesiæ Catholicæ beatitudinem et excellentius erigere et erudire luculentius, et salubrius animare et solidare constantius, ut cœlestis regni prædestinata felicitas non tam in bono glorificetur proprio, quam ex malo magnificetur alieno. Propter quod ait Rex sæculorum Dei regnum reformaturus: "Si quis "te percusserit in unam maxillam, præbe ei et alteram; "et ei, qui vult tecum in judicio contendere et tunicam "tuam tollere, dimitte ei et pallium; et quicunque "angariaverit te mille passus, vade cum eo alia duo." Et per apostolum: "Maledicimur, et benedicimus; "persecutionem patimur, et sustinemus; blasphemamur, "et obsecramus;" magis et in concussionibus, et in calumniis, et in angariis, et in contumeliis tolerantiam passionum salvificam beatificans, quam commendans magnificam actionum resistentiam. Persecution serviceable to the church.

Cap. XXIX.

Quod infelicius nequit accidere ecclesiæ nostri temporis, quam ut tam inermiter[1] *vivens sub pace transitoria feliciter agat.*

And a blessing.

Revera, mi domine, secundum quod perspicue cernit clarissima vestræ sinceritatis industria, nunquam infelicius accidere poterit nostræ dierum præsentium ecclesiæ, quam ut feliciter nefaria tempora transigat, tam inermiter vivens mortua tam horribiliter, remotis molestantium tribulationum asperitatibus, per reprobantem divinitatis provocatæ iracundiam.

Cap. XXX.

Quod cuncti fere his diebus ecclesiæ rectores ad hoc inhiant, ut per ecclesiasticam auctoritatem defensi quiete libidinibus suis inserviant.

Necessary to awaken its rulers to their duty.

Ad quod[2] inhiare conspiciuntur passim hodie periclitantis ecclesiæ speculatores impiissimi, nisi ut sub authentica protectione celsitudinis ecclesiasticæ et adversus concussiones, et adversus calumnias, et adversus angarias, et adversus contumelias propensiori vigilantia vigentius defensati, et libidinibus dominandi, et libidinibus possidendi, et libidinibus delectandi, et libidinibus abundandi, nunquam licet adimplendis, adimplendis tamen semper inserviant; nullatenus, proh nefas! æstimantes feliciter agere civitatem ecclesiæ, nisi late licentiæ libidinum letalium stantibus mœnibus suæ dignitatis, et ruentibus moribus suæ sanctitatis, ubique debacchando pervagentur infelicius? Contra quos, etiam vitiis suis ecclesiasticam defensionem affectantes, tam terribiliter prophetale fulminans eloquium [Is. lvi.],

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[1] *enormiter*, B. et infra.

[2] *quid enim*, B.

" Omnes," inquit, " bestiæ agri, venite ad devoran-
" dum universæ bestiæ saltus ! Speculatores ejus
" cæci omnes, nescierunt universi ; canes muti, non
" valentes latrare, videntes vana, dormientes et aman-
" tes somnia. Et canes impudentissimi nescierunt sa-
" turitatem. Ipsi pastores ignoraverunt intelligentiam.
" Omnes in viam suam declinaverunt, unusquisque ad
" avaritiam suam, a summo usque ad novissimum. Ve-
" nite, sumamus vinum, et impleamur ebrietate ! et
" erit, sicut hodie, sic et cras, et multo amplius."
Quid enim his diebus manifestius, heu ! heu ! heu !
Domine Deus, quam quod " omnes bestiæ," hoc est
omnes vastitates nequitiarum dæmonialium, " agri,"
apertius sævientium, et " saltus," occultius insidian-
tium, sive " omnes bestiæ agri," carnalium spurcitiarum,
" universæ bestiæ saltus," spiritualium versutiarum,
velut vocatæ vehementius venerunt ad devorandum, sc.
in sui malignas pernicies voraciter trajiciendum redemp-
tas animas, quibus sibi adunandis in individuum beatæ
vitæ consortium tam amara morte mortuus est Auctor
vitæ Filius Dei ? Causa quoque tantarum perditionum,
quo nihil est evidentius, subjungitur istud : " Specula-
" tores ejus cæci omnes, nescierunt universi ; canes
" muti, non valentes latrare, videntes vana, dormien-
" tes et amantes somnia. Et canes impudentissimi
" nescierunt saturitatem ; ipsi pastores ignoraverunt
" intelligentiam. Omnes in viam suam declinaverunt,
" unusquisque ad avaritiam suam, a summo usque ad
" novissimum. Venite, sumamus vinum, et implea-
" mur ebrietate ! Et erit hodie sic et cras, et multo
" amplius. Venite, sumamus vinum," etc. Factio
lascivientium insinuatur invicem se invitantium ad
hauriendum vinum mundanæ jucunditatis usque ad
ebriosam alienationem de die in diem adaugendam,
maxime sub protectionis ecclesiasticæ pacifica defen-
sione.

Cap. XXXI.

Quod jam dicti tam pestilentes impii sibi tam nefariorum scelerum promittunt impunitatem, licet tam inaniter.

God's vengeance directed against such.

Verumptamen in tam nefariis damnatissimorum scelerum erroribus vecordi pertinacia quietius immorantes contra indeclinabiles ultionis divinæ districtiones sibi blandiuntur, confidentes in verbis mendacii, secundum illud prophetici sermonis directi ad principes domus Jacob et judices domus Israel, sc. activæ luctationi et speculativæ visioni in ecclesiæ præpositos et prælatos, qui ad immunitatem vitæ suæ tam perditricis, tam flagitiosæ, tam facinorosæ, propheticum illud inculcavit [Jer. vii.], "Templum Domini," etc.; confidentes, inquam, in verbis mendacii super illud Mich. iii.: "Et requiescebant super Dominum, dicentes, 'Num-" 'quid non Dominus in medio nostrum? non venient " 'super nos mala.'" Sed contra nequissimam mendacium assertionum confidentiam sequitur Mich. iii.: "Propter hoc, causa vestri, Sion quasi ager arabitur, " et Jerusalem quasi acervus lapidum erit, et mons " templi in excelsa silvarum." Numquid profanantes templum Domini proteget contra justissimas vindictas ultionis divinæ,[1] quin vigilet Dominus super verbum suum, ut faciat illud: "In fulmineo splendore fulgu-" rantis hastæ suæ reddens ultionem istis hostibus " pervicacissimis, et his, qui atrocissime oderunt Eum, " retribuat, inebrietque sagittas suas in sanguinem, et " gladius suus devoret carnes" carnis curam perficere semper satagentium in desideriis?

[1] *afflictionis Dominicæ*, B.

Cap. XXXII.

Quam rationabili divinæ dispensationis moderantia per prælatos et principes pax ecclesiæ temporalis continue conservari debeat.

Princes and prelates to preserve the peace of the church.

Num ista dixerim ut suadere velim ne rectores ecclesiarum se accingere debeant contra tribulationes pacem ecclesiasticam perturbantes? Nequaquam. Etenim postquam Rex regum et Dominus dominantium, per supremum sui omnipotentatus arbitrium, et curvavit imperia mundi, et mundi regna inclinavit, et humiliavit potentiam mundi, et mundi gloriam prostravit, sub præcelsa ecclesiæ suæ sanctitate condita sunt jura tam canonica quam civilia, ex æternalibus decretis Altissimi, per ora prælatorum et principum divinitus promulgata, coercendis pacis ecclesiasticæ persecutoribus, immutabiliter statuendo ut in universis omnium ecclesiarum ordinibus jugiter conservetur sospitas quantum ad personas, utilitas quantum ad substantias, immunitas quantum ad operas, unanimitas quantum ad concordias. In his enim, sicut liquet evidentius, contra concussiones, contra calumnias, contra angarias, contra contumelias dumtaxat ecclesiæ sanctæ providetur, et dignitati, et libertati, et tranquillitati, et securitati protegendis indeficienter per patrocinia sacerdotum et imperatorum adjutoria, ut ecclesia Dei placida suavitate salubriter vivat, secundum mandata, judicia, ceremonias, et promissa Dei, amplectendo felicius mandata per formam bene vivendi, judicia per censuram recte judicandi, ceremonias per ritum pie colendi, promissa per profectum digne gloriandi. Quo fiat ut rete apostolicum magnos et pueros capiat, militia Christiana fortes et debiles colligat, familia dominica præcipuos et pusillos contineat, ecclesia sancta supraposito et submissos comprehendat, ad beatam

regni Dei consummationem, sub protectione Altissimi optabili pace pie conversando, nequaquam, licet paucitatem majorum semper examinet, minorum [1] multitudinem sæpe confringat persecutionum grassantium laxata vexatio. Quapropter quantum teneantur sacerdotes patrocinio, imperatores adjutorio pacis ecclesiasticæ beatificam dispensationem infatigabili stabilire vigilantia, liquere poterit consideranti prætaxatas eloquiorum divinorum sanctiones.

Cap. XXXIII.

De pernecessaria discretione habenda pro propellendis ab ecclesia persequentium [2] injuriis.

But great discretion required in so doing.

Discerni tamen summopere oportet ab invicem in propulsandis vexationum injuriis magnificentias sollicitudinum. Etenim, sicut claret, et in mente cæcutientibus, prorsus secernendæ sunt persecutionum injuriæ, quæ directe vergunt in detrimentum æternale, ab illis quæ qualitercunque cedunt in præjudicium temporale. Pro illis enim est anima ferventius exponrnda, in istis vero est anima moderantius exercenda, cum tamen ex salubri discretione illud oporteat facere, istud vero non omittere.

Cap. XXXIV.

Quod temporibus modernis pæne rectores ecclesiarum universi æternalium incrementis omnino seipsos subtrahunt, sed compendiis temporalibus ampliandis seipsos penitus impendunt.

The clergy immersed in secular occupations.

Quanquam his diebus, proh pudor! fere cernamus nostri temporis universos ducatus ecclesiastici moderatores commodis æternalibus adaugendis omnino seipsos subtrahere, sed compendiis temporalibus ampliandis

[1] *majorum*, B.

[2] *persecutionum*, B.

penitus seipsos impendere, ob id tam despicabiliter designatos per vaccas Samariæ apud illud propheticum [Amos iv.]: "Audite verbum hoc, vaccæ pingues, "quæ estis in monte Samariæ, quæ calumniam facitis "egenis, et confringitis pauperes;" vaccas eos vocans, velut in posterioribus erectos, depressos in anterioribus; vaccas quoque pingues, fœminei sexus, et carneæ crassitudinis: ostendens per fœmineum sexum ad omnia valida fructuum spiritualium effœminatos; per carneam crassitudinem, ad omnia vilia carnalium operum dilatatos. "Quæ estis," scilicet per amoris affectum mansive viventes, "in monte Samariæ," id est in elatiori opulentia pastoralis custodiæ. Nomen namque Samariæ sonat interpretatum custodiam. Cum ergo egenus sit qui non habet quod sibi sufficiat, pauper vero qui non habet quod alteri communicet, illum calumniantur, quem duris exactionibus spoliando attenuant; istum confringunt, quem sævis defraudationibus amaricando mortificant. Audiant calumniantes egenum et pauperem [Prov. xxii.]: "Qui calumniatur pauperem ut augeat "divitias suas dabit ipse ditiori, et egebit." Audiant confringentes pauperem [Eccl. xxxiv.]: "Panis egen-"tium vita pauperum est: qui defraudat illum, homo "sanguinis est." Etenim ista nomina "pauper" et "egenus" sæpe pro se invicem accipiuntur, sicut nomina "sapientiæ" et "scientiæ," secundum Sanctum Augustinum. Sic ergo per tam duras exactiones indebita sibi congerentes, et per tam sævas defraudationes aliis deputata sibi retinentes, vivendo tam nefarie proventus ecclesiæ, quod est patrimonium Christi, Christi sanguine egenis et pauperibus comparatum, transvertere non formidant, et præurgentis avaritiæ scelestissimam cupidinem, quod susceperunt de manu Domini sub tanta reddendæ rationis districtione, ad sublevandam dumtaxat, per fidelis prudentiæ dispensationem, fidelium suorum inopiam, secundum illud Salvatoris ad pastores ecclesiæ: "Quis putas est fidelis

" servus et prudens, quem constituet Dominus super " familiam suam, ut det illis cibum in tempore?" cibum certe tam temporalem quam æternalem, quorum tam facinorose neutrum dispensant, pascentes semet-ipsos, sicque famulos Domini utrobique tam crudeliter interimunt, quibus salvandis per vigilem sedulitatis providæ custodiam tam cogenti sponsione Domino juraverunt. O nefas! O scelus! O flagitium! O piaculum cunctis viventibus exhorrendum! Attendendum est hic illud Apostoli [i. Cor. iv.]: " Sic nos " existimet homo, ut ministros Christi et dispensatores " mysteriorum Dei." Hic jam quæritur inter dispensatores ut fidelis quis inveniatur; dispensatores ait, non dominos. Non enim, secundum quod nunc insinuatum est, memoratum Christi patrimonium, in tam pios usus tam districta lege deputatum divinitus, aliquo modo transferri valet in dispensatorum dominium, nisi usurpativo non tam furti quam latrocinii sacrilegio. Qui tamen dispensatores, dummodo si seminant spiritualia, legitime metent carnalia, ut ex eis habentes alimenta et quibus tegantur, his contenti sint. Qui vero non vult operari non manducet, dignus est enim solus mercede sua operarius. Patet ergo quam convenienter contra istos directus est sermo prophetalis: " Audite " hoc, vaccæ pingues, quæ estis in monte Samariæ, " quæ calumniam facitis egenis, et confringitis pau- " peres." His adjungendum putavi quod de talibus nominis usurpati pastoribus ille tantus evangelicæ pastionis æmulator loquens ait:[1] " Quanti hodie secus, scili- " cet quam pastoribus ecclesiæ conveniat, affectos se " ostendunt; de his dico, qui animas regere susceperunt. " Quod enim sine miserabili gemitu dicendum non est, " Christi opprobria, sputa, flagella, clavos, lanceam, et " crucem et mortem, hæc omnia fornace avaritiæ con-

[1] Bernardi in Cant. Sermo X.

" flant et profligant in adquisitionen turpis quæstus ;
" et patrimonium universitatis suis marsupiis inclu-
" dere festinant, hoc solo sane a Juda Iscariotis diffe-
" rentes, quod ille omne horum emolumentum denario-
" rum numero compensavit, isti voraciori ingluvie lu-
" crorum infinitas exigunt pecunias : iis insatiabili
" desiderio inhiant ; pro his ne amittant timent, et
" cum amittunt dolent ; harum in amore quiescunt,
" quantum dumtaxat liberum est eis acervandi aut
" augmentandi curam animarum nec casus reputatur,
" nec salus. Non sunt profecto matres, qui cum sint
" de Crucifixi patrimonio nimium incrassati, impinguati,
" dilatati, non compatiuntur super contritione Josephi.
" Quæ mater est non dissimulat : præbet ubera, et non
" vacua. Gaudere cum gaudentibus, flere cum flentibus
" novit. Non cessat exprimere quidem de ubere con-
" gratulationis[1] lac exhortationis, de ubere vero compas-
" sionis lac consolationis." Quis procurat vestimentum et corpus non curatur ? Quis componit escam et animam exponitur ? Quis unquam cultorum materiam ædificat et vineam contemnit ? Quis unquam ducum vallum erigit et negligit exercitum ? Rogo, separemus preciosum a vili, propter Eum, qui præsertim ad ecclesiasticos ait [Jer. xv.]: " Si separaveris preciosum a vili,
" quasi os meum eris."

Cap. XXXV.

Recitatio persecutionum ecclesiam nunc temporis tribulantium, cum petitione rescripti super eisdem.

The archbishop's complaint of exactions.

Post alia scripsit mihi vestra dominatio subjunctam seriem. Inter cætera gravamina, quæ vobis ab hominibus inferuntur, illa vos gravius affligunt, quæ per po-

[1] The rest of the Cotton MS. is wanting.

testatis terrenæ ministerium sponsam Christi ancillare nituntur et ejus subvertere libertates :—

" Recipimus namque pluries mandata regia, quod " juxta dudum inolitam corruptelam clericos et minis- " tros ecclesiæ tribunali regio sistamus, super persona- " libus actionibus, et plerisque criminibus, et aliis, " juxta corruptelam hujusmodi responsuros. Nuper " etiam inconsuete forte litteram domini regis rece- " pimus, cujus tenorem vobis transmittimus, qui talis " est :

" ' H., Dei gratia rex Angliæ, dominus Hiberniæ " ' dux Normanniæ, Aquitaniæ, et comes Andegaviæ, " ' venerabili in Christo patri S., eadem gratia Ebora- " ' censi archiepiscopo, salutem. Cum omnis pecunia " ' ex quacunque, tam Terræ Sanctæ subsidio depu- " ' tata, nobis sit pro executione voti nostri ab Aposto- " ' lica Sede concessa, et quidam clerici et laici vestræ " ' diœcesis convicti sint coram executoribus dicti ne- " ' gotii, ab eadem Sede de nostro consilio deputatis, " ' ipsos nobis debere denarios subscriptos ; ecclesiasti- " ' cam volentes libertatem quam in nobis est per " ' omnia illæsam conservare, vobis mandamus qua- " ' tenus sine dilatione habeatis per aliquem de vestris, " ' apud Novum Templum Londoniæ, in octava sancti " ' Hillarii, prædictos denarios solvendos executoribus " ' prædictis.'

" Et quibusdam interpositis adjungit :

" ' Tantum facientes quod non oporteat nos ad baro- " ' niam vestram capere, nec ad ea, quæ ad ecclesiam " ' pertinent, propter defectum vestrum, manum exten- " ' dere sæcularem ; et habeatis ibi hoc breve. Teste " ' meipso. Apud Vyntoniam xx. die Novembris, anno " ' regni nostri xli. Per magistros W. de Lichefeldia, " ' Nicholaum de Plumptona, Philippum Luvel, Ed- " ' wardum de Westmonasterio, et alios barones de " ' scaccario.' "

Interpositis igitur pluribus evidentium rationum efficaciis, ostendentibus quod in hac parte domini regis mandato non vere esse parendum, novissime idem subjunxit vestra excellentia :—

" Verum igitur statum et beneplacitum, et quid tam " in primo et secundo articulo facere expediat, nobis " petimus rescribatis. Prælati namque alii, sicut au- " divimus, a domino rege mandatum consimile recepe- " runt. Valete feliciter."

Cap. XXXVI.

Quod præfatæ tribulationes, licet recte ingerant compassionem, tamen dignius exultationem inducunt.

He is to rejoice thereat.

Quamvis ergo hæc excogitata temptationum tribulantium vexamina nec immerito anxiam ingerant compassionem, tamen multo justius eximiam inducunt exultationem, dicente Scriptura inter innumerabilia in id ipsum testimonia [Heb. x.] : " Rememo- " ramini pristinos dies, in quibus illuminati magnum " certamen sustinuistis passionum : in altero quidem " opprobriis et tribulationibus spectaculum facti, al- " tero autem socii taliter conversantium effecti. " Nam et vinctis compassi estis, et rapinam bono- " rum vestrorum cum gaudio suscepistis, cognoscentes " vos habere meliorem et manentem substantiam." Et illud [i. Pet. i.] : " Benedictus Deus et Pater Domini " nostri Jesu Christi, qui secundum magnam miseri- " cordiam suam regeneravit nos in spem vivam." Et infra : " In quo exultabitis modicum nunc, si " oportet contristari in variis temptationibus, ut pro- " batio fidei vestræ multo preciosior sit auro, quod " per ignem probatur?" Huc quoque accedunt quæ subjungo testimonia, videlicet illud [i. Cor. iv.] : " Id " quod in præsenti est momentaneum et leve tribu-

" lationis nostræ supra modum in sublimitate æter-
" num gloriæ pondus operabitur in nobis." Et illud [Heb. xii.] : " Flagellat Deus omnem filium, quem
" recipit." Et illud [Isaiæ xxviii] : " Per omne fla-
" gellum erudieris[1] tu, Israel." Et illud [ii. Cor. i.] : " Sola vexatio dabit intellectum auditui." Licet ergo tribulationum vexamina turbando contristent, tamen per Eum, qui consolatur nos in omni tribulatione nostra, lætificant, secundum Scripturas, et roborando ingentius et veracius erudiendo, et expiando sincerius et stabilius confirmando. Nempe commutabilium amorem ab ipsis avertendo mortificant, et vivificant convertendo ad ipsum amorem incommutabilium, non secus quam amara superlinita uberibus ablactandos avertunt a lactis suavitate, et ad soliditatem panis convertunt.

Cap. XXXVII.

Quod in dictis tribulationibus commemoratum archiprœsulem oporteat ante omnia Salvatoris amplecti vestigia.

And follow his Lord's footsteps.

Quid igitur primitus in his consultum poterit esse pro archipræsule, pietatis apostolicæ successore, nisi ut illud inseparabiliter amplectatur imitandum infatigabiliter quod ipsorum Auctor Apostolis omnibus et cunctis Apostolicis ait [Joh. xvii.] : " Hæc locutus
" sum vobis, ut in me pacem habeatis. In mundo
" pressuram habebitis : sed confidite, quia ego vici
" mundum." Sicut etenim omnia poterit in Eo, qui eum confortat Christus. [Philip. iv.]

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[1] *eridieris* MS.

Cap. XXXVIII.

Quod inter omnia fidelibus securiorem præstat fiduciam, per præfatum archipræsulem archipræsulatus officium glorifice fore complendum, hoc quidem ipsum dispensatio divina in presentia tribulationum succrescentium sanctis suis associavit.

The hopes of the faithful in his ministry.

Si quid etiam coram sanctitatis vestræ dignissima prælatione lætificam expectationis securæ fiduciam, per Jesum Christum Salvatorem nostrum, potissime præstat fidelium æmulatio, quod ad honorem Dei, ad hominis salutem, ad liberationem ecclesiarum et vestri coronam sacrosanctam, archipræsulatus vestri ministerium, Divinitate propitia, per successum salutarem ad felicem exitum inspectabili gloria perducetur; hujusmodi, inquam, tam gloriosæ gloriæ præcipue securam præstat fiduciam, quod superclemens prædestinationis altissimæ dignatio invictis ecclesiæ suæ propugnatoribus, per varia succrescentium persecutionum molimina, triumphalem vestri certaminis agoniam associare decrevit, quorum unus ille principum invictissimus, "Si consistant," inquit, "adversum me castra, non timebit cor meum. Si exsurgat "adversum me prœlium, in hoc ego sperabo." De quibus etiam scriptum est [Judith. viii.]: "Memores esse debent quomodo pater noster Abraham temptatus est, "et per multas temptationes probatus amicus Dei "effectus est." Sic Isaac, sic Jacob, sic Moyses, et omnes qui placuerunt Deo, per multas tribulationes transierunt fideles, Ipsius perpetim disponente clementia, cui dictum est [Tobiæ iii.]: "Hoc autem pro "certo habet omnis, qui colit Te, quod vita ejus si in "probatione fuerit, ad misericordiam tuam venire "licebit. Non enim delectaris in perditionibus nostris; "quia post tempestatem tranquillum facis, et post

" lacrymationem et fletum exultationem infundis. Sit " nomen Dei Israel benedictum in sæcula." De quo Apostolus [Rom. xvi.]: " Deus," inquit, " pacis con- " teret Sathanam sub pedibus vestris velociter. Quia " enim, ' Ecce,' inquit, 'ego vobiscum sum omnibus " ' diebus, usque ad consummationem sæculi.' "

Cap. XXXIX.

Oratur ut archiepiscopali requisitioni divinitus salutaria respondeantur.

Christ will solve his perplexities.

Verum ad ea, super quibus excellentia vestra meam requirere voluit exilitatem, sine me respondeat, oro, vobis salutaria Salvatoris sapientia, qui tam vobis quam illis, in quorum locum successistis, ait [Luc. xxi.]: " Ego dabo vobis os et sapientiam, cui non poterunt " resistere et contradicere omnes adversarii vestri." Et alibi [Math. x.]: " Ad reges et præsides ducemini " propter me, in testimonium illis et gentibus. Cum " autem tradent vos, nolite cogitare quomodo aut quid " loquamini: dabitur enim vobis in illa hora quid lo- " quamini." Ubi certe prohibetur sensus humani sollicitudo, non affectus divini meditatio, tamenque quicquid respondeatur non cogitetur humanitus, sed divinitus affectetur. Subjungit enim: " Non," inquiens, " vos " estis qui loquimini, sed Spiritus Patris vestri qui " loquitur in vobis." Et alibi [Jac. i.]: " Si quis " autem vestrum indiget sapientia, postulet a Deo, qui " dat omnibus affluenter, et non improperat, et da- " bitur ei. Postulet autem in fide, nihil hæsitans."

Cap. XL.

De vehementiore persecutionis afflictione his diebus contra ecclesiam sæviente, propter duos gladios, spiritualem et materialem, ad nocendum adunatos.

Vehementius vero exaggerat his diebus contra ecclesiam tribulationum pericula ut multum persecutio moderna duos gladios, de quibus senatus Apostolorum [Luc. xxii.], " Ecce duo gladii hic," copulans insimul ut noceat efficacius. Quorum uterque quidem est ecclesiæ, spiritualis scilicet et materialis ? Propter quod spiritualis quidem causarum salutarium diligentissimus investigator ad summum pontificem de gladio materiali [Bernardi ad Eugenium libro quarto],[1] " Quid," inquit, " denuo usurpare temptes, quem semel jussus " es reponere in vaginam ? quem tamen qui tuum " negat non satis mihi videtur attendere verbum " Domini, dicentis sic : ' Converte gladium tuum in " ' vaginam.' Tuus ergo, et ipse tuo forsitan nutu, " etsi non tua manu, evaginandus. Alioquin si ad te " nullo modo pertineret, et his dicentibus Apostolis, " ' Ecce gladii duo hic,' non respondisset Dominus " ' satis est,' sed ' nimis est,' uterque ergo ecclesiæ " et spiritualis gladius et materialis ; sed is quidem " pro ecclesia, ille vero etiam ab ecclesia exserendus. " Ille sacerdotis, hic militis manu, sed sane ad nutum " etiam sacerdotis et jussum imperatoris."

Injury done to the church by the union of the material with the spiritual sword.

Horum ergo utrumque gladium exercet in ecclesiam Dei contra leges divinas vexatio periculosior, quos his diebus ad hoc simul adunavit astutia callidior vulpium demolientium vineam Domini, de qua per prophetam [Isaiah v.] : " Vinea Domini exercituum domus Israel

[1] In margin.

" est " et adjungit, " et vir Juda desiderabile germen " ejus."[1] Et quid est domus Juda nisi ecclesia Domini, et quid vir Juda nisi Christus Dominus? Igitur adversus ecclesiam Domini, et adversus Christum ejus, moderna persecutio solito vehementior efferari conspicitur in duobus gladiis, materiali sc. et spirituali, vulpium calliditate conjunctis, videlicet astutorum Sathanæ satellitum, clericatum arroganter profitentium, et clerum immaniter persequentium, jugiter quos conatu callido machinantium imperialem seducere celsitudinem, et sanctitatem circumvenire sacerdotalem. Proinde quis poterit æstimare discrimen in eo, quod una cum proprio dirus hostis civem modestum in gladio excorto per hostilem manum de manu civili letaliter invadere non desistit? Et quid si cœlestem potentiam gladii spiritualis solum impugnaret gladii materialis potentia sæcularis, quæ ratio posset esse formidandi?

Cap. XLI.

Qualiter gloria triumphi de jam dicta persecutione quamlibet vehementi divinitus obtinetur.

The greater the difficulty the more glorious the conquest.

Verum cum publicæ potestati potestas ecclesiastica præsidio existit ad confligendum, quis belli pondus sustinebit, nisi quem firmat et dirigit Christus Dei virtus et Dei sapientia [i. Cor. i.], " sapiens corde et fortis robore " [Job ix.]? Porro quanto difficilius est certamen prœlii, tanto preciosior est laurea triumphi; et quis est locus hæsitandi de triumpho, ubi qui hæsitat in adjutorio Altissimi perseverantia finali legitimi certaminis Ipsum veraciter audit annuntiantem: " Beatus vir, qui suffert temptationem; quoniam cum " probatus fuerit, accipiet coronam vitæ, quam repro- " misit Deus diligentibus se? "

[1] In the margin in the same hand as text a[lia] l[ectione] *et viri Juda germen Ejus delectabile.*

Cap. XLII.

Abbreviata recitatio persecutionum moderni temporis ecclesiam contra sacros canones prægravantium, cum allegationibus persequentium pro sua parte.

A breviate of the gravamina of the church.

Demumne per pontifices ad mandatum regium tribunali regio sistantur clerici, super personalibus actionibus et plerisque criminibus juxta præsumptam dierum aliquot corruptelam responsuri, ut melius novit pietatis vestræ sollertia. Venerandæ sacrorum canonum traditiones omnimodis obsistere non dubitantur. Super his autem abusionibus, quia segnius actum est per prælatos quamdiu in ecclesia Anglicana, profecto difficilius corrigentur. Allegat enim in hac parte importunus dominus rex, cum consiliariis suis, pro se diuturnam consuetudinem, a qua si recederetur et dignitati regiæ et totali regno fieret enorme præjudicium, quam, ut aiunt, nec debet ecclesia Romana, nec ecclesia Anglicana aliquatenus immutare; litera etiam domini regis a vobis nuper recepta tenoris inconsueti pro pecunia domino regi ab Apostolica Sede concessa, ut eam certis die et loco habeatis per aliquem de vestris solvendam executoribus dictæ confessionis continere. Videtur etiam juxta rationum efficacias, in scriptura vestra mihi destinata expressas, manifestas institutionum canonicarum injurias, quamvis, sicut reor, dominus rex, cum illis quorum nititur consiliis, asserat se in causis hujusmodi potestatem regiam accommodare ordinationibus apostolicis adimplendis, et sic in nihilo ecclesiastica jura per eum violari, cum per ecclesiasticam auctoritatem satagat ex devotione regia ut jussiones apostolicæ peragantur, secundum quod ipsum executores a domino papa delegati vitæ ejusdem super hoc interpellant diligentius et requirunt.

Cap. XLIII.

Quod pii præsules contra temporalia modernarum tribulationum vexamina sic studeant adhibere remedia ne per eorum remedialem vigilantiam ecclesiæ Dei æternalium perditionum incurrant detrimenta.

The remedies to be applied.

Verum cum ex his, quæ superius et modo dicta sunt, ecclesiæ videantur intolerabilia imminere gravamina, necesse est ut pii præsules, zelo domus dominicæ fruentes, contra tanta discrimina opportuna studeant adhibere remedia, præcedentium patrum in omnibus sequendo vestigia. Cavendum tamen potissimum esse cognoscitur [Math. xiii.] ne forte colligentes zizania, eradicent simul cum eis et triticum, neque decimantes mentam et anethum et ciminum, relinquant quæ graviora sint legis et judicium, misericordiam et fidem; sed nec excollantes culicem, camelum autem glutiant [Math. xxiii.] Absit! Hic illud quidem sequitur scilicet sermo sancti sapientis: "Vides omnem "ecclesiasticum zelum fervere sola pro dignitate tuenda. "Honori totum datur, sanctitati nihil aut parum; de "placito Dei ultima mentio est. Pro jactura salutis "nulla cunctatio, nisi quod sublime est, hoc salutare "dicamus, et quod gloriam redolet, id justum."[1]

Sic igitur hic agendum ne, dum modica defenduntur amittantur maxima, ne dum corporibus momentanee providetur, animabus perpetue noceatur. Non desunt viri gloriosi utriusque Testamenti, tam ad regem quam ad sacerdotium pertinentes, divinitus in hoc ad imitandum propositi, qui secundum dispensationem salutarem interdum tolerarent hostes ne cives trucidarent. Nam si jam insinuata dierum istorum pericula, quid hodie

[1] Bernardus ad Eugenium, lib. iiii^to.

dignius expavescitur quam si sacri pontifices aggressu præcipiti confligere[1] temptaverint contra præfatas vitæ temporalis inquietationes, quod imperiali gladio sævienti sacerdotalis gladius afferat adjutorium in suspensionum et excommunicationum, privationum et depositionum severissimis additionibus; et sic contrito castrorum cœlestium propugnatore, furentissimo sacrilegio sacratissimum sanctuarium contingat irrumpere instar leonum truculentissimos, instar luporum rapacissimos, instar serpentum callidissimos, instar dæmonum malignissimos, truculentia leonina, rapacitate lupina, calliditate serpentina, malignitate dæmoniaca destructuros civitates sanctorum, prædaturos patrimonia justorum, perdituros corpora fidelium, perempturos animas pauperum; latrones loquor immitissimos, sub usurpato nomine pastorum, et dignitates et præbendas, et parochias et monasteria, vastitate hostili in hunc eventum pervasuros. Itaque cum horrore summe lamentabili frustratur et victoria belli, et pro quo bellum initur, salus populi. Quæso cernatur si alioquin hic intercidit ambigendi possibilitas?

Cap. XLIV.

Quod duces ecclesiæ hostibus ecclesiæ continue repugnent, tamen melius sub moderamine, posthac adjuncto, certe seipsos impensuri pro animabus incunctanter, quotiens ab animarum peremptoribus animabus perimendis instituitur.

Num ista idcirco scripserim, ut persuadeam ecclesiæ propugnatoribus mentium quamlibet diffidentia vel desperatione pusillanimi dextras dare persecutoribus ecclesiæ? Absit a me in sempiternum tam detes- The rules of the church must be firm.

[1] *configere*, MS.

tabilis insania! Est namque necessitas inevitabilis, ut ecclesiæ duces hostibus ecclesiæ virtute potenti patentis controversiæ continue resistendo contradicant, et contradicendo resistant. Sed melius nonnunquam hoc fiet, ut video, sub dispensativo moderamine quod in simplicitate mea, sicut æstimo, ex Scripturæ tam doctrinis quam exemplis, ad vestram jussionem ausus sum annectere. Suprascriptis sane perpetim intellecto quidem ad indefessam strenuitatem opportunæ promptitudinis Redemptori animarum, animarum rectores obligatissime constringuntur, ut liberandis animabus proprias animas mortalis vitæ quibuscunque discriminibus incunctata sollicitudine festinent exponere, quotiens interpretores animarum animarum pervasionibus comperiuntur imminere.

Cap. XLV.

De quadripartito moderamine diligentiæ vigilantioris adhibendo per sæpe dictum archipræsulem contra supradictam modernarum tribulationum turbamina pro periclitantis ecclesiæ liberatione.

What kind of moderation required of them.

His igitur ab insufficientia mea ut fieri valet sollicite propositis, consultum mihi fore videtur, in tanto tali quam ancipiti causarum inæstimabilium certamine, ut ante omnia per provisivam sanctitatis vestræ vigilantiam recurratur ad efficacissima continuarum orationum præsidia, secundum illud prophetæ [Joel i.]: "Accingite " vos, et plangite, sacerdotes; ululate, ministri altaris; " ingredimini, cubate in sacco, ministri Dei mei: " quoniam interiit de domo Dei vestri sacrificium et " libatio! Sanctificate jejunium, vocate cœtum, congre- " gate senes, et omnes habitatores terræ, in domum " Dei nostri, et clamate ad Dominum. Ah, ah, ah, " diei! quia prope est dies Domini, et quasi vastitas " a potente veniet." Nonne, orante Moyse, per virtutem

divinam devictus est Amalech ab Israele? [Exod. xvii.] (1.) Nonne, orante Ezechia, per angelicum præsidium percussis de Assyriorum exercitu clxxxv. millia, Sennacherib a Judæa exterminatus est? [Isaiæ xxxvii.] (2.) Deinde ut modis congruentibus per insignem pietatis vestræ prudentiam excietur dominus Cantuariensis, cum suis suffraganeis, quos opprimunt, assidue gementes et plangentes indesinenter, præfata molestium vexationum pondera. Si forte constipatis bellicarum acierum agminibus, juxta quod gloriosius inchoatum est, cum adhuc in carne viveret, ad hoc salutari vigilantia laborans sanctæ recordationis dominus Robertus, quondam Lincolniensis episcopus, corde uno et anima una, sub concordi vincendi fiducia una vobiscum prœlientur prœlia Domini. Annon Abram, cæsurus quatuor reges impios, ad roborandum expeditionem accepit in socios Aner, Escol, et Mambre? [Gen. xiv.] Annon rex Israelis, per Dei voluntatem expugnaturus Moab inimicantem Deo, sibi in adjutorium associavit regem Juda et regem Edom? [iv. Reg. iii.] (3.) Postea ut apud regiam majestatem de communis assensus unanimi diligentia, præmissis et admonitionibus et eruditionibus et obsecrationibus, satagatur, etiam præstationibus, si forte ad clementiæ mansuetudinem inclinetur, per divinam Illius operationem, de quo dicitur [Prov. xxi.]: "Sicut "ductiones aquarum, ita cor regis in manu Domini: "quocunque voluerit inclinabit illud." Rex evangelicus iturus committere bellum adversus alium regem, priusquam procedat ad confligendum securus cogitat quid facto opus sit; et si evidenter emineat de bellico conflictu periculosior eventus, rogat ea quæ pacis sunt [Luc. xiv.] Numquid non patriarcha Jacob, reversus in patriam, Esau fratris sævitiam decrevit copiosis muneribus esse placandam? [Gen. xxxii.] Numquid non rex Juda et de templo et de palatio amplis preciosorum munerum largitionibus regem Syriæ avertit ab oppugnatione Ierusalem? [iv. Reg. xii.] (4.) Denique,

licet venerandus cœtus cardinalium prælatorum Angliæ nec immerito redarguat ecclesia, ecclesiæ prædicta gravamina et alia nonnulla conniventiam, immo desidiam, modis omnibus expedire videtur, secundum quod congruere judicabitur, per nuncios ad hoc sufficientia instructos affluenti summam Apostolicæ Sedis Auctoritatem interpellare sine moræ dispendio, sicut alioquin, licet adhuc minus efficaciter, factum est, ut per sanctissimæ papalis excellentiæ prudentiam contra jam induratas horribilium errorum afflictiones quamvis dudum statuta denuo jura statuat, et per applicatam protectionem in id ipsum manus prælatorum roborare dignetur. Stupendus est admodum si quis in tanto geminæ dilectionis erga divinam Majestatem et ecclesiasticam necessitatem negotio, quancunque licet ubicunque prosequendo causetur vel laborum difficultatem, vel nimietatem sumptuum, dicente Domino [Ap. i.], " qui dilexit nos, et lavit nos peccatis nostris in san-" guine suo:" [Matth. xi.] " Venite ad me omnes, qui " laboratis et onerati estis, et ego reficiam vos." Et iterum [Cant. viii.]: " Si dederit homo omnem sub-" tantiam domus suæ," pro dilectione quasi nihil despiciet eam.

Cap. XLVI.

Qualiter agere incumbit sæpe scripto archiepiscopo si deficiat omnis humanæ considerationis secundum formas jam dictas sancta moderatio.

How he is to act if all aid fail.

Quod si deficiat oratio ecclesiæ Dei reformandæ, secundum formas nunc dictas, provide superspectionis sancta sollicitudo, quid nunc restare dignoscitur, nisi ut omnipotenti Sapientiæ, superclementi Providentiæ committendo, quæ tam beatifici amoris tam sollicito amore, tam condigne formidantur sub patrocinio divino, per angelicum præsidium cum sanctorum adjutorio, in suf-

fragio sacramentorum, archipræsulis vestri, quem ad mortalium societatem virtus solitaria contra diros hostes ecclesiæ dura subeat certamina per patientiæ longanimis indefensam constantiam. Solus Salvator principatum hujus mundi superatum exterminavit, per quem solum Salvatorem solus Helyas Samariam, solus Eliseus Syriam, solus Petrus circumcisionem, solus Paulus præputium, solus Thomas Angliam, et sic ceteri innumerabiles cœlestis regni propugnatores soli, sc. sine collegis, certaminum immanissimas sæculi tyrannides nonnunquam triumphaliter oppugnasse cognoscuntur.

Cap. XLVII.

Finalis terminus epistolæ.

Conclusion.

Consideret, obsecro, dignitatis vestræ sublimis intelligentia, priusquam aut admittantur aut abjiciantur, utrum hæc verba hoc loco referri debeant vel ad l a-cessentem ignaviam vel ad industriam prospicientem. Propter semetipsum doceat nos de omnibus Dei Filius Magister, utrum [1] unus Christus, per Spiritum Sanctum suum docens omnem veritatem, ut ambulantes in lumine Ipsius per vitæ præsentis umbrosam caliginem perseveranter in omnibus prudenter discernendo, agendo fortiter, temperanter cohibendo, distribuendo æqualiter, omnia perpetue referatis ad illum finem, ubi est Deus omnia in omnibus, æternitate certa et pace perfecta ; per cujus altissimam miserationem conservetur ecclesiæ suæ per tempora diuturna desiderandissima sanctitatis vestræ sospitas in Christo Jesu semper et beatissima Virgine. Amen.

[1] expuncted, and "*omnium*" written over, but in a later hand.

PRIMA FUNDATIO FRATRUM MINORUM LONDONIÆ.

Prima Fundatio Fratrum Minorum Londoniæ.[1]

Anno Domini m.ccxxiv., tempore Honorii Papæ[2] III. xvii., quo sc. [anno] confirmata est regula beati Francisci; insuper et anno ill[ustrissimi] regis Henrici III. octavo, ipso beatissimo patre nostro Francisco adhuc vi[vente] in carne, feria ii. post finem nativitatis Virginis gloriosæ Mariæ, qu[æ in] illo anno fuit die Dominica, applicuerunt, [et] intraverunt primo fratres [minores] in Angliam apud Dovariam, scilicet iv. clerici et v. laici. De quibus [quinque] relictis Cantuariæ, construxerunt ibi primum conventum fratrum minorum in Ang[lia]. Alii vero quatuor; scilicet frater Ricardus Yngworth, natione Anglicus, sacerdos et prædicator; ii. frater Ricardus Devoniensis, clericus Anglicus, ordinis acolytus, ætate juvenis; iii. frater Henricus Detrenizo, natione Lumbardus, laicus; iv. frater Monacatus, e[tiam] laicus; cum venissent ad civitatem Londoniæ diverterunt se ad fratres prædicatores, et ab eis benigne suscepti, manserunt apud eos, edentes et bibentes sicut familiares, per xv. dies, quæ apponebantur eis. Postea conduxerunt sibi per amicos spirituales domum quandam in Cornhyll a Johanne Travers, tunc vicecomite Londoniæ, et constituerunt eis in ea parvas cellulas, quas inhabitabant usque ad æstatem sequentem; perduraverunt

A.D. 1224. Foundation of the Friars Minors in London.

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[1] This account is taken from an ancient Register of the Friars Minors in London, now preserved in the Cotton Library, Vitellius F. XII. The MS. is on paper, in a hand of the fifteenth century; and is the only one of the kind extant, as far as I can discover. A portion of it was translated by Stevens and published in his continuation to Dugdale, vol. i. p. 112; but the names were greatly disfigured. The MS. has been much burnt in the disastrous Fire, which destroyed so many precious monuments in this invaluable Collection.

[2] *Papæ* blotted out, and *Episcopi* inserted in its place.

A.D. 1224. quoque in ipsa[1] simplicitate sine cantaria, quia necdum privilegium habebant erigendi altaria et celebrandi in locis suis divina. Quo tempore crevit erga eos civium devotio et fratrum multitudo. Et eapropter transtulit eos civitas de loco illo parvo et stricto ad locum habitum in parochia sancti Nicholai de Macellis; qui[2] eum appropriavit communitati civitatis Londoniæ. Fratribus autem, secundum regulæ declarationem, usum simplicem per libitum dominorum devotissime designavit Johannes Iwyn, civis et mercer Londoniæ. Qui cito post ordinem intravit laici,[2] et perfectissimæ pœnitentiæ et supernæ devotionis cunctis fidelibus exempla reliquit. Anno nono regis Henrici III.

Tunc Ricardus Renger maior Londoniæ; dominus Johannes Travers, Andrea Bokerell, vicecomites.

" Sciatis præsentes et futuri quod ego Johannes " Iwyn, civis et mercer Londoniæ, dedi, concessi, et " hac præsenti carta mea confirmavi communitati Lon- " doniæ, pro salute animæ meæ, in puram et perpetuam " eleemosynam, totam terram,[3] et cum domibus superæ- " dificatis, quas habui in parochia sancti Nicholai de " Macellis, ad inhospitandum . . . . pauperes fratres " minorum, quamdiu voluerint ibi esse, habendum et " tenendum dictam [ter]ram, cum pertinentibus suis, " dictæ communitati, et suis assignatis tanquam suis, " libere, bene, quiete, et in pace in perpetuum, salvo[4] " servitio capitalium feodi. Et ego [supra]dictus Jo- " hannes Iwyn, et hæredes mei, warrantizabimus et " defendimus dictæ communitati Londoniæ, et assig- " natis suis, prædictam terram, cum omnibus perti- " nentiis suis, con[tra] omnes homines et fœminas, et " illud acquietabimus per prædicta servitia. Et ut hæc " omnia prænotata et firma permaneant, huic cartæ " sigillum meum apposui. His testibus: Ric. Renger " tunc maior; Johanne Travers et Andrea Brokerell

[1] *ipso*, MS.
[2] Sic.
[3] *tarram*, MS.
[4] MS. *sulve*.

" tunc vicecomitibus; Willielmo Duke, aldermano illius A.D. 1226.
" wardæ;[1] Willielmo filio Benedicti; Willielmo Petro
" Fitzalyn; et aliis."

Anno regni regis superius 10°. Ricardus Renger tunc maior; Rogerus Duke et Martinus Fitzwillielmi vicecomites.[2]

Hoc anno concessa et ratificata sunt per regem privilegia civitati Londoniæ, et concessum est eis ut possint habere sigillum commune. Eodem anno venit frater Angnellus, qui fuerat primus minister fratrum minorum in Anglia, Londonias, qui suis sanctis monitis et gratiosis exemplis plures, tam senes quam juvenes, hortatus ad religionis ingressum; de quibus aliqui secuturi, scilicet frater Gilbertus de Wyke, frater Philippus de Londonia, frater Jocius de Cornhyll, optimæ[3] indolis adolescens, frater Johannes, scriptor optimæ conversationis, frater Walterus de Burgo, venerabilis vir, frater Ricardus Normannus, et multi alii, tam viri ecclesiastici quam alii militaris honoris. Eodem anno beatissimus pater noster Franciscus sacris stigmatibus insignitus, huic sæculo nequam valefaciens migravit ad Christum, anno a conversione sua xxiv., die [quarto] mensis Octobris, anno Domini M.CCXXVI., et secundo anno post introitum fratrum minorum in Angliam.

Tunc Ricardus Renger maior; Rogerus Duke, Martinus Fitzwillielmi, vicecomites.

Secundus vero, qui misericordiam ampliavit,[4] dando communitati civitatis Londoniæ pro inhabitatione fratrum minorum totam terram suam, quam habuit in *Stynglynglane*, erat Jocius Fitzpiers, quondam vicecomes et aldermanus ejusdem civitatis, pro salute animæ suæ et antecessorum suorum; totam aream eorum ampliavit, conferendo eis totam terram suam, quam tunc habuit in *Stynglynglane;* tempore quo Rogerus Duke

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[1] *wardo*, MS.
[2] *viccecomitates*, MS.
[3] *optimis*, MS.
[4] *appavit*, MS.

A.D. 1228. fuit maior Londoniæ, Stephanus Bokerell et Hen[ricus] Cobham fuerunt vicecomites. Anno 12° Henrici III.

Et nota quod ista terra p[ræ]dicta] extendit ad murum civitatis versus aquilonem, ut in carta ejus plane exprimitur.

De sancto Audoeno. Tertius,[1] veneranda communitas civitatis Londoniæ emit de Petro de Gruncestre totam terram quam habuit in parochia sancti Audoeni pro ampliatione areæ fratrum minorum, et solvit communitas pro eadem sex marcas argenti.

Tunc Ricardus Renger maior; Johanne de Whyhale et Johanne de Cowndre vicecomitibus. Anno Henrici III. 23°.

De sancto Sepulchro. Quartus, Arnulphus Monk, et Johannes filius ejus, dederunt communitati civitatis Londoniæ ad hospitandum fratres minorum, totam terram quam habuerunt in parochia sancti Sepulchri; quæ terra fuerit quondam Arnulphi[2] dicti monachi, patris eorum; et extendit se dicta terra versus aquilonem usque ad murum civitatis; et dedit communitas antedicta xxx. marcas pro eadem terra.

Tunc Rogerus de Bongey maior;[3] Johanne[4] Fitzjohn et Radulpho Asshwy vicecomitibus. Anno Henrici III. 24°.

De sancto Sepulchro. Honoranda[5] communitas civitatis Londoniæ emit, pro inhabitatione fratrum minorum ejusdem civitatis, de Adam Garston et Emma uxore ejus, et Isabella sorore ejusdem Isabellæ filiæ Radulfi Stanmor, cum omnibus pertinentiis suis, in parochia sancti Sepulchri intra *Newgate;* et extendit se terra ista a parte aquilonari usque ad murum civitatis; et solverit communitas prædicta pro prædictis marcas [xx.] sterlingorum.

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[1] *Tertius, Philippus le Taylor,* MS. Subsequently the name was cancelled.

[2] *Arnulphus,* MS.

[3] The Author had written, "*Dño Radulpho Eswy maior Lond̃*," and afterwards struck out these words.

[4] *Johannes,* MS.

[5] *Honorandas,* MS.

Tunc Roger de Bongey maior; Johannes Fitzjohn et [Ra]dulfo Asshwy vicecomitibus. Anno Henrici III. 27°. A.D. 1242.

Nicolaus filius Jocii filii Fitzpiers dedit communitati civitatis Londoniæ et quietum clamavit xii. d. annui redditus, quos percipere debuit [et] de tenemento Ceciliæ Baytayle in *Styngkynglane.*

Tunc Roger Fitzroger maior; Radulfo Hardell, Johanne[1] Tholosano vicecomitibus Anno Henrici III. 34°.

David Draper dedit communitati civitatis Londoniæ pro inhabitatione fratrum minorum vi. d. annui redditus, quos percipere solebat de terra et domibus, [qu]æ fuerunt Radulphi Stanmor, in parochia sancti Sepulchri intra Newgate.

Tunc Roger Fitzroger maior; Radulpho Hardell et Johanne Tholosano vicecomitibus. Anno Henrici III. 34°.

Johannes Coferer, aurifaber Londoniæ, dedit et concessit communitati civitatis Londoniæ, ad hospitandum fratres minorum, totam terram suam, cum domibus superædificatis, et omnibus pertinentiis suis, quam tenuit de priorissa sanctæ Helenæ, et conventu ejusdem, in *Styngkynglane;* et dedit prædicta communitas antedicto Johanni x marcas.

Tunc Adam Basyng maior; Laurentius Frowyke et Nicolao Batte vicecomitibus. Anno Henrici III. 36°. Parochia S. Nicholai.

Johannes prædictus dedit, ad inhabitationem fratrum minorum, communitati civitatis Londoniæ totam terram quam habuit in parochia sancti Nicolai, cum arboribus inibi plantatis, et dedit sibi prædicta duas argenti.[2]

Tunc Adam Bassyng maior Londoniæ; Laurentio Frowyke et Nicolao Bate vicecomitibus. Anno Henrici III. 36°.

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[1] *Johannes.* MS.

[2] Sic.

A.D. 1252. Parochia Sti. Audoeni.

Galfridus filius Nicolai de Norwyco dedit totam terram suam, quam habuit in parochia sancti Audoeni, communitati civitatis Londoniæ, pro inhabitatione fratrum minorum; et dedit predicta communitas[1] eidem Galfrido v. marcas sterlingorum.

Tunc Johannes Tholosano maior; Willielmo Durham, Thome[2] Wynborne vicecomitibus. Anno Henrici III. 37°.

In parochia S. Nicholai.

Hugo de Turre, et Theophania uxor ejus, dederunt communitati civitatis Londoniæ totam terram suam, cum domibus pertinentiis, quas habuerunt in *Stynkynglane*, in parochia sancti Nicholai de Macellis, pro inhabitatione fratrum minorum Londoniæ, et pro hac datione dedit prædicta communitas prædictis Hugo[ni] et Theophaniæ xv. marcas cum dimidio.

Tunc Willielmus[2] Fitzrichard maior; Johannes[3] N[orhampton] et Ric. Pycard vicecomitibus. Anno Henrici III. 46°.

Clerkynwell in par. sancti Nicholai.

Margeria priorissa de Clerkynwelle, et conventus ejus, de[derunt et] quietum clamaverunt communitati civitatis Londoniæ iii. sol. annui redditus, quos percipere solebant de terra, domibus, et pertinentiis in parochia sancti Nicholai de Macellis, in venella quæ vocatur *Styngkynglane*, quæ fuerit quondam Alexandri Lorbart; et prædicta communitas dedit pro hac fi[nali] venditione et quieta clamatione xl[s] sterlingorum.

Tunc Willi[elmus Fitz]Richard maior; Johannes Norhampton et Ricardus Pycard vicecomites. Anno Hen. III. [46°].

De Halywell.

Juliana priorissa de Halywelle et conventus unanimi assensu dederunt communitati civitatis Londoniæ, in usus fratrum minorum, xii. solidos annui liberi et quieti redditus, quos percipere solebant de domo, quam inhabitabat Hugo de Latowr.

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[1] *ejusdem*, MS.

[2] *Willielmi*, MS., and such blunders are frequent.

[3] Sic.

Tunc maior anno superius et anno regni superius. A.D. 1261.

Hospitalis sancti Bartholomæi in parochia S. Nicholai.

Bartholomæus Capellanus, magister hospitalis sancti Bartholomæi Londoniæ, et ejusdem loci fratres, dederunt communitati Londoniæ, in usus fratrum minorum, ii. solidos annui liberi et quieti redditus, quos habuerunt de testamento et dono Alexandri Aurimalleratteri, et quos idem Alexander percipere solebat de quadam placea terræ, in vico qui vocatur *Styngkynglane*, in parochia sancti Nicholai de Macellis.

Tunc Willielmus Fitzrichard maior ; et Johannes Norhampton et Ric. Pycard vicecomites. Anno regni superius.

Conventus S. Bartholomæi de Smythfeld.

Gilbertus prior et conventus sancti Bartholomæi de Smythfelde dedit annui liberi et quietum redditum ix. sol., quos percipere consueverunt de tenemento in parochia sancti Audoeni infra Newgate, viz. de tenemento quondam Rogeri de Beverlaco vii. sol., et de terra in cornerio vici fratrum quondam Petri Alictarii ii. sol.

Tunc Willielmus Fitzrichard maior ; Johannes Norhamton et Ricardus Pycard vicecomites. Anno regni superius.

Domin[a] Ela Longspe comitissa Warwycy dedit communitati civitatis [Londoniæ], pro salute animæ suæ et antecessorum suorum, in puram et perpetuam eleemosynam [terram] totam suam, cum domibus superædificatis, et cum omnibus pertinentiis suis, ad [hospi]tandum fratres minores ; quæ viz. terra jacet juxta vicum, qui quondam vocabatur [*Sty*]*ngkynglane*, in parochia sancti Nicholai de Macellis.

Tunc Willielmi[1] Fitzrichard maior ; Johannes Norhamton et Ricardus Pycard vicecomites. Anno Henrici III. 51.

[J]ohannes Colchister dedit communitati civitatis Londoniæ, ad ampliandum [are]am fratrum minorum, in puram et perpetuam eleemosynam totum mesuagium,

[1] Sic.

A.D. 1278. [c]um omnibus pertinentiis suis, quod emit de Alicia filia Christinæ de Valacenes, quæ est in venella sancti Nicholai juxta Macellum.

Tunc Gregorius Rokysley maior; Robertus Basyng et Willielmus Maserey vicecomites. Anno Edwardi Primi 7°.

Thomas de Storteforde, clericus, dedit communitati Londoniæ, ad ampliationem terræ fratrum minorum, totum tenementum quod habuit de Johanne Northawe, in venella sancti Nicholai juxta Macellum.

Tunc Henrico Waleys maior; Willielmo Maserey et Ricardo Chykewell vicecomitibus. Anno Edwardi Primi 10°.

Dominus Willielmus de Bromtoun, clericus, dedit, in ampliationem terræ fratrum minorum, communitati Londoniæ totum tenementum, quod emit a Johanne Lechefeld alictario, et Matilda Gerveyse uxore ejus.

Tunc Henrico Waleys maior; Willielmo Maserey et Ricardo Chykewell vicecomitibus. Anno Edwardi I. 10°.

Parochia S. Nicholai. Domina Ela Longspe comitissa Warwycy dedit communitati Londoniæ, ad hospitandum fratres minores, pro salute animæ suæ et antecessorum suorum, in puram et perpetuam eleemosynam, totam terram suam, cum omnibus pertinentiis suis, quam emit de Ricardo filio Nicholai de sancto Albano, in villa Londoniæ, juxta viculum qui quandoque vocabatur *Styngkynglane*, in parochia sancti Nicholai.

Tunc Henricus Waleys maior; Willielmus Maserey et Ricardus Chykewell vicecomites. Anno Edwardi Primi 10°, 11°.

Conv. de Halywelle in parochia S. Nicholai. Domina Christina de Kent, priorissa de Halywelle, et conventus, dederunt communitati Londoniæ xx. sol. annui redditus, quos percipere solebant de terra, quam Christina de Pelham dedit communitati Londoniæ ad ampliandum locum fratrum minorum; et xii. sol. annui redditus de terra in eadem parochia et venella sancti

Nicholai, quondam Johannis Northawe; et communitas antedicta dedit priorissæ et conventui de Halywell xix. marcas sterlingorum. A.D. 1283.

Tunc Henricus Waleys maior; Jordan[us Borthorp] et Martinus Box vicecomites. Anno Edwardi Primi 12°.

Domina Agnes de Marisse, priorissa de Clerkynwelle, [et conventus,] dederunt communitati Londoniæ viii. sol. vi. d. annui redditus, quos percipere [solebant] de terra et domibus in parochia sancti Nicholai de Macellis, in vico qui [dicitur] *Styngkynglane,* quam Nicholaus Leconvers, aurifaber, vendidit Th[omæ] de Wodhay; et communitas dedit priorissæ et conventui v. marcas sterlin[gorum]. Clarkynwelle, parochia S. Nicholai.

Tunc Gregorius Rokesle maior; Radulfo San[dywch] secunda parte; Stephanus Cornhull et Robertus Rokesle vicecomites. Anno Edwardi Prim[i 13°.]

Eadem domina redemit vii. sol. annui redditus, quos magister hospitalis sancti Jacobi prope Westmonasterium solebat habere, de qua fratres minores nunc inhabitantes, quam terra dicta comitissa ejus[1] ad opus dictorum fratrum [dedit] hospitandum. Hospitalis S. Jacobi.

Tunc Henricus Waleys maior; Willielmus Maserey et R[obertus] Chykewell vicecomites. Anno Edwardi I. 11°.

Philippus le Talor dedit et concessit communitati civitatis Londoniæ, pro salute animæ suæ et antecessorum suorum, pro inhabitatione fratrum minorum, in puram et perpetuam eleemosynam, totam terram suam, cum domibus superædificatis et aliis pertinentiis suis, jacentem in venella sancti Nicholai de Macellis Londoniæ, in eadem parochia, inter murum ejusdem civitatis ad aquilonem. In parochia S. Nicholai.

Tunc Dominus Gregorius de Rockesle et Radulfus

[1] Sic. Some great confusion exists here in the MS.

A.D. 1285. Sandwych maiores; Stephanus Cornhull et Roberti Rokesle vicecomites. Anno Edwardi I. 13°.

In parochia S. Nicholai. Alicia relicta Johannis Northawe, aurifabri Londoniæ, dedit communitati, pro ampliatione areæ fratrum minorum, totum jus quod habuit in quodam tenemento in venella sancti Nicholai juxta Macellum, in civitate Londoniæ, quod sibi successit post mortem dicti Johannis, viri sui.

Tunc Johannes Breton, Radulfus Sandwych maiores; Walterus Blount et Johannes Warde vicecomites. Anno Edwardi Primi 14°.

In parochia S. Nicholai. Beatrix relicta Rogeri de Feschampe dedit communitati Londoniæ, pro inhabitatione fratrum minorum, totum jus quod habuit in quodam tenemento in venella sancti Nicholai; quod quidem tenementum suum erat inter murum civitatis versus aquilonem, et cætera.

Tunc Radulfus Sandewych maior; Willielmus Herford et Thome Stanes vicecomites. Anno Edwardi Primi 16°.

In parochia S. Nicholai. [G]alfridus de Bocham dedit communitati civitatis Londoniæ, ad ampliandum [aream] fratrum minorum, totam terram suam, cum domibus superædificatis, et omnibus aliis [pert]inentiis, quæ emit de Christina relicta quondam Gilberti Grey, in parochia sancti Nicholai; et communitas antedicta dedit prædicto Galfrido pro prædicta terra xvi. marcas sterlingorum.

Tunc domino Radulfo Sandwyco, milite, maior; Thome Romayne et Willielmo de Leyre vicecomitibus. Anno Edwardi Primi 19°.

Adam de Fulham, civis Londoniæ, dedit et concessit communitati, ad ampliandum aream fratrum minorum, totam terram suam, cum domibus superædificatis et aliis pertinentiis, quam emit et habuit, in venella sancti Nicholai juxta Macellum Londoniæ de Reginaldo Mulurus[1] clerico.

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[1] Sic. *Mullinero?*

Tunc domino Radulfo Sandwyco, milite, maior; Radulfo Blo[u]nt et Hamundo Box [vicecomitibus]. Anno Edwardi I. 20°. A.D. 1292.

Rector ecclesiæ sancti Nicholai ad Macellum, et parochiani ejus parochiæ, dederunt et quietum clamaverunt communitati Londoniæ iv. sol. annui redditus de quodam tenemento Gervasii Pelham, in parochia sancti Nicholai, quod quidem tenementum fratribus minoribus a prædicta communitate concessum est ad eorum aream ampliandam; et dedit communitas eidem rectori et parochianis xl. sol. sterlingorum pro prædicto.

Tunc domino Radulfo Sandwyco maior; Henrico le Bolle et Elias Russell vicecomitibus. Anno Edwardi Primi 21°.

Alexander le Potter, filius et hæres Henrici le Potter, dedit communitati civitatis Londoniæ pro inhabitatione fratrum minorum, totum jus et [quietum] clamavit, quod habuit in tenemento et area in venella sancti Nicholai juxta Macellum. In parochia S. Nicholai.

Tunc Johannes Breton maior Londoniæ; Henrico Box et Ricardo Gloucestre vicecomitibus. Anno Edwardi Primi 23°. Et nota quod bonda hujus terræ versus aquilonem est murus civitatis.

Egidius [de] Auderuco dedit illustri dominæ, dominæ Margaretæ reginæ Angliæ, totam terram suam, cum domibus et pertinentiis suis, ad ampliandum aream fratrum minorum, quam habuit a magistro Roberto Roos, in civitate Londoniæ, in parochia sancti Nicholai de Macellis, pro qua terra dedit domina regina prædicta lx. marcas sterlingorum. In parochia S. Nicholai.

Tunc dominus Johannes le Blound maior; Roberto Caller et Pers Boseho vicecomitibus. Anno Edwardi Primi 30°.

Domina Dionisia de Monte Caniso, executrix domini Willielmi de Monte Caniso, dedit totum tenementum, cum domibus superædificatis et cum pertinentiis, quæ prædictus dominus Willielmus habuit in parochia sancti In parochia S. Nicholai.

A.D. 1301. Nicholai de Macellis, ad locum fratrum minorum ampliandum.

Tunc dominus Johannes le Blound maior; Roberto Caller et Pers Boseho vicecomitibus. Anno Edwardi Primi 30°.

..tus civitatis .... nunc de ....othwerke .... de Clarkynwelle.

Executores Henrici le Gales per viam escambii emerunt [vi. sol.] annui et quieti redditus, debiti[1] priori et prioratui Sanctæ Trinitatis de [Londonia]. Executores ejusdem Henrici dederunt priori sanctæ Mariæ de S[outhwerke] viii. sol. vi. d. annui et quieti redditus, et prædictus prior cum conventu [dederunt] communitati civitatis Londoniæ pro fratribus minoribus, in escambium viii. sol. vi. d. [annui] redditus. Executores ejusdem dederunt et concesserunt priorissæ de [Cler]kynwell xv. sol. ii. d.

Tunc dominus Johannes Blount maior, miles; Hugone [Pount] et Simone de Parys vicecomitibus. Anno Edwardi Primi 31°.

De Clarkynwell in parochia S. Nicholai.

Denariatas [1] de tenemento Thomæ Branchester et ipsa priorissa de Clerkynwell, et conventus, per viam escambii, dimiserunt communitati Londoniæ pro fratribus minoribus xvii. sol. vi. d. annui redditus, quos consueverunt percipere de tenemento Gervasii de Pelham, quod tenuit in parochia sancti Nicholai, vi. sol. v. d. et xi. sol. vi. d. de tenemento quod dominus Johannes de Garderoba tenuit in eodem vico.

Tunc dominus Johannes Blount maior, miles; Hugone Pount et Simone de Parys vicecomitibus. Anno Edwardi Primi 31°.

Alianora de Ewelle dedit illustrissimæ dominæ, dominæ Margaretæ Dei gratia reginæ Angliæ, et communitati civitatis Londoniæ, ad ampliandam aream fratrum minorum, totum tenementum suum, cum domibus superædificatis, in parochia sancti Nicholai de Macellis. Dedit insuper eidem illustrissimæ dominæ et commu-

[1] *debi*, MS.

nitati Londoniæ viii. sol. annui redditus, quos percipere solebat de quadam placea terræ, quam Johannes de Lyndesey tenuit de dono et feffamento suo. A.D. 1303.

Tunc dominus Johannes Blount, miles, maior; Willielmo Combarnartyn et Johannes de Burford vicecomitibus. Anno Edwardi Primi 32°.

Willielmus Moday, aurifaber, dedit communitati civitatis Londoniæ, pro inhabitatione fratrum minorum, totum tenementum suum, cum pertinentiis suis, quod habuit in parochia sancti Nicholai. In parochia S. Nicholai.

Tunc Johannes Blount maior; Willielmo Cosyn et Reginaldo de Tunderley vicecomitibus. Anno Edwardi Primi 34°.

Domina Johanna priorissa de Clerkynwell, et conventus, dedit communitati Londoniæ ii. sol. vi. d. annui liberi et quieti redditus, quos percipere solebant de terra Willielmi Moday, aurifabri, in parochia sancti Nicholai de Macellis, in venella [dic]ta venella sancti Nicholai; et dedit prædicta communitas priorissæ et conventui xxv sol. sterlingorum pro annuo redditu prædicto. Conventus de Clarkynwell in parochia S. Nicholai.

Tunc Johannes Blount maior; Galfrido Coudyre et Simone Belet vicecomitibus. Anno Edwardi Primi 35°.

Honorabilis communitas civitatis Londoniæ, pro inhabitatione fratrum minorum, emit a Roberto Denny de Saunford, filio Thomæ Denny et Johannæ uxoris suæ, annuum et quietum redditum xx. sol. annui et liberi redditus, quos percipere solebant annuatim de placea terræ, quam quidem tenuit Willielmus Moday, in parochia sancti Nicholai; quam quidem placeam occupant fratres minores; et solvit prædicta communitas pro hac remissione summam pecuniæ præ manibus. Item veneranda communitas civitatis Londoniæ emit a capellano et decano sancti Martini Magni Londoniæ iv sol. annui redditus, quos percipere solebant, in civitate Londoniæ, in parochia sancti Nicholai de Macellis, de area quondam Michaelis de sancto Albano, et solvit pro eodem redditu iii. marcas et dimidium.

A.D. 1311. S. Bartholomæi. Eadem communitas emit a priore sancti Bartholomæi et conventus de Smythfelde vii. sol. annui redditus, quos percipere solebant in eadem civitate, in parochia sancti Nicholai de Macellis, de area Michaelis de sancto Albano; et solvit prædicta communitas v. marcas sterlingorum.

Tunc eorum sigillo communi[1]. Johannes Sysors maior; Simone Mereworth et Ricardo Welford vicecomitibus. Anno Edwardi II. 5°.

Decanus eccles. S. Martini in parochia Stæ. . . . Willielmus de Melton, decanus ecclesiæ sancti Martini Magni, et ejusdem loci capitulum, de communi eorum consensu concesserunt, remiserunt, et omnino in perpetuum quietum clamaverunt communitati civitatis Londoniæ quandam placeam terræ, longitudine triginta pedum et latitudine viginti duorum pedum, de pedibus sancti Pauli. Jacet in parochia sanctæ Annæ.

Tunc Nicholao Faryngdon [tunc] maior; Roberto Burden et Hugone Garton vicecomitibus. Anno Edwardi II. 7°.

Hospitalis S. Jacobi. Amici spirituales fratrum minorum Londoniæ, a fratre Johanne Attennstone, magistro hospitalis sancti Jacobi extra Londoniam, et fratribus et sororibus ejusdem loci, viii. sol. quieti ac annui redditus, quos percipere solebant de quadam area juxta vicum regium, juxta Newgate versus austrum, quam fratres tenent et occupant de voluntate eorum et d. . . . Tunc eorum communi sigillo. Anno Edwardi II. 10°.

Tunc Johanne Wengrave maior; Radulfus Balauncer et Willielmus Causton vicecomites.

In parochia S. Nicholai. Illustrissima domina, domina Isabella regina Angliæ, mater regis Edwardi Tertii post Conquestum, dedit pro anima sua et antecessorum et hæredum suorum, fratribus minoribus civitatis Londoniæ duo mesuagia, cum suis pertinentiis, in elargationem mansi dictorum . . . fratrum, quæ habuit de Nicholao Faryngdon et Johanne

[1] Sic.

Bocton, civium et aurifabrorum, situata in parochia sancti Nicholai, et [hic fundus] a parte aquilonari terminatur ad murum civitatis. A.D. 1351.

Tunc Adam Frawnces maior; Johanne Peche et Johanne Studley vicecomitibus. Anno Edwardi III. 23°[?]

Eadem illustrissima domina dedit ad tenementum, quod habuit de dono et feffamento Johannis de Reffham et Edmundi de Norwyco, civi[bus] Londoniæ, situatum in parochia sancti Nicholai, cum omnibus pertinentiis suis, in elargationem mansi fratrum minorum ejusdem civitatis.

Tunc maior superius. Anno regni Edwardi III. 27°.

II.

Prima Fundatio Ecclesiæ Fratrum Minorum Londoniis.

Foundation of their church.

INPRIMIS capellam, quæ postmodum facta est magna pars chori, construxit eis dominus Willielmus Joyner, et ad alias domos construendas donavit per vices expensarum cc. libras sterlingorum.

Navim ecclesiæ construxit magnis sumptibus dominus Henricus de Galis, maior Londoniæ ;[1] et per multos annos redditus, quos fratres solvebant diversis domibus aliquorum religiosorum, redemit, et fratres de illis redditibus deoneravit ; cujus memoria in benedictione sit æterna. Amen.

Capitulum eis construxit dominus Walterus le Potter, civis et aldermanus Londoniæ, et omnia vasa ærea pro coquina, infirmaria, et aliis officinis necessaria etiam donavit.

Vestibulum constructum est de bonis communibus eleemosynis, sc. ; frater Thomas Feltham istud elongavit et multipliciter adornavit armariis, tam inferius quam superius, et aquaductum de piscina communis lavatorii illud adduxit ; [et] multa utilia il[lis] procuravit.

Dormitorium totum, cum lectis et cameris necessariis, construxit dominus Gregorius de Rokysley, maior Londoniæ.

Refectorium construxit dominus Bartholomæus de Castro, civis Londoniæ ; et pavit semper fratres in die sancti Bartholomæi.

Altaria vero, quæ se extendunt in longum versus austrum, constructa fuerunt de diversis communibus

[1] See p. 501.

eleemosynis; sed dominus Henricus de Galeys dedit mereum; cujus memoria in benedictione sit. Amen.

Infirmariam construxit pro magna parte Petrus de Helyland, dando ad ejus constructionem c. libras sterlingorum.

Studia pro magna parte constructa fuerunt de bonis Bonde regis heraldorum (*le roi de heraus*).

III.

De Aquæductu Fratrum Minorum Londoniis.

Aquæductum construxerunt infra scripti: Inprimis caput aquæductus contulit Willielmus Taylour, sartor domini Henrici regis Tertii post Conquestum, ad instantiam fratris Willielmi de Basynges, qui totum aquæductum procuravit, et usque ad finem complevit. Sed expensas sive sumptus administraverunt, felicis recordationis dominus Henricus rex Angliæ illustris, supramemoratus, Salekynus de Basynge, optimæ indolis adolescens, dominus Henricus de Frowyke, et dominus Henricus de Basynges, milites.[1] Isti fuerunt cooperatores et coadjutores præcipui. Et postea Galfridus de Camera novam domum in secundo capite construxit, et antiquam melioravit; et omnes defectus notabiles investigavit et correxit, et multa bona pro eodem procuravit et fecit. Cujus coadjutores præcipui fuerunt Alanus Gille, cum consorte sua, civis Londoniæ; dominus Henricus Darcy, qui dedit centum solidos pro cisterna de bonis, Johannes Tryple, etiam coadjuvantes, opus compleverunt. Pro cujus etiam anima fratres minores habuerunt Londoniæ, omnibus computatis, c. et x. libras, et xvii. sol., v. d. quart. Cujus animæ propitietur Deus. Amen. Their conduits.

[1] Compare Eccleston, p. 17.

IV.

Ut sciatur Positio Canalium Aquæductus Fratrum Minorum Londoniis.

Description of it.

Primo, a limine portæ Johannis Sporon, spatio trium pedum, sub novo muro fratrum, porrectio canalis in vicum versus Newgate quærenti occurrit. Semper autem, dum in via jacet, aquilonarem partem viæ tenet, aliquando et minus domos approximans, secundum quod rectitudo positionis permittit. Sub porta de Newgate spatio xii. pedum profundatur, et directe extenditur sub muro cimiterii S. Sepulchri exterius, et ulterius secundum vici illius obliquationem obliquatur; juxta *Lok Well*[1] protenditur; ibi bivium pertransiens buttat se contra fenestram domus Johannis Muchcheth, ibique curvatur versus pontem de Holeburne, inter domum Willielmi Yrotheges et pontem; ponitur sub aqua spatio iii. pedum, ultra rivulum illius aquæ circa spatium viii. passuum, juxta pontis murum, ultra fracturam de industria factam, ubi aqua plateæ descendit in loco semper lutoso. Primum spurgellum latet sub terra, spatio vero iv. pedum lapide marmoreo coopertum. Inde directe usque ad *Liwrone-lane* extenditur, ibique secundum rectitudinem venellæ illius vel vici requirat, ad aquilonem [per] occidentalem murum venellæ, positionem habens spatio dist[antiæ] iii. pedum. In fine autem illius venellæ, a læva, secundum spurgellum, altitudine fere vii. pedum. Et inde directe protenditur, campum transversando et sepes, ad molendinum Thomæ de Basynges, quod est proximum villæ, ubi spatio xviii. pedum profundatur. Ibi ex [parte] orientali molendini, a latere aquilonis, infra foveam ter[tium] jacet spurgellum. Inde spatium fere unius stadii ad occidentem, parum vergendo ad aquilonem, occurrit sulcus unus viridius ab oriente in occidentem

[1] Or *Lek Well?* The ink has faded.

protentus, et spinosus, ad occidentem tortuosus, latitudine fere viii. pedum, terram dividens Johannis de Derkynge, qui jacet ex parte meridionali, et terram ante dicti [Thomæ] de Basynges, qui jacet ex parte aquilonari. In illo autem sulco, a capite orientali incipiendo, xvi. passus, non saltus, et ibi a medio latitudinis sulci, ubi signum ad hoc necessarium foret, verso vultu ad aquilonem, directe super terram Thomæ de [Basyn-] ges, spatio pedum xiv. latet, sub terra spatio iv. pedum, caput aquæ, quod propinquius est, unde pro majori parte aquam habemus, parum autem de capite remotiori. Ab illo autem loco directe extenditur ad caput, quod remotius est, versus occidentem, cujus domuncula lapidea a remoto videtur. Aqua autem istius capitis adducitur ultra foveam Thomæ de . . a parte occidentis, a latere aquilonis, aliquantulum spatio a domo capitis circa xv. passuum, juxta viam quæ dividit inter parochiam Sti. Egydii et Sti. Andreæ. Ista aqua in domo capitis illius descendendo ad canalem supereffluit, et a canali parum vel nihil inde recipitur; sed domum totam inundat, et per rivulos et rimas parietis negligenter amittitur. Apponat remedium fratrum,[1] considerans damnum et amissionem tot sumptuum.

Their lavatory.

Postmodum autem frater Thomas de Feltham de piscina communis lavacri in claustro lavatorium ad vestibulum advexit, et multa bona in vestibulo expendit, anno Domini M.CC.

Item anno Domini M.CCCCXXII. renovata sunt lavacra in claustro cum deposito fratris Roberti Zougg; summa expensarum xxvii. lib. ix. sol. i. ob.

Hospital.

Dispensam hospitii cum cameris versus infirmariam procuravit frater Ricardus Knotte, et multa alia bona habuerunt fratres de procuratione ejus a Willielmo Albon.

[1] Sic.

Schools and other edifices.

Scholæ cum locutorio dispensa cum cameris, et alia ædificia necessaria constructa sunt de bonis communibus, sicut fieri poterant, quia parva erant . . am et non multum sumptuosa, et in his morabantur fratres usque ad annum Domini [M.CCCLX . . .]. Tempore vero prædicto multum crevit erga fratres et conventum devotio et affectio fidelium, et secundum eam consequenter crevit fratrum numerosa multitudo, in tantum quod aliquando centum, aliquando plures, et raro pauciores conventuales fratres Londoniis habebantur. Et loca constructa, quæ pro paucis sufficiebant, postea tam multis sufficere non poterant; et idcirco nova et ampliora fideles inceperunt ipsis construere, prout inferius declaratur.

Memorandum quod frater Johannes Stanford, aliquando minister, intelligens paupertatem ecclesiæ Sti. Audoeni Londoniæ, in cujus parochia est locus fratrum minorum, pietate motus et gratia speciali, procuravit quod dominus Matthæus, quondam rector ecclesiæ sanctorum Cosmæ et Damiani Londoni, dedit dictæ ecclesiæ Sti. Audoeni annuum redditum xx. solidorum in perpetuum, quem prior et conventus de Hestyngspetyll solvunt annuatim.

Memorandum quod executores domini Henrici de Galeys, quondam maior Londoniæ, dederunt et assignaverunt duos marcatus annui liberi et quieti redditus, pro anima ipsius, de quodam tenemento, quod Thomas Brauncester tunc tenuit, in parochia sancti Matthæi de *Fridai-stret*, quod quidem tenementum situm est inter tenementum Willielmi de Causton ex parte orientali et tenementum Adæ de Halyngebir ex parte occidentali, solvendum in perpetuum pro quibusdam areis, quas fratres minores occupant Londoniis; videlicet monialibus de Clerkenwell xv. sol. ii. d., canonicis sanctæ Mariæ de Sothwerke viii. sol. vi. d., canonicis Sanctæ Trinitatis infra Alegatis iii. sol.; in quibus patres supradicti pro locis prædictis tenebantur. Cujus memoria in bene-

dictione sit pro eo quod multa bona ordini contulit ac multipliciter procuravit, tam in vita quam in morte. Istud procuratum [1] fuit per fratrem Henricum de Sutton, tunc gardianum fratrum Londoniæ. A.D. 1306.

Orent pro eo omnes sancti, etc. Anno Domini M.CCCII.

V.

Fundatores Novæ Ecclesiæ.

Ad perpetuam memoriam fundatorum et coadjutorum hujus ecclesiæ, et ad tollendum admirationem quorundam ignorantium, qui admi[rantur] opus et unde expensæ illius administrabantur; Foundation of the new church.

Inprimis sciendum quod anno Domini M.CCCVI. illustrissima domina, domina Margareta regina et uxor Edwardi Primi, secundo incepit ædificare chorum et ecclesiam. Ad cujus constructionem contulit in vita sua duo millia marcarum, et c. marcas in suo testamento le[gavit] ad idem opus. Quæ sepulta est coram magno altari in eodem choro.

Memorandum quod Willielmus Walden, miles, posuit primum lapidem, in die Lunæ, in fundatione novæ ecclesiæ, in nomine reginæ prædictæ, anno Domini M.CCCVI.

Item navem ecclesiæ ædificaverunt alii amici, dantes singuli secundum devotionem suam, viz. dominus Johannes de Brytania, comes Richemondiæ, specialissimus pater et amicus fratrum minorum, dedit in subsidium ecclesiæ dictorum fratrum circa ccc. libras sterlingorum, calicem aureum preciosum, vestimenta varia preciosa, tapetia, et alia multa bona, quæ numerari non possunt, pro victu et necessitatibus fratrum; cujus animæ propitietur Deus. Amen.

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[1] procuravit, MS.

Its benefactors.

Domina Maria comitissa Penbrochiæ, neptis domini Johannis de Brytania prædicti, dedit etiam in subsidium ecclesiæ prædictæ septuaginta libras sterlingorum, et multa alia bona, et magnum honorem fecit fratribus; cujus memoria in benedictione sit. Amen.

Dominus Gilbertus de Clare, comes Gloucestre, dedit pro ecclesia prædicta viginti trabes magnas de foresta sua de Tonebrige, pretii viginti libras, et tantum[1] vel plus in pecunia, per procurationem fratris Galfridi de Aylesham, confessoris sui.

Domina Margareta comitissa Gloucestre, soror dicti Gilberti, dedit pro quodam altari construendo in ecclesia prædicta viginti sex libras, tredecim solidos, quatuor denarios

Domina Alianora le Spencer, soror ejusdem Gilberti, dedit pro quodam altari construendo xv. libras.

Domina Elizabeth de Burgh, alia soror dicti Gilberti, dedit decem ligna bona pretii decem librarum, et quinque libras sterlingorum, in subsidium ecclesiæ prædictæ.

[Dominus] Arnaldus de Tedemar, civis Londoniæ, legavit in subsidium ecclesiæ prædictæ c. libras sterlingorum, de quadam domo vendita in *Tamesestrete*, pro ædificiis construendis, areis emendis et ampliandis, ac redditibus redimendis, qui eam tali modo vendendam legavit, ut certis portionibus solutis, prout in testamento continetur, residuum cederet in usum fratrum minorum Londoniæ. Anno Domini M.CCCII. regni regis Edwardi filii regis Henrici III., fratre Hugone de Hertelpoll ministro fratrum minorum in Anglia, fratre Georgio custode Londoniæ, fratre Henrico de Suttone gardiano conventus Londoniis, in quadragesima receperunt procuratores fratrum minorum Londoniæ. Cujus anima merito sit fratribus perpetuo intime recommendata. Nec debent prædictæ c. libræ, de assensu et ordinatione totius conventus, in alios usus commutari.

[1] *tandem*, MS.

Item frater et dominus Robertus Lyle baro de Lyle, et postmodum post mortem uxoris suæ habitum religionis sumpsit, et in subsidium ecclesiæ prædictæ ccc. libras sterlingorum, et multa alia bona fecit fratribus in speciali et in communi, sicut in instrumento in parte patet inde confecto. Quia multa alia bona habuerunt fratres post mortem suam per multa tempora, per manus executorum suorum, quæ in prædicto instrumento non continentur. Cujus animæ propitietur Deus. Amen.

Item Bartholomæus de Alemania, mercator, dedit in subsidium ecclesiæ predictæ xl. libras sterlingorum, et x. libras pro conventu.

Post hæc venit illustrissima domina, domina Isabella regina, mater Edwardi Tertii, et inveniens ecclesiam, quam regina Margareta, amita sua, incepit, nondum perfectam, sed incompletam, septingenta libras et amplius circa eam expendit.

Idem domina Philippa, Dei gratia regina Angliæ et uxor Edwardi III., dedit in subsidium ecclesiæ prædictæ xlviii. lib. xiii. sol. iv. d. Et ad cooperimentum ecclesiæ xiii. lib. vi. sol. viii. d.

Item Robertus Lovelyn v. libras, et Johannes Enfeld xx. marcas,. Et sic per hos et alios devotos completum est opus prædictum in annis xxi.; inceptum enim erat M.CCCXXVII.

VI.

De Vitratione Fenestrarum.

Post consummationem operis et coopertionem ejusdem consequentes fenestras vitraverunt, vel vitrari fecerunt amici et coadjutores infra scripti: Glazing of the windows.

Inprimis, incipiendo ab oriente in fronte, scilicet tres fenestras [quarum] prima versus boream, vitrari fecit illustrissima domina, domina Isabella regina, mater Edwardi III.

Mediam fenestram et magnam supra magnum altare vitrari fecerunt in suis expensis communibus pannarii vel draperii civitatis Londoniæ.

Tertiam fenestram vitrari fecerunt venerabilis dominus Johannes Cokaine, miles.

Consequenter incipiendo in prima fenestra australi, eam vitrabat venerabilis vir Willielmus de Parys, civis Londoniæ, et Matilda uxor ejus.

Secundam fenestram australem vitrari fecit dominus Johannes de Charlton, miles, et domina Hawesia de Pole uxor. Portant leonem rapacem *de goules* in campo aureo.

Tertiam fenestram vitrari fecit venerabilis vir Ricardus Bryton, civis Londonensis, et Margareta uxor ejusdem.

Quartam fenestram vitrari fecit Walterus de Gorst, pelleparius vel piperarius, civis Londoniæ.

Quintam et sextam fenestras vitrari fecerunt Johannes de Triple, et Alianora consors sua, sc. Johannes erat civis Londoniensis.

Septimam fecerunt vitrari Henricus Burell, civis Londoniensis, et Alicia uxor ejusdem.

Octavam fenestram sub campanili fecit vitrari Robertus Benet, civis et mercator Londoniensis.

Nonam fenestram coram communi altari fecit vitrari domina Margareta de Monte Hermetis, soror domini Gilberti de Clare, comitis Gloucestre, et comitissa de Cornwayle.

Decimam fenestram vitrari fecit Willielmus Albon, civis et mercer Londoniæ.

Undecimam fenestram vitrari fecit Bartholomæus de Esteyn.

Duodecimam fenestram vitrari fecit Dominus Robertus Launde, miles et aurifaber Londoniæ, et Christina consors sua.

Tertiam decimam fenestram vitrari fecit Simon[1] de

[1] Corrected from *Walterus*.

Mordon, civis et piscinarius Londoniæ, et Constantia consors sua.

Quartam decimam fenestram vitrari fecit Willielmus de Taunston, civis Londoniensis.

Quintam decimam fenestram vitrari fecit venerabilis comes de Lancastria primo; sed jam de novo eandem fenestram vitrari fecit venerabilis vir Willielmus Lovoney, armiger.

In occidentali fine ecclesiæ sunt tres fenestræ; quarum primam ex parte australi vitrari fecerunt Johannes Lovekyn, et Johannes Walworth, et Johanna uxor eorundem.

Mediam fenestram et principalem de novo ex toto reparavit illustris rex Edwardus Tertius post magnum ventum, cujus impetu cecidit, et vitrari fecit expensis suis, pro anima illustrissimæ reginæ Isabellæ matris suæ, in choro sepultæ.

Tertiam fecit fenestram vitrari Walterus Mordon quondam *stoke-fyschmonger* et Maior Londoniæ, et Christina consors sua.

Consequenter incipiendo ex parte boreali primam fenestram fecit vitrari frater Johannes Potter, quondam civis Londoniæ et postmodum frater in ordine per annos professus.

Secundam fenestram vitrari fecit Simon Fraunces, ex quo prodiit dominus Adam Fraunceys, miles.

Tertiam fenestram vitrari fecit Thomas Candysch, aurifaber et civis Londoniæ.

Quartam fenestram vitrari fecerunt diversi ex parvis eleemosynis collectis, et sic nullus habet nomen.

Quintam fenestram vitrari fecit Simon de Parys, aldermanus Londoniæ, et Rosa uxor sua.

Sextam fenestram vitrari fecit Stephanus Candysch.

Septimam fenestram vitrari fecit domina Maria de sancto Paulo, comitissa Penbrochiæ; et antiquo altari sub ea fecit fieri et depingi in ex . . .

Octavam fenestram vitrari fecit frater Henricus de Sutton, gardianus . . .

Nonam fenestram vitrari fecit dominus Gilbertus de Clare, dominus de Clare.

Decimam fenestram vitrari fecit communitas mercatorum de *Vynterys*.

Undecimam fenestram vitrari fecit Ricardus de Gloucetur, civis Londoniæ, et Margareta consors sua.

Duodecimam fenestram vitrari fecit Walterus de Bever, et Johanna consors sua, inferius sepulti.

Tertiam decimam fenestram vitrari fecerunt Robertus Hawteyne et Thomas Romayne, cives Londonienses et Juliana consors eorundem.

Quartam decimam fenestram vitrari fecit Thomas Evenefeld, civis Londoniensis, et Johanna et Agnes, consortes ejusdem Thomæ.

Quintam decimam fenestram et ultimam versus orientem fecit [1] vitrari dominus Johannes de Britania, comes Richemondiæ.

Post completionem operis et vitrationem fenestrarum, venerabilis domina, domina Margareta Segrave, cómitissa Northfolchiæ, dedit totum meremium, et fieri fecit novas stallos, ad costas et expensas ccc. et quinquaginta marcarum ; circa annum Domini M.CCCLXXX.

Cælatura chori nova facta est de eleemosynis diversorum ad expensas cc. marcaram, anno Domini M.CCCCXX., ad procurationem fratris Thomæ Wynchelsey, sacræ theologiæ doctoris. Et fecit ea depingi ad costagia quinquaginta marcarum.

Descriptio Longitudinis et Latitudinis Ecclesiæ, et Altitudinis supradictæ.

Inprimis continet ecclesia in longitudine ccc. pedum de pedibus sancti Pauli.

Item in latitudine continet xcv. pedum de pedibus sancti Pauli.

[1] *fecimus*, MS.

Item in altitudine, a terra usque ad tectum lxiv. pedum de pedibus sancti Pauli et . . .

Et, ut patet, omnes columnæ sunt de marmore et totum pavimentum de marmore. Qui ad illam ædificandam invenerunt, vel ad sustentandum invenerunt, vel juvarunt, sint a Domino benedicti, et vitam habeant pro mercede æternam. Amen.

Item quælibet fenestra lateralis continet de vitro pedes . . .[1]

Item duæ magnæ, scilicet orientalis et occidentalis, quilibet earum continet de vitro pedes . . .[1]

De Fundatione Librariæ.

Foundation of their library.

Anno Domini M.CCCCXXI. venerabilis vir, Ricardus Wyttyngton, mercer et maior Londoniæ, incepit novam librariam, posuitque primum lapidem fundalem xxi. die Octobris, scilicet in festo sancti Hillarionis abbatis; et anno sequente, ante finem nativitatis Christi, fuit domus erecta et cooperta. Et in tribus annis sequentibus fuit terrata, dealbata, vitriata, ambulationibus, scannis, et cælatura ornata, et libris instaurata. Et expensæ factæ circa prædicta se extendunt ad ccccc. libras. lvi. libras. xvi. sol. viii. d.; de qua summa solvit prædictus Ricardus Whyttyngton cccc. libras; et residuum solvit reverendus pater, frater Thomas Wynchelsey, et amici sui; quorum animabus propitietur Deus. Amen.

Item, pro scripto Doctoris de Lyra in duobus voluminibus, jacente jam in catenis, c. marcas; de quibus frater Johannes Frensche remisit xx. sol.

Item, pro quatuor archangelis circa sepulturam[2] reginæ Isabellæ xxxvii. sol.

Item, pro lectura domini Hostiensis, jam jacentis in catenis, v. marcas.

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[1] Blank in MS.

[2] *sepulture*, MS.

Item, anno Domini M.CCCCXXIII. frater Thomas Wynchelsey fecit novum murum, cum ostio et fenestra, in lavatorio juxta vestibulum, et exaltavit terram, ad expensas xlii. sol. i.d.

Item, eodem anno, circa vitrationem fenestræ ad ostium barbariæ et duarum supra eandem, et iii. in medio ambulatorii juxta cellam magistri studii, iv. libras v. sol. viii. d.; et multa alia, quæ non sunt nota. Cujus animæ propitietur Deus. Amen.

Item de ambulatorio supra murum refectorii, pro eo quod nequivimus servare plumbum absque instillatione pluviæ supra murum, magnum periculum muri et domus, [et] coopertus est murus cum tegulis conformiter ad reliquum tecti, ad expensas xiii. librarum xvii. sol. i. d. Ad has expensas dedit gardianus Russell iii. libras, et frater Thomas Wynchelsey vi. libras x. sol. v. d.; et conventus iii. libras.

Memorandum quod frater Andreas Bavard, sacræ theologiæ professor, anno Domini M.CCCCXCIV., videns chorum fratrum minorum Londoniæ, minus bene [deco]ratum libris choralibus, mente concepi non posse eleemosynas amicorum . . . . meorum melius expendere quam in libris scribendis choralibus, ad laudem [Domini] et ad ejusdem divinæ laudis continuationem. Quapropter conduxit me . . . . unum scriptorem, qui scripsit mihi unum legendarium in duabus partibus, et . . . . unum antiphonarium in duabus partibus, et unum psalterium et unum gradualem, et alium impressum, et in multis aliis reparavi. Et.[1]

[1] The writer has omitted the conclusion of the sentence.

Theys be the Indenture for the Wyndoes of the South syde of the Church, and soo to the farder gatte.

Indenture for the windows.

Thes endentvre made betwene James Andrew Mayer of the cytte of London the Aldermen and comnalte of the same cytte on the one partye, and freer John Malberthorpe Wardyn of the freers minors in London and the couent of the same place on the other partye: Wytnesseth, that the sayd freer John and couent by the graunt and wyll of our lord the Kyng, and by the assent of the Ministre prouincyall of the set order in Englond, haue lettyn to the sayd Mayer, Aldermen, and comnalte, to them and ther Successours for ever, a porcyon of grounde, on the South partye of the Church within Newgate in London to the use, repayryng and sustaynyng of the bryge of London; for to edifye the sayd place. The wych place contaynyth in length fro the house of Walter Attehyde holdyth partenything to the sayd bryge towards the East, unto the boteras beyng atte the Sowth dore of the sayd Church toward the West. The wych lengyth contaynyth cclxij. fete. And it contaynyth in bredeth by the sayd howse xxxiiij fete ii vnches reserved to the sayd freers and ther successors, for fre entre and yssew at ther plesor; for carttes lodes, and for them other vetaylles and necessaryes enteryng and goyng owte at what houre that yt shall plese to the sayd freers; and by a gate good and convenable made at the costes of the sayd Maier, Aldermen, and comnalte, ageyns the dore of ther church; upon such condycyon, that the sayd Mayer, Aldermen and comnalte shall make a wall of Stone, bitwene the Churcbyerd of the sayd Freers and the sayd passell of grounde fro the Northewest corner of the sayd howse toward the Est lynyally unto the sayd butteras, toward the West rayryng the sayd wall from the grownd in

hyeght couenable for to bere the gystes of the Solers, to be edified above the choppes; paying for the sayd freers and ther successors to the Abbot and couent of Westminister iiii s. by yer of the wych the sayd freers ben chargyd. Makyng also for the sayd freers and ther successors for ever more the payment in the hye way before ther Place fro the sayd howse toward the Est, so forth as all the place of the sayd freers strechethe toward the West. And the sayd pascell of Grownde shall be edified in iij maners evynly in length. That ys to saye at the Est bounde reysyng the postes towarde the hye waye in height a bove the grounde xxxiij fete and at the West bound shoppes with iij stagys. Raysyng the postes toward the high way xvij fote in hight a bove the grovnde. And in the myddes of the sayd place shoppes with ij stagys raysyng the postes toward the hygh way xxv. fote in hyght a bove the grownde and no hyer for saluacyon of the lyght of the sayd Churche. And in case that yt plese the said Maier Aldermen and comnalte or to ther successors for to make windowes in the sayd howses soo to be edified agenys the church of the sayd freers, that than the sayd wendos be made vj fote aboue the gistes of euerych of the stages of the sayd howses. And that the sayd wyndos be well and sewerly berred of yerne and closyd with wyndowes of glasse, natt removable, but fastened stedfastly to the barres abowesayd. And in case that yt plese the sayd freers to bryng the rayne watter comyng from the churche thrugh the forsayd howses toward the high way, they shall have free yssew by gutters at ther plesor. And also for to reconsyle ther churche in case that yt shall nede, ther shall be made a dore atte the ende of the wall toward the West behynd the buteras abovesayd, the wych yssowes and delyverans of watter and dore abovesayd shal be made at the costes of the foresayd

Maire Aldermen and comnalte atte the beginnyng. And afterward the forsayd yate and delyuerans of watter and dor shall be mayntaynyd att the costes of the sayd freers for euermore. In wytnes wherof to these dedyd indentynd aswell the sayd Maire and Aldermen and comnalte as the sayd freers chaungable haue put ther sealles.

Yoven at London the first day of March the yer of the regne of Kyng Edwarde the iij^{de} after the conquest of Englond the xlij.

Thys endenture made betwene Rychard Whyttyngton Maier of the cytte of London the Aldermen and comnalte of the same cytte on the one party, and freer John Bruyll Wardyn of the freers minors in London and the couent of the same place on the other party: Wetnessyth, that the sayd freer John and the couent by the graunt and wyll of our soueren lord the kyng, and by the assent of the Mynister prouinciall of ther order in Ynglond haue letten to the sayd Maire and Aldermen and comnalte, to them and to ther successors for euermore a porcyon of grownde on the West parte of ther church to the use repayreyng and sustaynyng of the bryge of London, for to edifie the sayd place. The wych place strechyth fro the Sowth West boteras of the church of the forsayd freers lynyally unto the gate of the same freers. The wych shall be of new edified toward the West. The length of the wych porcyon of ground contaynyth iv. xx. xv. fote and ij vnches of mesor. And in brede fro the sayd South west but was [1] toward the Est, viij. fete and iiij. vnches And fro the West boteras be syde the sayd gate, in breth vij. fete and ix unchys of mesure reseruyd to the sayd freers and to ther successors besyde the Suthwest boteras a boue sayd for euermore. And an aley of ij.

[1] but as.

fete in brede with a dore. The wych aley shall strech to a nother aley of the same brede besyde the forsayd church strechyng un to the porch of the churche of the same. The wych aleys and dore shalbe made at the costs of the sayd Maire Aldermen and comnalte. And the wych aleys shalbe edified above at plesor of the sayd Maire, Aldermen and comnalte. So that the hyght that now ys of the wyndos toward the Sowth of the church of the said freers be not stoppyd in no maner ne impayryd. And the sayd Maire, Aldermen and comnalte Wyll and graunt that yf ony peryll in tyme comyng fall to the sayd church and boteras that yt be lefull to the sayd freers and to ther successors for euermore at all tymes that it shall nede the sayd boteras and church to be repayre and amendyd. Nat with stondyng the edifiying the wych shalbe made be syde the boteras and churche above sayd. So that the sayd howsys be syde the sayd churche and boteras shall be repayryd at the costs of the sayd freers. in as good estate as they ware before. And that as hastly as they goodly may. And the sayd porcyon of grownde shallbe edified in the maner that followth. That ys to say; that the foresayd Maire, Aldermen and comnalte shall make a wall of stone with owte ony wyndowys or lyȝth strechyng in length froo the Est toward the West throwe the porcyon of grownd aboue sayd. The wych wall shall a ryse in hythe a boue the grownde that now is besyde the sayd wall within forth a xi fete of a syse a pon the wych wall shall be edified the hythe of iij solars with jetts lyyng ouer the church ȝorde of the sayd freers toward the North of the wych the jetts of the furst solar shall streche ouer the sayd wall ij fette and a halfe of a cyse and the jetts of the ij solar as moch. And the jetts of the iij^{de} solar shall be a fote and a halfe. And all the walls of the sayd solars toward the sayd church ȝard shall be made of tylys of Flanders in suffycyent maner

as the wall of ane howse of the sayd freers toward the North ys made. Soo that [no] wyndoys ne opynyng shall be made in the forsayd walls toward the sayd churche ȝarde ouer them. vj fete of a . . a boue euery flowyre of the solars a foresayd but yt shall be lefull to the sayd Maire Aldermen and comnalte to make in the walls in the solars a boue sayd toward the church ȝarde abuve the hythe aforesayd vj. fete as many wyndos as yt shall plese them. Soo that no wyndoo passe the breth of viij vnches the wych wyndos shalbe conuenabully barryd with yren and glasse. And also the forsayd Maire Aldermen and comnalte wyll and graunt for them and ther successors that no tenment shall dwell in the sayd rentts wyche shall be ther edified but yf he be bownde and sworne to the Wardens of the bryge of London, wych shall be for the tyme, that they shall make no wyndos ne opynyngs in the sayd walls toward the sayd churcheȝarde aȝens the forme and ordinans abouesayd a ponne payne of doblyng hys rent at euery terme to the chamber of the ȝyldhall of London; and forther more the forsayd Maier Aldermen and comnalte grauntyth to the forsayd freers and to ther successors for euermore a porcyon of grownde fro the hye waye to the Westbownde of the place aforesayd apon the wych the sayd freers may edify ther gate euynly acordyn toward the hye way, to the byldyng the wych shalbe ther edified by the sayd Maire Aldermen and comnalte with as moch length and breth for the sayd gatte as ther ys ordenyd and deuised. And a nother porcyon of grownde besyde the hye waye at the Sowthwest parte of the sayd church betwene the rentts now ther beyng toward the Est. And the rentts that shalbe ther edified toward the West, appon wych the same freers may edifie ther porcyon evynly acordyng to the rentts a boue sayd toward the Sowth with as moch of length and breth as shall nede for the porcyon abowe sayd. In wytnes

whereof to theys Indentore as well the sayd Mayer Aldermen and comnalte hath put to ther comun Sele as the sayd Minister prouyncyall hys Sele. And the sayd freers ther comyn Sele. ȝevyn att London aboue sayd the furst day of March, the ȝere of the rayne of kyng Richard the ijde the xxiti ȝere.

MEMORANDUM that the yere of our Lord 1319 [1] then John Rodston draper beyng Mayer, Raffe Warryn mercer, John Long salter, Sheriffs of the Citte of London Thomas Cudner Doctor of Devinite and Wardyn of the gray freers in London wytnesyth that the sayd Wardyn with all the hole assent of the couent under ther chapters seyll have lettyn vn to the sayd Mayer, comnalte and Masters of the brygge howse of London a sartayn passell of grownd vn the Sowth syde of our churche, vj fote of length, and ij fette of breth, for to bylde and to in large the sayd howse of Nicolas Pynchyn busher then dewellyng in and vn byldyd, and the sayd Mayer bynds hym and hys successors for euermore to paye yerly vn to the sayd Wardyn and hys successors for euer xl d. of good and lawful mony of Yenglond to bye wood for the syke bretherne in ther farmery as yt aperys in ther wryttyngs in changeabull of both partys under both ther Sells.

VII.

Nomina illorum, qui fuerunt Fratres Minores pro Fide [*martyrizati*].

Martyrs of the Order.

Beatus frater Electus, laicus tempore beati Francisci suscepit martyrium pro [fide Christi].

Frater Octo, frater Beraldus, frater Petrus, frater Accursus, frater Adjutus:—Hi quinque fratres mar-

[1] Corrected to 1327 (?)

tyrizati sunt tempore Innocentii [III.] et beati Francisci; quorum meminerunt historia et legenda . . . . . confessor apud Marochium xvii. Kal. Feb. [Jan. 16.] quorum vener[andas reli]quias dominus Petrus, infans regis Portugaliæ, [qui fuerat] hospes prædictorum fratrum a Marochia secum deferens, . . celebrem passionis ordinem plenius divulgavit. [Eorum] gesta martyrii habentur in conventu Londoniæ.[1]

Frater Thomas de Tholentino de Merchia, frater Jacobus de Padua, frater Demetrius de Gorgia laicus, frater Petrus de Senis:—Hi quatuor martyrizati sunt pro fide Christi in civitate Chana a Saracenis; quorum passionis ordinem refert frater Odoricus in suo *Itinerario*. Passi anno Domini M.CCCXX., nono die mensis Aprilis.

Frater Petrus de Narbona, frater Stephanus Cone, frater Hugonis, frater Daniel:—Hi quatuor fuerunt martyrizati Ierosolymis in festo sancti Martini episcopi et confessoris, in Novembre anno Domini M.CCCXCI., a Kadi legis Saracenorum scilicet episcopo sive pontifice, una cum confessoribus Amiraldi et Soldani, in præsentia Valentinorum, Agarenorum, ibi tunc existentium.

Frater Deodatus de Acquitania, frater Stephanus de Senone, frater Nicholaus de Debevico:—Hi sustinuerunt martyrium in Ierosolyma a Saracenis, diverso tamen tempore.

Frater Nicholaus de Marochio, frater Benedictus de Reginone,[2] frater Thomas de Fulgentio, laicus, frater Gregorius de Digiadra:—Hi successive et tempore diverso fuerunt martyrizati in Boznia ab hæreticis.

Frater Franciscus de Alexandria, frater Paschasius de Hispania, frater Raymundus de Provincia, frater

[1] The account is still to be found in the MS. of Eccleston; Cotton, Nero A. ix.

[2] *Regine*, MS.

Laurentius de Alexandria, laicus :—Hi fuerunt martyrizati in Tartaria a Tartaris diverso tempore.

Frater Leo de Ulixbona fuit martyrizatus ab infidelibus in Marochio tempore sancti Antonii

Frater Vitus de Hispania fuit decollatus in Marochia a Saracenis pro fide Christi.

Frater Monaldus de Marochio recepit martyrium in oriente ab infidelibus.

Frater Antonius de Armenia, frater Aldrobandus de Florentia :—Hi receperunt martyrium pro Christo in Persia.

Frater Barnardus de Aragonia recepit martyrium inter Sebes.

Frater Jacobus, custos Terræ Sanctæ, fuit martyrizatus pro fide Catholica a Saracenis.

Frater Stephanus, inquisitor hæreticæ pravitatis, fuit martyrizatus[1] ab hæreticis pro defensione fidei in civitate Tholosana.

Frater Jheronianus fuit martyrizatus a soldano Babiloniæ in Ægypto.

Frater Antonius de Mediolano, frater Andreas de Hungaria :—Hi duo fuerunt martyrizati in vicaria ab hæreticis, tempore tamen diverso.

Frater Conradus de Albis de Mediolano recepit martyrium a Saracenus pro fide Christi.

Frater Monaldus fuit martyrizatus in Tartaria, cujus caput fuit portatum ad civitatem Anchonæ.

Frater Ricardus fuit martyrizatus in Tartaria in civitate Armalecis.

Frater Petrus de Provincia fuit martyrizatus inter Tartaros.

Frater Johannes de Monte Puliciano fuit martyrizatus in Babylonia Ægypti.

Frater Willielmus Walden de Anglia fuit martyrizatus a Saracenis et combustus in Perside civitate Salamasci v. die mensis Junii, anno Domini M.CCCXLII.

[1] *mortuus*, MS. and infra.

VIII.

Isti sunt sancti Fratres Episcopi et Confessores de Ordine [Minorum].

Confessors of the Order.

Almus Christi confessor sanctus Franciscus.

Sanctus Antonius de Padua, egregius et famosus prædicator.

Sanctus Bonaventura de Balneo Regio, doctor devotus, generalis octavus, et post cardinalis et episcopus Albanensis.

Sanctus Ludowicus, filius Caroli Seciliæ, episcopus Tholosanæ, qui mortuos suscitavit, et multa alia miracula fecit.

Sanctus Bernardinus.

Beatus frater Rufinus de Sciphio, confessor.

Beatus frater Gerardus de Valencia, qui in vita et in morte miraculis miraculabiliter claruit.

Beatus frater Walterus, episcopus Pictavensis, habuit specialem gratiam curandi homines a quartana, et in morte unum dæmoniacum curavit.

Beatus frater Lucius de Marchia, confessor.

Beatus frater Leo, archiepiscopus Mediolanensis, qui in vita claudum sanavit, et in morte cæcum illuminavit.

Beatus frater Jacobus de Todio, confessor.

Beatus frater Johannes de Alvernia, confessor.

Beatus frater Peregrinus de Marchia, confessor.

Beatus frater Willielmus de Anglia, qui erat verus obediens, qui gardiano suo obediebat post mortem suam.

Beatus frater Johannes Holkote de Anglia, qui in vita et in morte quamplures resuscitavit ad vitam.

Beatus frater Clotsale de Anglia, qui ultra mare pro sancto habetur. Obiit M.CCCXLIII.

Beatus frater Gandulphus de Lumbardia, qui jacet in provincia Siciliæ in matrici ecclesia terræ Pollicii,[1] miraculis clarus.

Beatus frater Jacobus de Faldrano, qui jacet in loco Moliani provinciæ Marchiæ, custos firmanæ.[2]

Beatus frater Andreas de Vilio Campaniæ, nepos domini Alexandri episcopi quarti, rejiciens cardinalitatus honorem, remisit capellum domino episcopo. Hic plenus sanctitate vivens in ordine post ejus obitum usque in præsens miraculis coruscare non cessat.

IX.

[*Isti*] *sunt Episcopi et Cardinales, qui non fuerunt Ministri Generales.*

Bishops of the Order, not Minister Generals.

[Beatus] Petrus de Camera, doctor in theologia, Parisius, de provincia Romana, primo episcopus Nov[aræ], deinde archiepiscopus Mediolani, postea cardinalis et episcopus Penestrinus; tandem [assumptus] ad apicem sanctissimi pontificatus, et dictus est Alexander Quartus.

Frater Bartrandus de Turribus, doctor in theologia, de provincia Aquitaniæ, fuit cardinalis et episcopus Tusculanus tempore Johannis XXII.; qui postillando scripsit super epistolas et evangelia per totum annum, et fecit librum Sermonum de Sanctis, qui vocatur *Sanctorum* [*Bertrandi*].

Frater Gerardus . . . .[3] fuit presbyter cardinalis, tituli xii. Apostolorum, et postea episcopus Salu[ceriæ].

Frater Bentinegia de Tuderto, provinciæ sancti Francisci, fuit cardinalis et episcopus Albaniæ.

Frater Pastor Provincialis, doctor in theologia, fuit cardinalis tituli sanctorum Petri et Marcellini.

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[1] Sic.

[2] Sic. *Firmariæ?*

[3] Blank in MS.

Frater Jacobus Gaietanus de Anagnia, nepos domini Bonifacii VIII., fuit cardinalis sancti Clementis.

Frater Vicedomus Placentinus fuit cardinalis et episcopus Penestrinus.

Frater Vitalis de Furno, doctor in theologia, de provincia Acquitaniæ, fuit cardinalis et episcopus Albanensis.

Frater Helias de Nabinarius, doctor in theologia, de provincia Acquitaniæ, fuit cardinalis.

Frater Bartholomæus de Cucurno de Janua, doctor in theologia, fuit cardinalis.

Frater Bartrandus, cardinalis.

Frater Helias de Siso, cardinalis.

Frater Gentilis de Monte Floris, provinciæ Marchiæ, fuit presbyter cardinalis tituli sancti Martini in Montibus.

Frater Petrus de Fuxo, comitis Fuxi doctor in theologia, provinciæ Acquitaniæ, cardinalis tituli sancti Laurentii in Damasco.

Frater Petrus[1] . . . . consanguineus domini Sixti Episcopi IV., et modo presbyteri cardinalis sancti Sixti.

Et nota hic quod anno Domini M.CCCXXVIII., tempore Johannis XXII., anno ejus 12°, frater Petrus de Carnaria, per Ludowicum dominum Bavariæ in Imperatorem triplici corona per vim coronatum, cum Romanorum [consensu] electus erat et vocatus Nicholaus IV., qui statim post, sc. anno Domini M.CCCXXX., resignavit, et est episcopus.

X.

Isti sunt [Papæ[2]] et Cardinales, qui fuerunt Ministri Generales.

Bishops, Minister Generals.

Frater Bonaventura de Balneo regio, doctor devotus, generalis octavus, post cardinalis et episcopus Albanensis.

[1] Blank in MS.

[2] Afterwards obliterated.

Frater Jeronimus de Esculo, generalis et presbyter cardinalis, tituli sanctæ Potencianæ, post episcopus Penestrinus, et tandem sanctissimus pontifex, dictus Nicholaus IV.

Frater Mathæus de Aquasparta, generalis, episcopus cardinalis sanctæ Ruphinæ, et postea Portuensis.

Frater Johannes Murro, generalis, et post cardinalis episcopus Portuensis et sanctæ Ruphinæ.

Frater Fortunarius Vasalli, generalis, et postea cardinalis.

Frater Gwillelmus Farmarii, generalis, et post cardinalis, tituli sanctorum Petri [et Marcellini.]

Frater Marcus de Viterbio, generalis xxiii., et postea cardinalis.

Frater Thomas de Frigiano, generalis xxiv., et postea patriarcha Gradensis, deinde presbyter cardinalis, tituli sanctorum Nerei et Achillei, tandem episcopus Tusculanensis.

Frater Leonardus de Giffone, generalis xxv., post cardinalis.

Frater Ludowicus de Venetiis, generalis xxvi., postea cardinalis, tituli sancti [Marci].

Frater Franciscus de Sanona de Ruere, generalis XXVIII., postea presbyter [cardinalis], tituli sancti Petri [ad Vincula], demum inspiratione divina assumptus est ad culmen sanctum pontificatus, et dictus Sixtus IV., anno Domini M.CCCCLXXI. ix. [die Octobris].

XI.

Isti sunt Ministri Generales Ordinis Minorum.

Minister Generals.

Sanctus Franciscus, ordinis fratrum minorum institutor et dux, generalis minister fuit in eodem ordine, et rexit ordinem xx. [annos]. In quo tempore frater Helyas de Assisio fuit vicarius ejusdem s[ancti].

ii. Frater Johannes Parens de provincia Romana fuit secundus generalis minister, [et] ministravit vi. annis; et hic primus minister fuit provinciæ Hispaniæ.

iii. Frater Helyas de Assisio, qui scriptor fuerat Bononiæ, fuit tertius generalis minister, et ministravit ix. annis.

iv. Frater Albertus Pisanus fuit iv$_{us}$ generalis, et ministravit tribus annis; qui prius fuit minister in provincia Angliæ.

v. Frater Haymo de Faversham, Anglicus, fuit v^{us} generalis et ministravit v. annis. Hic ex commissione Domini Innocentii Papæ[1] IV. totum divinum officium cum novis rubricis ordinavit, quod a tota Romana curia et eam sequentibus est assumptum. Hic etiam prius fuit minister in provincia Angliæ.

vi. Frater Crescentius, medicus famosus, quondam minister Veronæ, fuit vi. generalis; qui postea factus est episcopus civitatis suæ, de qua oriundus erat.

vii. Frater Johannes de Provincia, sanctæ memoriæ, magister in theologia, et lector curiæ, de provincia Bononiæ, fuit vii. generalis, et ministravit viii. annis. Hic signis micat. Hic etiam scripsit fratri Rogero Bakon tractatum, qui incipit, "*Innominato Magistro.*"

viii. Frater Bonaventura de Balneo Regio, doctor in theologia de provincia Romana, fuit viii. generalis; ministravit xviii. annis. Postea factus est cardinalis primus in ordine, et episcopus Albanensis; qui sanctissime scripsit super Sententias, et inter doctores Parisienses dicitur "*Doctor mellifluus.*" Hic dulcissmo sermone descripsit vitam sanctissimi patris nostri Francisci, et fecit contemplativum tractatum de vita Christi.

ix. Frater Jeronimus de Esculo, provinciæ Marchiæ, fuit ix. generalis, et ministravit vi. annis; postmodum factus est presbyter cardinalis terræ sanctæ Potentianæ.

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[1] Corrected to *Episcopi*; and so throughout.

Minister Generals.

Deinde factus est episcopus Cardinalis Penestrinus. Tandem assumptus est ad apicem summam apostolatus, et dictus est Nicholaus IV. episcopus, in ordine minorum primus. Hic totam Græciam adduxit ad fidem et obedientiam sanctæ Romanæ ecclesiæ.

x. Frater Bonagracia, de provincia Bononiæ, qui rexit v. annis; quo mortuo, nullo trahente, major campana diu pulsatur.

xi. Frater Acholotus de Prato, magister in theologia Parisius, de provincia Tusciæ, fuit xi. generalis; et ministravit uno anno.

xii. Frater Mathæus de Aqua Sparta, doctor in theologia Parisius, ac lector curiæ tempore Martini episcopi, fuit de provincia sancti Francisci et xii. generalis, qui ministravit ii. annis. Postea factus est Portuensis et ecclesiæ Rufinæ episcopus cardinalis.

xiii. Frater Raymundus Provincialis, doctor in theologia Parisius, fuit xiii. generalis, et ministravit vi. annis.

xiv. Frater Johannes de Murro, doctor in theologia Parisius, de provincia Marchiæ, fuit xiv. generalis, et ministravit vii. annis; postmodum factus est Portuensis et sanctæ Rufinæ episcopus cardinalis; qui tunc etiam extitit ordinis nostri protector et corrector.

xv. Frater Gundisalvus Hispanus, doctor in theologia Parisius, fuit xv. generalis, et ministravit ix. annis.

xvi. Frater Alexander de Alexandria, doctor in theologia Parisius, de provincia Januæ, fuit xvi. generalis, et ministravit uno anno, tempore Clementis Papæ V.

xvii. Frater Michaelis de Cesena, doctor in theologia Parisius, de provincia Bononiæ, xviii.[1] generalis, et ministravit xii. annis.

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[1] This is the numbering of the MS.

xviii. Frater Geraldus Odonis, doctor in theologia, de provincia Aquitaniæ, fuit xix. generalis, et ministravit xiv. annis; postea sanctus est episcopus et patriarcha Antiochensis. Hic erat generalis tempore Johannis XXII. et Benedicti XII.

xix. Frater Fortunarius[1] Vasalli, doctor in theologia, de provincia Aquitaniæ, fuit xx. generalis, et ministravit v. annis, postmodum factus est archiepiscopus et cardinalis Ravennatis, et postea patriarcha Gradensis, et sepultus in ecclesia fratrum minorum de Padua.

xx. Frater Guliellmus Farinerii sive de Cordovio, doctor in theologia, de provincia Acquitaniæ, fuit xxi. generalis, et ministravit viii. annis et vii. mensibus; postea factus est presbyter Cardinalis tituli, sanctorum Petri et Marcellini.

xxi. Frater Johannes de Bucho, doctor in theologia, in provincia Acquitaniæ, fuit xxii. generalis, et ministravit uno anno.

xxii. Frater Marchus de Viterbio, doctor in theologia, de provincia Romana, fuit xxiii. generalis, et ministravit viii. annis; postea factus est cardinalis presbyter, tituli sanctæ Praxedis.

xxiii. Frater Thomas de Frigiano, doctor in theologia, de provincia Bon[oniæ] fuit xxiv. generalis, et ministravit vi. annis; postea factus est patriarcha Gradensis, deinde presbyter cardinalis, tituli sanctorum Nerei et Achillis, et postea episcopus Tusculanus.

xxiv. Frater Leonardus de Gyffone, doctor in theologia de cathedra Cant . . . . . , de provincia Terræ Laborum, fuit xxv. generalis, electus Tholosæ, et ministravit vi. annis; postea factus est cardinalis.

xxv. Frater Ludowicus de Veniciis, doctor in theologia fuit, xxvi., et ministravit iii. annis; postea factus est cardinalis sancti Marci.

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[1] Sic.

Minister Generals.

xxvi. Frater Petrus de Canzano, doctor in theologia, de provincia Penestrinæ, fuit xxvii. generalis, et ministravit uno anno.

xxvii. Frater Martinus de sancto Georgio, doctor in theologia, de provincia Januensis, fuit xxviii. generalis minister, et ministravit iii. annis.

xxviii. Frater Henricus de Ast, de provincia Januensi, fuit xxix. generalis, et ministravit xvii. annis cum dimidio.

xxix. Frater Antonius de Pareto, de provincia Romana, fuit xxx. generalis, et ministravit annis xvii.

xxx. Frater Angelus de Senis, doctor in theologia, de Provincia Tusciæ, fuit xxxi. generalis, et ministravit annis ii.

xxxi. Frater Antonius de Massa, doctor in theologia, de provincia Tuscæ, fuit xxxii. generalis, et ministravit annis vi.; qui postea factus est episcopus Massanus.

xxxii. Frater Willielmus de Casali, doctor in theologia, de provincia Januensis, fuit xxxiii. generalis, et ministravit annis . . .[1]

xxxiii. Frater Antonius de Rusconibus, de Cumis, doctor in theologia.

xxxiv. Frater Angelus de Peruso, doctor in theologia.

xxxv. Frater Jacobus de Mosonica, doctor in theologia.

xxxvi. Frater Jacobus de Sarsuelis, doctor in theologia.

xxxvii. Frater Franciscus de Sanonia, doctor in theologia famosissimus, primo minister Januæ, deinde generalis, postea presbyter cardinalis, tituli sancti Petri ad Vincula; deinde vero summus pontifex dictus Sixtus IV.

[xxxviii.] Frater Zaneto de Ulmo, doctor theologiæ.

[xxxix.] Frater Franciscus de Sanson.

[xl.] Frater Egidius Delphin.

[xli.] Frater Raynaldus Gracianus.

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[1] blank in MS.

XII.

Isti fuerunt Ministri Provinciales [*in Anglia*].

Provincial Ministers.

i. Frater An[gnellus Pisanus.]

ii. Frater Albertus Pisanus, qui post fuit generalis iv. Obiit [Romæ].

iii. Frater Haymo de Faversham, Anglicus, qui etiam postea fr. . . . .

iv. Frater Willielmus de Notyngham, vir Dei sanctissimus. Obiit Ja[nuæ].

v. Frater Petrus de Tewkysbury, qui primo fuit minister Alma[niæ, deinde] Angliæ; jacet Bedford.

vi. Frater Johannes Stamford jacet Linne.

vii. Frater Petrus Swenfeld jacet Leycestre.

viii. Frater Thomas Bongaye, doctor Oxoniæ, jacet Northamptonæ.

ix. Frater Johannes Peccham, doctor Parisius, et resumpsit Oxoniæ;[1] lector cu[riæ], et post archiepiscopus Cantuariensis. Jacet inter monachos.

x. Frater Hugo de Bathonia confirmatus, sed mortuus ante receptionem. . . . .

xi. Frater Robertus de Cruce, doctor Oxoniæ, jacet Brigewalter.

xii. Frater Willielmus Geynysborough, doctor Oxoniæ, lector curiæ, et postea . . . episcopus Wygorniæ, jacet apud Beluacum.

xiii. Frater Rogerus Merston, doctor Oxoniæ, jacet Norwici.

xiv. Frater Hugo de Hertylpole doctor Oxoniæ, jacet inter fratres Assisii.

xv. Frater Adam de Lincolnia, doctor Oxoniæ, jacet Lyncolniæ, qui fecit mirabilia . . . .

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[1] *Exon.* MS.

Provincial Miuisters.

xvi. Frater Ricardus Conyngton, docto[r] Oxoniæ, jacet Cantebrigiæ.

xvii. Frater Willielmus Notyngham docto[r] Oxoniæ, qui fecit solempnem postillam super unum ex IV^or^. jacet Leycestre.

xviii. Frater Rogerus de Denemed, doctor Cantebrigiæ, jacet Sarum.

xix. Frater Johannes Rodyngton, doctor Oxoniæ, vir sanctissimus, jacet Bedfordiæ.

xx. Frater Johannes Went, doctor Oxoniæ, qui fecit miracula in vita, jacet Herfordiæ.

xxi. Frater Willielmus Tythemersch, doctor Cantebrigiæ, jacet Bedfordiæ.

xxii. Frater Rogerus Conway, doctor Oxoniæ, jacet Londoniæ. Hic strenue defendebat ordinem in curia contra Armachanum.

xxiii. Frater Symon Tunstede, doctor Oxoniæ, jacet apud Bruszerd.

xxiv. Frater Robertus de Wysete, docto[r] Oxoniæ, jacet Londoniæ.

xxv. Frater Johannes Mardeslay, doctor Oxoniæ, jacet Eborum.

xxvi. Frater Thomas Kyngesbery, docto[r] Oxoniæ, jacet Notyngham.

xxvii. Frater Johannes Tyssyngton, doctor Oxoniæ, jacet Londoniæ.

xxviii. Frater Nicholaus Fakenham, doctor Oxoniæ, jacet Colcestre.

xxix. Frater Johannes Souche, doctor Cantebrigiæ, qui postea fuit Episcopus Londoniensis, jacet Kerdiviæ.

xxx. Frater Willielmus Butler, doctor, Oxoniæ jacet.[1]

xxxi. Frater Vincencius Boys, doctor, Oxoniæ jacet.[1]

xxxii. Frater Petrus Russell, doctor, Oxoniæ jacet.[1]

xxxiii. Frater Robertus Wellys, doctor Oxoniæ, hic electus et confirmatus . . . . mortuus ante receptionem obiit in Francia.

[1] Sic in MS.

xxxiv. Frater Johannes David doctor, Cantebrigiæ, jacet Kerdiviæ.

xxxv. Frater Rogerus Donwe, doctor Oxoniæ, jacet apud Ware.

xxxvi. Frater Ricardus Leke, doctor Oxoniæ, jacet Lychefeldiæ.

xxxvii. Frater Thomas Radner, doctor Oxoniæ, jacet Radingiæ.

xxxviiii. Frater Willielmus Goddard, senior, doctor Oxoniæ,[1] disertissimus jacet Londoniæ.

xxxix. Frater Johannes Persevalle, doctor Oxoniæ, jacet Londoniæ.[2]

xl. Frater Henricus Standych, doctor Oxoniæ, qui postea fuit episcopus Assauensis.

xli. Frater Ricardus Bryngkeley, doctor Cantabrigiæ, jacet ibidem.

XIII.

Nomina illorum, qui fuerunt Fratres Minores, quondam Reg . . trem in sæculo habitu sunt.

Kings of the Order.

Frater Johannes, quondam rex et imperator Constantinopolitanus.

Frater Johannes, quondam rex et imperator Tartararum.

Frater Johannes quondam rex Armeniæ ;[3] frater Henricus quondam rex Cipriæ ; frater Antonius, quondam rex Castelliæ ; de quibus habetur in chronicis fratris *Ricardi de Dunelmo,* lib.viii. c. ix.

Frater Johannes, rex Jherosolimorum, de quo in chronicis prædictis, lib. vii. c. 4.

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[1] *jacet Lon.* in marg. which adds the date 1437 in a more recent hand.

[2] The same hand adds the date 1505. Both dates afterward are struck out.

[3] *Amoniæ,* MS.

Frater[1] . . . . rex Saxoniæ; frater Alphurnus,[1] rex Arragoniæ, frater Alphonsus rex Beluariæ; de quibus in eisdem chronicis.

Frater Jacobus, frater Alphonsus, reges Aragoniæ.

Frater Fernandus, frater Sanctius, reges Castelliæ.

Frater Robertus, quondam rex Siciliæ.

Frater Fredericus, quondam rex Trinacriæ vel Siciliæ.

Frater Petrus, frater Alphonsus, frater Ferrardus, quondam reges Portugaliæ.

Frater Ludowicus, quondam rex Neapoli.

Frater Robertus, rex Neapoli, per tres dies ante mortem fecit professionem.

Frater Johannes, rex Armeniæ, dimisso regno nepoti suo, effectus est frater minor, et postmodum a Saracenis occisus est.

. . . .[1] Dux Alzaciæ in Saxonia effectus est frater minor sacer et professus, qui jacet in conventu Kilensi custodiæ Bremensis. Hic dux intravit ordinem minorum cum aliis duobus militibus.

Item, procedente tempore diversorum regum filii ordinem minorum intraverunt, inter quos erat unus frater Ludowicus, nunc sanctus et canonizatus, filius Caroli regis Siciliæ, et hæres regni illius, postmodum episcopus Tholosanus; cujus frater Robertus minor eo patri suo successit in regno. Mater vero eorum fuit domina Maria, filia regis Hungariæ. Alius etiam erat filius et hæres regis Maioricarum, qui ordinem minorum etiam intravit. Alius erat frater Philippus, filius regis Hungariæ, qui anno Domini M.CCLXXXV. apud Neapolim in natali Domini cum magnis solempniis intravit ordinem fratrum minorum. Nam dominus Robertus prædictus, germanus sancti Ludowici episcopi, qui tunc erat rex Siciliæ, prædicavit in missa, et uxor sua, domina Sanxia, soror prædicti Philippi, in prandio perso-

[1] Sic.

naliter ministravit. Item circa tempus secundæ pestilentiæ Petrus Infans, dux nobilis et gloriosus, de stirpe regali regis Castelli, duas habens filias reginas venerabiles, [mundo] renuncians et pompis ejus ordinis sancti Francisci assumpsit habitum, quem publice [tri]-bus de . . . annis, et tandem in curia Romana mortuus est, et venerabiliter sepultus.

XIV.

Isti sunt Personæ quædam valentes in sæculo, qui intraverunt ordinem Fratrum Minorum in Anglia.

Nobles of the Order.

Inprimis frater et dominus Robertus de Insula, baro de Lyle, intravit ordinem Londoniæ, et ibidem sacer et professus obiit iv. die mensis Januarii, anno Domini M.CCCXLIII.

Frater et dominus Robertus filius Walteri, baro, fundator conventus Colcestriæ, intravit ibidem ordinem, anno Domini M.CCCXXV.

Frater Robertus Hylton, baro de Hylton, indutus erat in conventu de Brygenorth, in custodia Wigorniæ et sepultus est coram altare Virginis ex parte australi ecclesiæ.

Frater Robertus Lamborne, filius unius baronis, et ultimus hæres illius baroniæ, intravit ordinem Londoniæ; qui postea fuit confessor dominæ reginæ Isabellæ.

Frater Johannes ȝatmestre, famosus in sæculo, intravit Londoniæ.

Frater Willielmus Scharshille, quondam justiciarius regis Edwardi III., distractis omnibus temporalibus, intravit ordinem, cum honore magno, Oxoniæ.

Frater et dominus Rogerus Bourne, miles, sepultus in habitu fratrum Norwici M.CCCXXXIV.

Frater Robertus Nigram,[1] quondam miles, intravit ordinem, et obiit Notyngham M.CCCXLVII.

Frater Mathæus Garton, valens armiger, venditis terris suis, factus est frater minor.

Frater Johannes Stapilton, hæres magnarum opum et dominii, spretis uxore et hæreditate, factus est frater minor.

Frater Radulphus de Maydynyston fuit ante introitum ordinis episcopus Herfordensis, qui intravit ordinem anno Domini M.CCXXXIX.

Frater Johannes de Redyng fuit ante introitum ordinis abbas de Oseneye.

Frater Adam de Marysco, doctor Oxoniæ ante ingressum ordinis.

Frater Alexander Hales, natione Anglicus, doctor, cancellarius, et archidiaconus Parisiensis, relicta pompa sæcularis conversationis habitum fratrum minorum anno Domini M.CCXXVIII. assumpsit, in quo virgo et doctor irrefragabilis xvii. annos supervixit, et anno Domini M.CCXLV. Parisius obiit, circa finem assumptionis, in cujus sepultura Odo, legatus domini episcopi, missam celebravit, cum assistentia multorum venerabilium prælatorum venientium de concilio domini episcopi.

Hæc in laudem ejus refert magister Johannes de Garlaundia in libro "*de ministeriis Ecclesiæ*," qui incipit, ["*Angli*[*c*]*a quo fulcet*," et cætera, in fine libri.

Frater Radulphus de Corbrug, qui fuerat doctor Parisius, et legit Oxoniæ . . . novicius, intravit enim Parisius ordinem tunc actu regens in theologia.

Frater Hugo Wylluby, cancellarius et doctor Oxoniæ, ac canonicus Eboracensis ecclesiæ.

Frater Oliverus Stanwey, doctor utriusque juris et cancellarius C[antebrigiæ].

Frater Johannes Wales, doctor theologiæ, qui fuit bachellarius in theologia Oxoniæ.

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[1] Sic. *Ingram* ?

Frater Reginaldus Lambourne, primo bachillarius in theologia de collegio de Mer[ton] prius in ordine sancti Benedicti doctoratus, ordinem beati Francisci Oxoniæ in[travit] et obiit Northampton.

Frater Johannes de Wynchelsey, doctor theologiæ, ac canonicus Sarum, ibidem intravit ordinem, sed obiit novicius.

Frater Johannes de Insula juris civilis professor, et quondam decanus de Bokel . . . .

Frater Eustacius de Normanvyle, qui fuerat multum nobilis ac dives; qui fuerat magister artium ac decretorum, et cancellarius Oxoniæ.

XV.

De Secundo Ordine Sancti Francisci.

Beata Clara, qui in vita et in morte miraculis mirabiliter claravit.

Beata Agnes, soror sanctæ Claræ.

Beata Ortulana, mater eorundem.

Beata Magdalena, soror ordinis sanctæ Claræ in provincia Argentinæ.

[Be]ata Freburgh juxta Basileam per vi. miliaria.

XVI.

De Tertio Ordine Sancti Francisci.

Sancta Elizabeth, filia regis Hungariæ, et comitissa Turingiæ.

Sancta Brigida, principissa Nerciæ et filia regis Sweciæ.

Sancta Ethwide in provincia Saxoniæ.

Sancta Rosa, qui jacet Viterbii.

Sanctus Elzearius, comes Alzaciæ.

Sanctus Ludowicus viii. rex Franciæ.

APPENDIX

OF ORIGINAL DOCUMENTS.

APPENDIX.

I.

Ex Chronico cujusdam Thomæ Franciscani ad Simonem de Esseby Franciscanum de rebus a sua secta, & præcipue in Anglia, gestis.

(Lelandi Collectanea iv. 341.)

Ordo Minorum incepit A.D. 1206.

Anno D. 1224. anno 8°. Henrici III. venerunt Minores in Angliam, quatuor scilicet clerici, et quinque laici. Clerici fuerunt frater Agnellus Pisanus diaconus; 2. frater Richardus de Kingesthorp, natione Anglicus, sacerdos & prædicator, ætate provectior, qui primus extitit qui citra montes populo prædicavit in ordine; 3ª. Richardus Devoniensis, natione Anglus, ordine acolitus; 4ª. Gulielmus Esseby novitius, Anglus etiam.

Conduxerunt sibi domum Londini in Cornehul, & construxerunt sibi cellas.

Frater Richardus Ingerwrde & Richardus Devoniensis conduxerunt sibi domum Oxonii in parochia S. Albæ. S. Alba.

Jactis fundamentis religionis iidem profecti Northamptonam conduxerunt domum in parochia S. Egidii.

Primus Gardianus Oxonii Wilhelmus Esseby adhuc novitius.

Cantabrigiæ primus Gardianus frater Thomas de Hispania. Thomas de Hiispania.

Frater Joannes de Gernemuta, vir magnæ sanctitatis, qui postea obiit Notinghamiæ, et sepultus est inter canonicos Selfordiæ.

Adam de Exonia post ingressum profectus est ad papam Gregorium IX. a quo missus est ad prædicandum inter Saracenos, sed apud Barlete obiit..

Intravit autem Adam de Marisco apud Wigorniam.

Post hos intravit frater Jo: de Reading, abbas scilicet Osneiæ.

Post hunc Mr. Richardus Rufus, tam Oxoniæ quam Parisiis fama clarissimus.

Primo receperunt[a] Cantabriæ fratres villæ burgenses, assignantes eis veterem synagogam, quæ erat contigua carceri.

Apud Salisbury dedit aream fratribus Dominus rex Henricus, ecclesiam vero ædificavit quidam burgensis, nomine Richardus.

S
[b]Pude. Post per cives introducti sunt in villam,
++
ubi nunc sunt.

Frater Hugo de Baldok, Philippus de London, Wilhelmus de Esseby, primi ex Minoribus prædicabant in Anglia.

Promovit autem plurimum prædicantes adventus fratris Haymonis de Faversham, qui cum tribus aliis magistris apud S. Dionysium famosus prædicator intravit.

S
Primo custos fuit Parisiis, postea lector: [c]conu po-
++
situs est.

Bononiæ et Paduæ. In legatione quoque in Græciam ad [d]Natacm principem a piæ memoriæ Gregorio
++
missus est.

Venit autem in Angliam cum fratre Haymone frater Wilhelmus de Colevylle senior, cujus germana postmodum in ecclesia cathedrali Cicestriæ pro castitate observanda sævissime jugulata est.

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[a] *Sic in Autographo Lelandiano. Sed* Cantabrigiæ *in Apogr. Galeano.*

[b] *Sic, cum* S *supra* P, *et signo sub* u.

[c] *Sic, cum* S *supra* u, *et signo sub linea.*

[d] *Sic, eum virgula supra lin. et signo infra.*

Richardus Rufus cum Haymone profectus est in Franciam, et ad curiam contra Helyam turbatorem ordinis.

Venit et tunc temporis Radulphus de Rosa, magnus Prædicator et familiarissimus Henrico, postea Gregorii papæ pœnitentiarius. Obiit in curia plenus dierum.

Venit & tunc frater Henricus de Reresby, qui postea datus fuit in Ministrum Scotiæ cum esset vicarius custodis Oxoniæ, sed præventus fuit morte. Mortuus est Leyrcestriæ, cui successit Joannes de Kechene, Gardianus de London.

Sub fratre Haymone in nonnullis locis facta est arearum ampliatio.

Sub fratre Wilhelmo de Abyngdon mutatus est locus Ebori, locus Bristoliæ, locus de Brugewater, locus de Grymmesby, et locus Oxoniæ.

Frater Agnellus fecit scholam honestam ædificari in usus fratrum Oxoniæ, ubi legebat Grostest, postea episcopus Lincolniæ. Cui successit in lectione Mr. Petrus, postea episcopus in Scotia. Deinde Mr. Joannes de Weseham, qui postea decanus fuit Lincolniæ et episcopus Coventrensis. Post quem legit magister Thomas Walleus, postea episcopus S. Davidis.

Unde minister generalis Helias misit pro Philippo Wallensi, & fratre Adam de Eboraco ut Lugduni legerent.

Fratrem quoque Vincentium de Coventre frater Albertus in adventu suo lectorem Londoniæ germanumque fratrem suum Henricum Cantuariæ lectorem constituit. Et sic paulatim per diversa loca positi sunt lectores, scilicet frater Wilhelmus de Leycestria Herfordiæ, frater Gregorius de Bosel Leycestriæ, frater Gilbertus de Cranford Bristolliæ, frater Joannes de Weston Cantabrigiæ, frater Adam de Marisco Oxoniæ.

Ita ut ante absolutionem fratris Wilhelmi de Notingham essent in Anglia xxx. lectores.

A.D. 1308. legit Oxoniæ primus fratrum Adam de Marisco. 2ᵃˢ. frater Radulphus de Coleburg, qui prius Parisiis laudabiliter rexerat. 3ᵃˢ. frater Eustachius de Normanvyle, prius Mr. artium, doctor decretorum, et cancellarius Oxon: 4ᵃˢ. Thomas de Eboraco. 5ᵃˢ. frater Richardus Rufus Cornubiensis, qui eo tempore, quo frater Helias turbavit religionem Parisiis ingressus est. Postea legit cursorie Sententias Parisiis, ubi magister et mirabilis philosophus judicatus est. 6ᵃˢ. frater Jo: Walleus. 7ᵃˢ. frater Thomas Dokking. 8ᵃˢ. frater Henricus Brisingham. 9ᵃˢ. frater Wilhelmus de Heddele. 10ᵃˢ. frater Thomas de Bungey. 11. frater Joannes Peccham, qui incepit Parisiis, et resumpsit Oxoniæ; tandem episcopus Cantuariæ.

Legerunt Cantabrigiæ frater Vincentius de Coventre, frater Jo: de Weston, frater Wilhelmus Pictavensis, frater Humfredus.

Frater Haymo, Anglicus, sextus ab Helia fuit minister generalis. *I. e. totius ordinis Franciscani.* Lelandus.

Haymo Romæ commendatus papæ per Richardum Somerton Cardinalem.

Romæ in capitulo quo depositus fuit frater Helias, minister generalis, Haymo electus fuit in ministrum totius Angliæ. *Postea electus fuit in minstrum generalem.* Lelandus.

Mortuus est Haymo senex Anagniæ, ad quem visitandum dignatus est venire Innocentius IV.

Floruit Gul. de Notingham Oxoniæ tempore Joannis de Parma, octavi ministri generalis; cui successit Bonaventura, magnus ille theologus.

Consueverunt in ipso die ingressus, si vellent, profiteri. Sicque fecit frater piæ memoriæ Rogerus Bacon.

Frater Gul. de Notingham & frater Petrus de Tewkesbyri ostenderunt Domino Papæ Innocentio quæ suus statuerat prædecessor.

Frater Haymo per unum annum ministravit in Anglia, et postea in generalem electus est. Successit autem ei vicarius suus frater Gul. de Notingham.

Nicolaus Anglus, episcopus Assisiensis.

Frater Nicolaus, qui, cum laicus esset, literas didicit in Anglia, postea confessor Innocentii IV. et episcopus Assisii factus est. *Si recte memini, S. Franciscus natus fuit Assisii.* Lelandus.

Frater Eustachius de Merc, vir famosæ religionis.

Frater Robertus de Turnham, gardianus Linniæ, tanquam signifer cum cruce signatis in terram sanctam profectus est.

Augustinus Notingham episcopus Laodicensis. Gul. Notingham obiit Genuæ.

Frater Augustinus Gul. de Notingham germanus Innocentio IV. familiaris, postea episcopus Laodicensis. Igitur postquam circiter quatuordecim annos idem Wilhelmus provinciam Angliæ rexisset, in capitulo Metensi absolutus est, pauloque post Januæ ex peste obiit.

II.

Divinity Readers in the University of Oxford.

(From MS. Nero A. IX. See Eccleston, p. 39. n.)

Sextus, frater J. Wallensis.
Septimus, frater T. Dockinge.
Octavus, frater A. de Brisigham.
Nonus, frater W. de Heddele.
Decimus, frater T. de Bungeya.
Undecimus, frater J. de Pecham, qui primo incepit Parisius, postea resumpsit Oxoniæ, postea magister curiæ, postea archiepiscopus Cantuariæ.
Duodecimus, frater H. de Apeltre.
Tertius decimus, frater R. de Cruce.
Quartus decimus, frater R. de Toftis.
Quintus decimus, frater Alanus de Rodano.
Sextus decimus, frater Rogerus de Marston.
Septimus decimus, frater Alanus de Wakerfeld.
Duodevicesimus, frater N. de Ocham.
Undevicesimus, frater Walterus de Knolle.
Vicesimus, frater H. de Hertepol.
Vicesimus primus, frater J. de Persora.

Notandum quod secundum alia chronica quartus magister, sc. proximus post fratrem Eustachium, hic non nominatur, nec alicubi reperivi nomen ejus expressum; et quintus post fratrem T. de E[boraco] [1]

On the reverse of the leaf the names are thus continued in a more recent hand:—

Vicesimus secundus, frater Johannes de Berewyco; jacet Stanford.

[1] Pared away from the margin.

Vicesimus tertius, frater Johannes de Barneby.

Vicesimus quartus, frater Adam de Lincolnia, postea minister Angliæ; jacet Lincolniæ.

Vicesimus quintus, frater Willielmus de Geynisboru, qui primus fuerat minister, et postea magister in curia papæ legit, et demum episcopus Wigorniæ; jacet apud Beluacum.

Vicesimus sextus, frater Johannes Basset.

Vicesimus septimus, frater Thomas Rondel; jacet Londoniæ.

Vicesimus octavus, frater Ada de Howden.

Vicesimus nonus, frater Philippus de Briddilton.

Tricesimus, frater Petrus de Haldeswel.

Tricesimus primus, frater Johannes de Horley.

Tricesimus secundus, frater Martinus de Alnewika.

Tricesimus tertius, frater Robertus de Beverlaco.

Tricesimus quartus, frater Richardus de Coniton, postea minister; jacet Cantebrigiæ.

Tricesimus quintus, frater Thomas de Pontefracto.

Tricesimus sextus, frater Petrus de Sutton; jacet Stanfordiæ.

Tricesimus septimus, frater Ranulphus de Rockysley; jacet Wigorniæ.

Tricesimus octavus, frater Willielmus de Schyrbourne.

Tricesimus nonus, frater Willielmus de Notingham, postea minister Angliæ.

Quadragesimus, frater Johannes de Wylton.

Quadragesimus primus, frater Johannes de Combe; jacet Oxoniæ.

Quadragesimus secundus, frater Willielmus de Alnewyke, qui postea apud Montem Bononiæ Neapoli legit; demum episcopus.

Quadragesimus tertius, frater Willielmus Herberd; jacet Herefordiæ.

Quadragesimus quartus, frater Thomas de Sancto Dunstano.

Quadragesimus quintus, frater Johannes de Radingia jacet Avinoniæ.

Quadragesimus sextus, frater Johannes de Thornton.

Quadragesimus septimus, frater Richardus de Drayton; jacet Salopiæ.

Quadragesimus octavus, frater Robertus de Leycestria.

Quadragesimus nonus, frater Walterus de Foxisley.

Quinquagesimus, frater Henricus Cruche.

Quinquagesimus primus, frater Johannes de Ratforde.

Quinquagesimus secundus, frater Johannes de Preston.

Quinquagesimus tertius, frater Walterus de Southampton. (?)

Quinquagesimus quartus, frater Johannes de Ridevans.

Quinquagesimus quintus, frater Laurentius Briton.

Quinquagesimus sextus, frater Johannes de Rudinton.

Quinquagesimus septimus, frater Johannes de Howden.

Quinquagesimus octavus, frater G. Stanforth.

Quinquagesimus nonus, frater Edmundus de Grafton.

Sexagesimus, frater Stephanus Sorel.

Sexagesimus primus, frater Adam Wodham.

Sexagesimus secundus, frater Robertus de Redclive.

Sexagesimus tertius, frater Thomas Ratford.

Sexagesimus quartus, frater Johannes Went.

Sexagesimus quintus, frater Thomas Oterborne.

Sexagesimus sextus, frater Johannes Valeys.

Sexagesimus septimus, frater Richardus Malevile de custodia Londinensi.[1]

[1] All the names from the 62d to the end have been added in a more recent hand.

III.

Fratrum Minorum Magistri Cantabrigiæ.

(From Eccleston; Nero, A. IX. f. 78.)

Primus, frater Vincentius de Coventre.

Secundus, frater W. Pictavensis.

Tertius, frater Eustachius de Normanvile, qui incepit Oxoniæ, et resumpsit ibi.

Quartus, frater J. de Westone.

Quintus, frater W. de Milton.

Sextus, frater T. de Eboraco, sed incepit Oxoniæ.

Septimus, frater Umfridus de Hautboys.

Octavus, frater W. de Wynbourne.

Nonus, frater Rob. de Royston.

Decimus, frater Walterus de Ravigham.

Undecimus, frater W. de Assewelle.

Duodecimus, frater Rogerus de Marston; incepit Oxoniæ.

Decimus tertius, frater T. Brisigham, sed incepit Oxoniæ, etc.

Decimus quartus, frater J. de Lereringfot.[1]

Decimus quintus, frater Th. de Bungeya, sed incepit Oxoniæ.

Decimus sextus, frater Rob. de Worstede.

Decimus septimus, frater Henricus de Apeltre.

Duodevicesimus, frater Bartholomæus de Stalam.

Undevicesimus, frater Ric. de Southwerke.

Vicesimus, frater Ric. de Burton.

Vicesimus unus, frater Galfridus de Tudington.

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[1] The third letter has been blurred. I cannot determine whether the scribe intended to obliterate or correct it.

Vicesimus secundus, frater J. Russel.

Vicesimus tertius, frater Walterus de Knolle, sed incepit Oxoniæ.

Vicesimus quartus, frater J. de Kymberley.

Vicesimus quintus, frater W. Fingringho.

Vicesimus sextus, frater J. de Linpenho.

Vicesimus septimus, frater Ricardus de Temple.

Vicesimus octavus, frater Galfridus Heyroun.

Vicesimus nonus, frater Adam de Houeden, sed incepit Oxoniæ.

Tricesimus, frater Ric. de Trillek.

Tricesimus unus, frater Ric. de Coniton, sed incepit Oxoniæ, et resumpsit Cant.

Tricesimus secundus, frater Symon de Saxlingham.

Tricesimus tertius, frater Ric. de Grymeston.

Tricesimus quartus, frater J. de Wateley.

Tricesimus quintus, frater W. Doffeld.

Tricesimus sextus, frater Rogerus Dunemede.

Tricesimus septimus, frater Walterus Beaton.

Tricesimus octavus, frater Ric. de Sloler (?)

Tricesimus nonus, frater Robertus de Cave.

Quadragesimus, frater Ranulphus de Grenton.

Quadragesimus unus, frater Thomas de Hyndringham.

Qadragesimus secundus, frater Symon de Hussebourne.

Quadragesimus tertius, frater Edmundus Marchal.

Quadragesimus quartus, frater Walterus de Blockeswourthe.

Quadragesimus quintus, frater Thomas de Elmedene.

Quadragesimus sextus, frater Henricus de Costesey.

Quadragesimus septimus, frater Robertus de Yrtone.

Quadragesimus octavus, frater Thomas de Cannynge.

Quadragesimus nonus,[1] frater Rodulphus Pigaz.

Quinquagesimus, frater W. de Lilleford.

Quinquagesimus unus, frater R. Bevercote.

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[1] The scribe by mistake has repeated this number.

Quinquagesimus secundus, frater Bartholomæus de Rippes.

Quinquagesimus tertius, frater Henricus de Hychintone.

Quinquagesimus quartus, frater Willielmus de Chitterne.

Quinquagesimus quintus, frater Willielmus Stainton.

Quinquagesimus sextus, frater Robertus Alifax.

Quinquagesimus septimus, frater Richardus Kellawe.

Quinquagesimus octavus, frater Johannes Russel.

Quinquagesimus nonus, frater Gilbertus Peckam.

Sexagesimus, frater Johannes de Casan (?) de provincia Januæ.

Sexagesimus unus, frater Willielmus Tithemers, de custodia Oxoniæ.

Sexagesimus secundus, frater Willielmus Dormyntone (?) de custodia Bristolliæ.

Sexagesimus tertius, frater Ric. de Haltone.

Sexagesimus quartus, frater Johannes Kellaw.

Sexagesimus quintus, frater Jacobus de Pennis, postea episcopus.

Sexagesimus sextus, frater Adam de Hely.

Sexagesimus septimus, frater Petrus de Arragonia.

Sexagesimus octavus, frater Walterus de Bykertone.

Sexagesimus nonus, Johannes de Autringham.

Septuagesimus, frater Walterus de Stowe.

Septuagesimus unus, Rogerus de Cicilia.

Septuagesimus secundus, frater Will. de Harlestone.

Septuagesimus tertius, frater . . . de Walsham.

Septuagesimus quartus, frater Willielmus de Folenyk (?)[2]

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[1] Blurred and illegible.

IV.

Generales Ministri Ordinis Fratrum Minorum.

(Ib. MS. Nero, A. IX. f. 102.)

Minister primus, frater Franciscus, fundator ordinis minorum jacet apud Assisium.

Minister secundus, frater Elias, quondam scriptor Bononiæ.

Minister tertius, frater Johannes Parent, primus minister Hispaniæ.

Minister quartus, frater Elias iterato.

Minister quintus, frater Albertus Pisanus, primus minister Angliæ.

Minister sextus, frater Haymo de Faversham, minister Angliæ prius.

Minister septimus, frater Crescentius, medicus famosissimus, postea episcopus unde fuit oriundus.

Minister octavus, frater Johannes Parma, qui cursorie legit sententias Parisiis.

Minister nonus, frater Bonaventura, doctor theologiæ, postea cardinalis et episcopus Albæ.

Minister decimus, frater Jeronymus, postea cardinalis, deinde summus pontifex, dictus Nicholaus IV.

Minister undecimus, frater Allotus, doctor Parisiensis jacet ibidem.

Minister duodecimus, frater Matthæus, doctor Parisiensis, postea cardinalis.

Minister tertius decimus, frater Raymundus, qui legit sententias cursorie Parisiis, postea doctor ibidem.

Minister decimus quartus, frater Johannes de Murro, doctor theologiæ, postea magister palatii, deinde cardinalis.

Minister decimus quintus, frater Gunsolvus, doctor Parisiis; jacet ibidem.

Minister decimus sextus, frater Alexander, qui incepit Romæ, et resumpsit Parisiis.

Minister decimus septimus, frater Michael de Cersano, magister Parisius, a papa Johanne XXII. depositus.

Minister decimus octavus, frater Geraldus Odonis, [postea patriarcha Antiochenus et episcopus Cathanensis.

Minister decimus nonus, frater Fortunerius Vasalli, doctor Parisiensis.

Minister vicesimus, frater Willielmus Farinarii, electus pro cathedra Parisiensi, qui incepit in curia Avinoniæ.[1]]

V.

Ministri Provinciales in Anglia.

(From an old hand in the blank leaf of the same. Nero, A. IX. f. 103, entitled "Liber de Conventu Herefordæ.")

Ministri Provinciales Angliæ.

Primus minister, frater Angnellus Pisanus, qui jacet Oxoniæ.

Secundus minister, frater Albertus Pisanus, postea generalis.

Tertius minister, frater Haymo Anglicus, postea generalis.

Quartus minister, frater Willielmus de Notingham; jacet Marsiliæ.

Quintus minister, frater Petrus de Teukesbury; jacet Bedefordæ.

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[1] [*postea . . . Avinoniæ.*] Added in a more recent hand.

Sextus minister, frater Johannes de Staunford; Linniæ jacet.

Septimus minister, frater Petrus Swynesfled; jacet Leycestriæ.

Octavus minister, frater Johannes de Bungey, magister Oxoniæ; jacet Norhampton.

Nonus minister, frater Johannes Peccham, magister Parisius et in curia Romana, archiepiscopus Cantuariensis.

Decimus minister, frater Petrus Hugo de Bathoniæ.

Undecimus minister, frater Robertus de Cruce, magister Oxoniæ; jacet Briggewalter.

Duodecimus minister, frater Willielmus de Geynesburgh, qui in curia Romana legit cursorie et ordinarie, doctor theologiæ, et episcopus Wigorniæ.

Tertius decimus minister, frater Rogerus de Merscheton, doctor theologiæ.

Decimus quartus minister, frater Hugo de Hertepole, doctor theologiæ; apud Assisium jacet.

Decimus quintus minister, frater Adam de Lyncolne, doctor theologiæ.

Decimus sextus minister, frater Rich. de Coniton, doctor theologiæ.

Decimus septimus minister, frater Will. de Nottingham, doctor theologiæ.

Decimus octavus minister, frater Rogerus de Denemed, doctor theologiæ Cantebrugæ.

Decimus nonus minister, frater Johannes de Rodyngton, doctor theologiæ Oxoniæ, de eadem custodia.

Vicesimus minister, frater Johannes de Went, doctor theologiæ Oxoniæ, de custodia Bristolle, et jacet Herefordiæ.

Vicesimus primus minister, frater Willielmus Tithemersch, qui incepit Cantabrigiæ, qui fuit absolutus . . . tempus ministrorum successorum suorum.

Vicesimus secundus minister, frater Rogerus Coneway, qui incepit Oxoniæ, et sepultus est Londoniæ.

Vicesimus tertius minister, frater Symon Donestede qui incepit Oxoniæ, et sepultus est apud [soro]res de Brusiard.

Vicesimus quartus minister, frater Robertus Wyshed, qui incepit Oxoniæ, et sepultus est Londoniæ.

Vicesimus quintus minister, frater Johannes Mardiston, qui incepit Oxoniæ, et sepultus est Eboraci.

Vicesimus sextus minister, frater Johannes Kynbury, qui incepit Oxoniæ.

Vicesimus septimus minister, frater Johannes Tyssyngton, qui incepit Oxoniæ et sepultus ra[1] . . [*Eboraci.*]

Vicesimus octavus minister, frater Nicholaus Fakenham.

Vicesimus nonus minister, frater Johannes Zouche, postea episcopus Landavensis.

Tricesimus minister, frater Willielmus Botellere.

Tricesimus primus minister, frater Vincentius Boys.

Tricesimus secundus minister, frater Petrus Russel.

Tricesimus tertius minister, frater Robertus Wallys, doctor theologiæ.

Tricesimus quartus minister, frater Johannes David, doctor theologiæ, et de custodia Bristolle.

Tricesimus quintus minister, frater Rogerus Days, sacræ theologiæ doctor.

Tricesimus sextus minister, frater Richardus Leech, [sacræ] theologiæ doctor.

Tricesimus septimus minister, frater Thomas Radnor, sacræ theologiæ doctor, de custodia Bristolle, et de conventu Herefordiæ.

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[1] Docked in the margin.

VI.

The Testament of St. Francis.

(From Cotton MS. Faustina D. iv.)

[This early English translation of the Testament of St. Francis is taken from a rare little MS. on vellum, of the 15th century, formerly belonging to a Franciscan Friar, whose name it bears.[1] It appears to have been a portuary or manual; perhaps, the only one of the kind that has been preserved.]

Here begynneth the Testament of owre holy fadre Seynt Frauncis.

OWRE Lord gave vnto me brother Frauncis thys to begynne and doo penaunce, for why when I was in the bondage of synne yt was bitter to me and lothesomme to se and loke uppon persounys enfect with leopre; but that blessid Lord browghte me amonge them, and I did mercy with them, and I departyng from them, that before semyd bittre and lothesome was turned and changed to me in to gret swetnesse and comforte bothe of body and of soule, and afterward in this state I stode and bode a lytle while and thenn I lefte and forsooke the worldly lyf; and our Lord gave to me suche faithe and devotion in his churchis that thys symply and mekely I wurshipped hym, and prayed and sayd: "We wurshipe The most blessid Lord Jesus Crist here, and at alle churchis whiche be in alle the worlde; and we thanke The for by thy holy crosse Thou hast bowghte and redemyd this worlde." And then afterward our Lorde gave unto me suche faith and confidens in those prestis whiche live accordynge to the forme or ordynance of the holy churche of Rome, for the ordre of them that if they did trowble and pursue

[1] *Per me John Howell owner of this bocke.*

me I wold returne and haue recourse vnto them. And yf I had as muche wysedome as Salomon had, and shall happen to fynde the poor symplest prestis of this worlde I wolde not preche in ther parisshes wherin they dwelle contrary to ther wille. And thos and all other prestis I wille fer and dred, love, honoure, and have in reuerence as my lordis and souerayns. And I wilnot considre nor espie eny synne in them; nor I wille not thynke that they be rechiles and synfulle, for I considre them and take them as my lordis and masters; and this I doo for this consideration, for in this worlde I se nothyng with my bodily yes of the moost hiest Sone of God, but his most holiest and most blessid bodie, and his moost holy and preciusse blode whiche they resceyve, and thei only mynister those most holy sacramentis to other men. And wher soeuer I fynd his most holiest namys and wordis writen in inconuenient placis I wille take them and gather them to gethers. And I desire that they be takynn upp and gatherid to gether, and that thei be put and kept in conuenient, clene, and honest placis. And alle divynes, and alle thos that mynister to vs the devyne seruice, and shew vs the worde of God we sholde honour and haue them in reuerence as those that minyster to vs the spryte and the lif, or as those of whome we haue oure spirituelle and gostly foode and the sustenaunce of our sowle. And after that our Lorde had sent too me bretherne, no man told me what I sholde doo, but that most hiest and gracious Lorde shewed to me by revelacion that I sholde lyve after the forme and the wordis of the holy gospelle. And I in fewe symple and playne wordis caused the fourme of our lyf to be writtenn, and our holy fadre the Pope confirmed hyt vnto me, and they that camme to reseyve this forme or maner of lyvynge departyd and distributed that they had and myght haue too powre people. And we were content with

oone coote pesyd bothe within forthe and without forthe with a corde and a femorall, and we wolde nat haue ony more. Oure dyvyne seruyce the clerkis saide as other clerkis, and the lay bretherne said ther pater noster. And we fulle gladly dwelte and taried in pour deserte and desolat churchys, and we were content to be taken as ideotis and foolys of euery man, and I did exercyse my self in bodily laboure. And I wille laboure, and yt ys my wille surely and stedfastely that alle the bretherne occupie and exercyse themself in labour, and in suche occupation and labour as belongethe to honeste. And those that haue no occupation to exercyse themself with alle, shall lerne not for covetis to resceyve the price or hier for ther laboure, but for to give good example and eschewe and put away idlenes. When we wer not satisfied nor recompensid for our labour, we went and had recourse to the bord of oure Lorde, askynge almes from dore to dor. Our Lord by reuelation tawghte me to say this maner of salutation, "Our Lorde give to this his peace." And my bretherne must be welle ware and welle aduysed in ony wyse that they resceyve no churches nor dwellynge placys, or ony thingis, but yf they be as semythe holy pouerte, the whiche in our rewle we haue vowed and promised, alweys longyng and abiding ther in those placis but as pilgryms and straungers. I commaunde also stedfastly and straytely by obedience vnto alle my brethrene, that whersoeuer they be and abide, that they be not so bolde or so hardy other by themself or by ony other meane persone, to desire or axe or to gette or purchease ony letter or writynge from the court of Rome, nother for the churche nor for any other maner of place, nother for prechyng nor vndre that colour, nother yet for the persecution of ther bodies; but whersoeuer they be notte resceived, they may flee awey and departe thens to another place to do penaunce with the blissynge of God. And I wille

in alle thyngis stedfastly and surely obey and be obedient to the generall minister of this fraternite. And to what someuer warden hit shalle plese hym to geve me or to assigne me ; and in suche wise I wilbe takynne and yelded and resigned in to his handis, that I may nother doo nor say other wise then yt is his wille, for he ys my lord and soffrayne. And thoȝ I be but simple and not lernid nor letterid, and seke and vnstedfast and feble, yit neuertheles I wille haue a clerke whiche shalle say the devyne seruice vnto me like wyse as yt is expressyd and contayned in the rewle. And alle the other bretherne are bounde also too obeye vnto ther wardens, and too saye ther divyne seruyce after the rewle. And yf eny of the bretherne be fownde that say not ther devyne seruyce after the rewle, or that wolde varye and change ther office ony other wey, or say ther seruyce ony other wise, or after any other vse, or that they be not stable and stedfast in the Crysten feithe, alle the bretherne arre bounde by obedience, wher soeuer they fynde suche a brother, too brynge hym and to present hym to the next custosie or wardene to that place wher as thei fynde hym, and that custos or wardene ys bounde stedfastly and straytly by obedience to kepe hym surely and strongly as a man in holde and in bondis as a prysoner bothe daye and nyghte so that he maye be delyverid to the hondis of his mynister. And his minyster is bounde stedfastly and straitely by obedience too send hym by suche bretherne, the whiche shalle kepe hym day and nyghte as a man in holde, untille that they brynge hym and present to the lord Hostience, the whiche is lord protectour and correctour of this fraternite and brothered. And the bretherne shalle not say that this is a newe rewle, for this ys a rehersalle or a recordynge and a remembraunce and admonicyon or exhortatioun, and my testament and last wille whiche I brother Frauncis, your yongelynge and your pour seruaunt make and leve unto you my blessyd bretherne

to that intent that the rewle whiche we have vowed and promysed to our Lorde we may herby the more surely and faithefully obserue and kepe. And the generalle minister and alle the other minysters and custosis and wardennys be bownde by obedience in these wordis nothynge to adde hertoo nor mynysche nothynge here of, and alweys they shalle haue this testament in writynge withe them by the rewle, and in alle their chapiters and capituler congregacions that they have or that they make when they rede the rewle, they shalle rede these wordis, or this my testament contayned in this word. And I commaunde by obedience vnto all my bretherne, bothe clerkis and also laye bretherne, that they put or make no glose on the rewle, or on this my testament contayned in these wordis, saying that thus hyt shuld be undrestonde. But like wise as oure Lorde gave me or graunted me grace simply and purely or playnelye to say or to shewe the rewle, and these wordis soo sympilly and purely without any glose, you that be my bretherne shall undrestonde them and with holy operation and with frewtefull werkis and holy conuersatioune ye shalle obserue and kepe them vnto your lyves ende. And who soeuer trewly obserue and kepe he shalbe fulfilled withe the blessynge of the most hiest Father in hevyne, and here in erith he shalbe fulfilled with the blessyng of his most best and swetest Sonne, with the moost Holiest Goste. And they shalle afterward be also accomplysshed with alle the orders of angellis and withe alle sayntis, abidyng alweys in ther holy, blessid, and joyfulle company in the kyngdome of hevyne. And I, brodre Frauncis, youre yongelyng and your pour seruaunt, how muche soeuer I may or as for furthe as I cann or may establische and conferme vnto you within forthe and withoute forthe this forsayd most holiest benediction and blessyng.

Here endithe the testament of oure holy Fadre Seynte Frauncis.

VII.

A very good and a shorte Note, the whiche tellithe and declarith the Poverte of the Freers Minoris.

(From the same, p. 34.)

Saynt Frauncis in the IIIIth chapiter of his rewle saith these wordis that folowe: I commaunde stedfastly to alle my bretherne that in noo wise they resceive coyne or money by them self or by eny other mene persone; neuertheles for the necessitees of them that bee seke or for the bretherne too be clothid by them that be spirituelle frendis, the minister shalle haue dilygent cure and charge. But now or euer this be declared we may move a question and aske whether the freer mynor be bownd to obserue and kepe all the Hole Gospelle of oure Saviour Jesu Crist by his profession, to the whiche question I answere and say as oure holy fadre Pope Nicholas saithe in his declaration uppon the rewle he that wilbe professid he determynith what thing he purposithe to profes and bynd hymself to, the which ys sum certen thyng. An example, as thus I am a man of the worlde I cum to the ordre of Saynt Frauncis whole rule, I propos too professe, and so doyng, I am not bownd to eny other thing but to that whiche I haue promissyd, yf it be so, the freer minor that hathe made his promis to kepe the rewle of Saynt Francis ys not bownd to kepe alle the Gospelle of Crist but to those thingis that be commaundid to hym in his rewle, to kepe commaundmentis as commaundmentis, cownsels as cownsells, exhortacions as exhortacions, and nat to kepe alle the Gospelle of Crist, the whiche, as the Pope declarithe, withoute a specialle grace of God were vnpossible to kepe. But now let vs turne to the declaration of the IIIIth chapiter of our rewle, the

which intendethe of holy pouertie, in the whiche chapiter Saynt Frauncis shewithe II. thinggis. The first ys, he forbiddithe vs to resceive money; the secunde is, he shewthe a mene for that be seke or diseasid. As towching the fyrst poynt of rescivyng mony we must knowe what yt is too resceive moneye. The IIII^{or} masters answere and say, that there be certenn thingis that be resceived for proprete and nat for the vse, and this ys forbiddyn to the bretherne, for they may resceive nothing for propertye. Also ther be somm thingis that be resceived for the vse and propertee bothe as is to resceive money, the whiche may be for the vse and propertie to, but thys maner is forbiddenn to them, also as yt apperithe manyfestly in the rewle; also ther be some thyngis that be resceived to the vse and for no propertie, and this allonly is graunted to the bretherne, as too have bookis and clothinge, and other thingis necessarie for them. But how is this vnderstode that they shalle resceive no mony by them self or by eny meane persone? The forseid masters say that he resceiveth money by hymself that turnythe yt to his propre vse, and he resceivethe money by a meane persone that substitutythe and ordeynithe an other persone in his name to resceive the money that he may kepe, laye hyt owt for his owne propre vse whenn it shalle please hym, and this maner is forbidden too the bretherne. And thoo that the bretherne maye receive no moneye by them self, neuerthelesse the rewle grauntethe that for the necessiteis of them that be seke and for bretherne to be clothid, the mynisters and custocis shalle haue dilygent cure and charge too procur or provide for suche necessiteis, about the whiche provisione or procuration, III. thinggis owghte to be takyne hede of princypally. The first is, that we sholde take hede of the thing that we procure solutyon or payment for. The II^{de} ys, that the bretherne in suche maner of procuration kepe a certen maner and forme. The thrid ys,

how that the bretherne owghte to be haue them self in suche maner of almes and abowte the persons that kepe the almes. As tochyng the first principally we shall take hede of V. thyngis. The fyrst ys that we owghte to take hede that the thynge that we procure payment for be verie nedefulle. The II^{de} is, that the necessitee of the bretherne be present or ellis at hond, and nat for longe tyme to comme. The III^{de} ys, that the necessite be alonly for the bretherne of the same ordre, and of none other strangers. The IIIIth is, that when we procure eny suche payment ther be no almes, the whiche be indifferent. The V. is, that the thyng that we procure payment for be of suche qualytee that it cannot be conueniently gottynn by begginge; all these V. toche the first principalle. The IIde principalle ys, that the bretherne of ther parte owghte to kepe a certene way and forme in suche procuration, the whiche oure holy father Pope Nicholas shewithe in his declaratioun, and they be VI. in numbre. The firste ys, that the bretherne choppe and chaynge not with seclars, nor yet put any mann in ther name so for too doo. The II^{de} is, that when they goo abowte eny procuratyoun that in noo wyse they may present eny personne to whom the almys may be gevynn, for and yf they doo they resceive money by a mene persone, therfor when they go for suche almys they shall exhorte them that gevith hit he wille wytsaff to doo the almes them self, or ellis to commyt yt to a nother, the whiche may do hit in his name; but yf it wille nat please hym soo too doo then the bretherne may name a persone, the whiche in his name that gevethe yt may doo the almys, as Pope Nicholas saith in his declaration. Also they owghte to taake hede that when they go for suche almys they suffer no man to go withe them for to resceive the almys; neuertheles when they for other necessiteis as to begge chese or appullis in the contrey, and specially in placis there as they be nat knowynne

they may have wone that may go withe them, so that he resceive no money. The thrid is, that when they go aboute suche procuration of payment yf the person happenn to aske of them for what necessitees they wold haue yt the bretherne shold telle them ther necessiteys, the whiche Pope Nicholas in his declaration semythe to conforme, saying in this wise yt is laufulle for the bretherne to shew and specefie ther necessiteis. The IIIIth is, the bretherne be ware when they procure suche payment, that in nõo wise wilfully they procure more then their necessite shall draw to after ther estimation, and yf peradventur moore remayne of the almys, that shalle suffice for ther necessite what that is the ouerplus the bretherne haue not to doo with yt without his licence that gave it; therfore Pope Nicholas desyring the clerenes of the bretherne conscience, saithe, that the bretherne shold aske lycens of hym that gevythe the almys, that and yf he geve more then the necessite shalle comme too that it wil please hym that the ouerplus may be turnyd in too other necessiteis. The V. is, that when any almys ys laide or put in eny mannys hond for the necessiteis of the bretherne, the whiche necessiteis yf they require long tyme or euer they can be gottynn, then the bretherne shold make protestacion to him that gevithe the almys that as longe as this almys is not spent he maye take hit as his owne and revoke yt at his pleasure ayen. The VI. is that the almys is laid downe to the bretherne o3te to obteyne lycens of hym that gevithe yt if nede be he substitute or ordeyne a nother man in his name to doo the almys.

The VI. toche the second pryncipall.

The thrid principalle ys that the brethren of ther parte must kepe a certen waye and forme as touching the almys, and also them that kepe suche almes, in the whiche princypalle III. thinggis ar to be notid principally, here folowynge. The first is, that in no money that is geveyne too them that maye haue noo lorde shipe, actione,

or administracion, or dispensatioun ther in, nor yit in wille to haue suche lorde shipe. The II^de^ is, that how so euer he behauythe hym self that kepith the money in hit they cannot trouble hym out of the lawe in any wise, other by action or by eny other mene, nor yet axe a cownte of the forsaide money, nor yet, as Pope Clement declarethe, to kepe a keye of the cheste ther as the money is. The thrid is, that as long as the money shalle remayne at eny persone that in no wise thei shewe eny tokyn in worde or in dede wher by it may appere that they haue eny pour or yet despensatioun in the forsaid money. Also they shalle not bere yt nor thinke hyt in their harte, but allonlye yt is graunted untoo them to shew ther necessiteis and to procure almys for them and payment. And yf they that kepe the almys be neclygent and wille not fulfill the mynde of hym that gave yt they can do nothynge unto hym but alonly exorte hym to be ware of his conscience, and that he behaue hymself as a trewe man shold doo in that thing that ys committed to his fidelite and trust.

Here folowithe a good Note.

A certen generall constitution forbiddith that in no wise vppon good fryday or ellis in other tymes when the seclars be wont to cum and kysse the crucyfixe of ther deuotion that they be not sufferd to haue eny place wher in they may offer money: and her is to be notid that by money is nott alonly undrestond coynne, but all thynge that may be solde for money, and yf it shold happyn that eny suche were offerid upp yt may not be spent in the vse of the bretherne, for yf they so do they doo ageynst the rewle and agenst the declaration of Pope Clement. A nother ys to be notid, that in sum placis seculars whiche be callid bretherne too the bretherne of our ordre vnder the

coloure of deuotione wille begge indyfferently money in the market or in the strete for our bretherne, and wille cum to them sayinge in this wise, "Come to me when "hit please you, for I haue almys for you," the whiche yf they knewe that ye were so gottyn they shalle not resceive yt, for it is agenst ther state for they resceive money by a mene person. Also yt is forbiddyn in the rewle that the bretherne in no wise shalle enter in to the monasteries of nonnys, the whiche Pope Nicholas declarith, saying in this wise, "Yt is nat alonly forbiddyn "to go too the sisters of Sent Clare, but also generally "to go to eny other monastery of nunnis; for in no "maner of wyse they may go vnto the systers of the "ordre of Sent Clare, thoȝ that in ii. casis yt is "grauntyd to them to go too other monasteriis," and that is for to say, other for to preche the word of God or ellis for to begge and that alwaies with the licence of ther prelate, so that in no wise thei go eny forther thenn the seclars may go by the lawe, that is to saye, they enter in to the cloyster or any other inward parties of the monastery.

Finis. Deo Gratias.

Here folowe the Articles that Pope Clement saithe that the Bretherne be bownde to kepe vnder payne of dedly Synne.

The first is that, the bretherne shalle not have mo then onn cote with a hode, and a nother withoute a hode, and thoughe that the rewle say soo, neuertheles Pope Nicholas saithe that the bretherne may haue mo yf they haue nede, and alweye with the licens of theire prelatis. The II^{de} is, that the bretherne shalle were no shone. The III^{de} is, that the bretherne shal not ride withoute a grete manifest necessitee. The

IIIIth is, that the bretherne shalle haue vile and cowrse garmentis. The Vth is, that they shalle fast from Alholowtyd vnto Cristmas and euery friday. The VI. is, that the clerkis shal saye the devyne servis after the vse of the Chirche of Rome. The VII. is, that mynisters and wardyns shalle diligently take hede untoo them that arre to be clothyd. The VIII. is, that yf eny brodre be seke the other brotherne owghte too serue hym as they wolde be saruyd them self. The IX. is, that the bretherne preche not in the bisshoperiche of eny bisshope yf he be forbidden of hym. The Xth is, that the bretherne shalle not preche but yf they be examenyd of the generalle mynister. The XI. is, that the bretherne shalle knowe themself nat able to kepe the rewle spiritually they sholde haue recours to ther ministers. The XII. is, that alle thingis that arre put in the reule as tochinge the fourme of the habyt aswell of the novyce as of the profest bretherne; but yf it shalle seme otherwise necessarie in the habyte of the novys too them that resceyve them.

Thes beene the articles aforeseid.

Finis.

Here folowth a good Note.

For asmoche as saynt Frauncis saith in his rewle that the bretherne shold beware that they medle nat with the temporalle goodis of novicis, Pope Clement asketh here iiii. questions whiche be thes that folowe:—

The first is, whether the bretherne may resceive eny thinge of ther goodis yf they gyve them eny, and he answerithe and sayth, that they may resceive if they haue any necessite, so that they that geve yt too them as to other poure peopulle, neuertheles he sayth that they shold beware that thei resceive no gret somme

lest somme sclaunder maye cum therof. The II^{de} is whether they maye enduce them too geve them any thing, and he saith naye. The thrid is, whether they may geve them counselle in distributing of ther good, and saithe also naye, but they shold them send to somme parsone that ferith God as oure holy rule saithe. Also yt is to be notyd that after our rewle we may haue recours to our spirituell frendis but in ii. causis, that is to saye, for them that be seeke and for them that be to be clothid; but oure holy fadre Pope Clement declaring this passe of the rewle saithe, that we may haue recours to them also yf that we shold happyn to lacke mete and drynk.

Finis.

The generalle Statutis made in the generall Chapitre callid Bercynonde hathe ordeynd that no man shalbe resceived to the Ordre but he have these thingis that folowe.

The first is, that he beleve of the Catholyk feith; the II$_{de}$ is, that he be suspecte of no erroure; the III^{de} is, that he be not bounde to matrimony; the IIIIth is, that he be nat unlaufully begotten; the V. is, that he be hoole of body; the VIth is, that he be prompte of mynde; the VII$_{th}$ is, that he be not in det; the VIIIth is, that he be not a bonde man borne; the IX$_{th}$ yf he be clerke at the leste that he be goynge of XVI yere of age; the Xth that he be of good name and fame; the XI$_{th}$ that he be competently lernyd, or ellis that he be of suche conditioun that he maye profete the bretherne by laboure; the XIIth that he be of such condition that his reception maye be grete edification to the peple. Also hit is ordeynd that no mann shalbe resceived to the

ordre for a laye brodre withoute he haue at the lest xx^{ti} yeris of age, and at the most he passe nat xl^{ti} yere, but yf it be so, that he be so notable or noble a persoun that throwghe his resceivinge grete edification may comme too the peple. Also we forbydde that none of the ordre of mendicantis maye be resceived to this ordre; and if the contrary be done, yt is voide and of none effecte. We warne and exhorte the bretherne that in tyme congrewe they geve them self to deuotion, therfore lest the spirite of deuotion be put out throȝ inquietnes, we ordeyn that sylens be kept after that complenn be done till the first pele to pryme of the next day folowinge be runge. Also they must kepe sylence in the qwere in the church, in the cloister, in the refectory, bothe at the first dynare and at the II^{de}. Also from Ester to the fest of the Exaltation of the Cros, after the II$_{de}$ dynare, after the frater belle be ronge tille the first pele be runge to none. Also we exhorte the brethern that they wille speke softe and religiusly in euery place, and specially in the dormitory. And that the silence may be the better kept, we wille that the bretherne shalle not pas the churche, the oratory, the cloyster, the lybrary, the dormitory and the secrete place after that compleyne is sayde tille the first pele be ronge to prime in the mornynge except them that be seke, and they that sarue them and straungers. As towching our habite and clothinge, yt is ordeyned that the breddithe of the hode pas not the sholder boone, and that the lenghte thereof pas not the coorde behinde; and the lenghte of the habit shalle nat pas the lenkithe of hym that werethe yt, and the breddith therof haue nat past xvi. spannys at the most, nor les then xiiii., but yf the gretnes of the brodre require more after the mynd of the warden, and the lenghte of the slevis shall cum ouer the vtter joynt of the finger and no further. And the brethern may haue mantellis of vyle

and course clothe, not curiusly made or pynched aboute the necke, nat towching the graund by a hole spanne. Also the bretherne shall neuer slepe withoute ther habyte corde and femeral; and he that dothe the contrary shall ete his dyner at the next refection without his habite. Ther corde shalbe vyle and rewde, alle curiusnes put awaye, or yf eny brodre toche or handle any mony or coyne or kepithe hit in his selle, yf he amende hym nat after the first warnyng, he shalbe putt in presoun. Also yt is ordeynd, that the fast enioyned to vs by the rewle shalbe fastid in lentyn mete; also the vigellis of the apostillis shalbe fastid bothe within and withowte, except Philippe and Jacobbe, Saynt Johne the Euangeliste, and Saynt Barnabas; and as for Saynt Bartilmewe evon shalbe fastid, and the feste kept after the vse of the countrey ther as the bretherne be. Saynt Frauncis evyn must be fastid. And when the bretherne ete flesche, let them kepe goode temperance, and at nyghte the bretherne that be hole and in ther couent shall not ete flesche but yf sumtyme the prelatis of a resonable cause wille dispence with that. And the wardens diligently must take hede that a resonable cause they geve noo lycence to ther bretherne to ete from the communyte. Also euery brother shalle haue a confessor assigned hym by the wardene, to the whiche he shallbe at the lest in the weke be shrivyn ii. tymes, and ons in fourtnyghte too be howselyd in the high mas, but yf he be dispensid withalle of the presedent. Also for the vtter counversation of the bretherne, yt is ordeyned that no brother shalle goo owte without a felowe, nor yet bide in eny place without a felowe. And when thei go in the towne that they goo into none other place then they be sent vnto but for a resonable cause, and to be schewyd to ther prelat at ther commyng home. Also the bretherne shalnat ete nor drynk in no place where we haue a couent, but yf it be with grete estatis or

prelatis, or in religius houses; and yf any doo the contrarye an hole day he shall drynk nothinge but water. Alsoo we ordeyne, that no brother of lower degree then the provincialle may assoyle any brodre that is inhobedient presumptuusly or of proprietary, nor of the synnes of the flesch or of thefte, or eny notable thinge or vile or litle thingis oftene stollenn, or of laying violently hondis one a brother, or of berying fals witnes, iugement or of makynge of any bille of diffamation or slawndre or of counterfetyng any sele of any notable personne or of falsly accusyng any mann to his diffamation, and he called inobedient presumptuusly that after iii competent warnynggis abidethe in his stordynes a hole day naturalle. Also no confessorre may assoile any brother of vnclenly towchinge or of sterynge of ther self knowleginge too the synne of the flesshe withoute he haue pour to assoile in the synne of the flesshe. Also, if any brother counterfete or breke opynne any letter of a prynce, or counterfet or breke the sele of a generalle or provincial manifest, yf it be lawfully knowyn and prouyd, he shalbe prisonyd, and yf it be the generallis letter or sele or his commissaries he shalnat be delyuerid out of prisone withoute his special licence. Also, the bretherne shall shewe to the wardenn prevely after they haue benn forthe the notable defawtis of ther felowe. Also for the chosinge of newe officers yt is ordeynde that the wardens shalbe chosynn by the bretherne of the place, in the whiche electione noo laye bretherne shalle haue a voice, And the confirmation of the same pertaynethe to the generalle or the provincialle. Also, yt ys ordeynd that iii tymes every weke shalbe kepte chapiter in euery couent. Also euery lay brother shalle saye euery weke an c. paternosters, and as meny aveis for alle Cristene sowllys and for alle the bretherne that be ded in the ordre. And yf they may nat say it in one weke they may saye it in a nother. Also

yerely for the brethernn and other specialle frendis that be dede the whiche were recommendid in the generalle chapter a c. paternosters, and as many aveis, Also for that be alive a c. paternosters and as many aves. Also for oure benefactours, the whiche resceive vs as we go by the weye every laye brother must saye within the octaue of Seynt Francis a c. paternosters with as many aveis. Also it ys ordeynd that for the cardinalle protectoure of this ordre yf he dye in the tyme of his office, euery lay brother shall saye ccc. paternosters, and as many aveis, like as many for the generalle yf he dye in his office. And for our benefactours and for owre bretherne that bed, and for them that he buried in our placis three tymes in the yere, the sayd bretherne shall saye a c. paternosters, &c. Hit is too say the day before Marie Maudleyne day, the day before Michelmas day, and the munday after Septuagesima. Also the last day before Advent, the laye bretherne shall say c. paternosters, and as many avis for the faders and mothers of the bretherne. Also yt is ordeynde, that for euery brother that dieth in the office of a warden or custos or provincialship, euery lay brother shall saye a c. paternosters, and as many aveis, and likewise a c. paternosteris the laye bretherne must saye for euery brother that diethe in the couent ther as they be, &c. And thowghe that the statutis bynde vs no more, neuertheles a lawdabulle custome that for euery brother in what covent so euer he diethe in, shold be said for his sowle a c. paternosters. Deo gratias. Amen.

Finis.

VIII.

The Custodies and Wardenships of the Friars Minor in England.

I.

The Wardenship of London had nine convents:—

1. London Convent, near Newgate (St. Francis').
2. Canterbury.
3. Winchelsea, in Sussex.
4. Southampton, in Hampshire (St. Mary's).
5. Ware, in Hertfordshire.
6. Lewis, in Sussex.
7. Chichester, in Sussex (St. Peter's).
8. Salisbury (St. Francis').
9. Winchester (St. Francis')

II.

The Wardenship of York had seven Convents :—

1. York.
2. Doncaster, in Yorkshire.
3. Lincoln.
4. Boston, in Lincolnshire.
5. Beverley, in Yorkshire.
6. Scarborough, in Yorkshire.
7. Grimsby, in Lincolnshire.

III.

The Wardenship of Cambridge had nine Convents :—

1. Cambridge (St. Francis').
2. Norwich (St. Francis').
3. Colchester.
4. St. Edmund's Bury, Suffolk,

5. Deenwich, in Suffolk.
6. Walsingham, in Norfolk (St. Mary's).
7. Yarmouth (St. Francis').
8. Ipswich (St. Francis').
9. Lynn, in Norfolk (St. Francis').

IV.

The Wardenship of Bristol had nine Convents.

1. Bristol.
2. Gloucester.
3. Bridgewater (St. Francis').
4. Hereford (St. Guthlake's).
5. Exeter (St. John Baptist's).
6. Carmarthen.
7. Dorset (St. Francis').
8. Cardiff (St. Francis').
9. Bodmin.

V.

The Wardenship of Oxford had eight Convents:—

1. Oxford (St. Francis').
2. Reading, Berkshire.
3. Bedford.
4. Stamford, Lincolnshire.
5. Nottingham (St. Francis').
6. Northampton (St. Francis').
7. Leicester (St. Francis').
8. Grantham.

VI.

The Wardenship of Newcastle had nine Convents:—

1. Newcastle (St. Francis').
2. Dundee.
3. Dumfries.
4. Haddington.
5. Carlisle.

6. Hartlepool.
7. Berwick.
8. Roseburg.
9. Richmond, Yorkshire.

VII.

The Wardenship of Worcester had nine Convents : —

1. Worcester.
2. Preston, Lancaster.
3. Bridgeworth, Shropshire.
4. Shrewsbury.
5. Coventry.
6. Chester.
7. Lichfield.
8. Lancaster.
9. Stafford.

IX.

Ordinances for the household of Bishop Grostete.

(From the Sloane MS. 1986. f. 193. vell.)

THOUGH entitled Ordinances for the Household of Bishop Grostete, this is evidently a Letter addressed to the Bishop on the management of his Household by some very intimate friend. From the terms used in the Letter, it is clear that the writer must have been on confidential terms with the Prelate. I cannot affirm positively that the writer was Adam de Marisco, although to no other would this document be attributed with greater probability. No one else enjoyed such a degree of Grostete's affection; none would have ventured to address him with so much familiarity. Besides, the references made more than once by Adam de Marisco in his letters to the management of the Bishop's household, greatly strengthen this supposition. See pp. 160. 170.

The MS. is a small quarto on vellum, in the writing of the 15th century. It is in all probability a translation from a Latin original.

Incipiunt Statuta Familiæ bonæ memoriæ dompni Roberti Grossetest Lincolniæ episcopi.

Let alle men be warned that seruen ȝou and warnynge be ȝeue to alle men that be of howseholde to serue God and ȝou trewly and diligently and to performynge or the wyllynge of God to be performed and fulfyllydde.

Primus arl⁹. Fyrst let seruauntis doo perfytely in alle thyngis youre wylle and kepe they ȝoure commaundementis after God and ryȝthwysnesse and with oute condicioun; and also

with oute gref or offense. And say ȝe that be princepalle heuede or prelate to alle ȝoure seruauntis both lesse and more that they doo fully, reedyly and treuly with oute offense or ayenseying alle youre wille and commaundement that is not ayeynys God.

The secunde ys that ȝe commaunde them that kepe and haue kepyinge of ȝoure howseholde a fore ȝoure meynye that bothe with in and with oute the meynye be trewe, honest, diligent both chast and profitabulle. [2dus.]

The thrydde, commaunde ye that no mann be admittyd in ȝoure howse holde nother inwarde nother vtwarde but hit be trustyd and leuyd that ȝe be trewe and diligent and namely to that office to the whiche he is admyttyd. Also that he be of goode maners. [3us.]

The fowreth, be hit sowȝht and examined ofte tymys yf ther be ony vntrewman, vnkunnynge, vnhonest, lecherous, stryffule, drunke, lewe, unprofitabulle. Yf there be ony suche yfunde or diffamydde vppon these thyngis that they be caste oute or put fro the howseholde. [4us.]

The fyft, commaunde ȝe that in no wyse be in the howseholde men debatefulle or stryffulle but that alle be of oonn a corde; of oonn wylle euen lyke as in them ys oon mynde and oon sowle. [5us.]

The sixte, commaunde ȝe that all tho that seruen in ony offyce be obedient and redy to them that be a bofe them in thyngis that perteynynn to there office. [6us.]

The seuenth, commaunde ȝe that ȝoure gentilmen yomen and other dayly bere and were there robis in ȝoure presence, and namely at the mete for ȝoure worshyppe and not oolde robis and not cordynge to the lyuerey, nother were they oolde schoon ne fylyd. [7us.]

The viii, commaunde ȝe that ȝoure almys be kepyd & not sende not to boys and knafis nother in the alle[1] nothe outh of the halle ne be wasted in soperys ne [8us.]

[1] Sic.

dyners of gromys, but wisely, temperatly with oute bate or betyng, be hit distribute, and the[1] departyd to powre menn, beggers, sykefolke and febulle.

[Nonus.] The ix, make ȝe ȝoure owne howseholde to sytte in the alle as muche as ye mow or may at the bordis of oon parte and of the other parte and lette them sitte to gedur as mony as may, not here fowre and thre there; and when youre chef maynye be sett then alle gromys may entre, sitte and ryse.

[Decimus.] The x, streytly forbede ȝe that no wyfe be at ȝoure mete. And sytte ȝe euer in the myddul of the hye borde that youre fysegge and chere be schewyd to alle menn of bothe partyes, and that ȝe may see lyȝhtly the seruicis and defawtis; and diligently see ȝe that euery day in ȝoure mete seson be two men ordeyned to ouer se youre mayny; and of that they shalle drede ȝou.

[11us.] The xi, commaunde ȝe and yeue licence as lytul tyme as ye may with honeste to them that be in ȝoure howseholde to go home. And whenne ȝe yeue licence to them assigne ȝe to them a short day of comynge a yeyne under peyne of lesynge there seruice And if ony man speke ayen or be worthe say to hym: "What wille ye be Lorde: ye wylle that y serue you after ȝoure wylle." And they that wylle not here that ȝe say effectually be they ywarnyd and ye shall prouide othir seruantis the which shalle serue you to your wylle or plesynge.

[12us.] The xii is commaunde the panytere with youre brede and the botelare with wyne and ale come to gedur afore you at the tabulle afore gracys, and let be there thre yomen assigned to serue the hye tabulle and the two syde tabullis in solenne dayes. And ley they not the bossels deseruyng for ale and wyne uppon the tabulle but afore you. But be they layid under the tabulle.

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[1] Sic.

The 13, commaunde ye the stywarde that he be besy and diligent to kepe the maynye in hys owne persone inwarde and vtwarde and namely in the halle and at mete that they be haue them selfe honestly with out stryffe, fowlespekynge and noyse. And that they that be ordeynyd to sette messys brynge them be ordre and continuelly tyl alle be serued and not inordinatly, and thorow affection[1] to personys or by specialte. And take ȝe hede to this tyl messys be fully sett in the halle and aftir tende ye to ȝoure mette. [13ᵘˢ.]

The xiiii, commaunde ȝe that youre dysshe be well fyllyd and hepid and namely of entremes[2] and of pitance withoute fat carkynge that ye may parte coureteysly to thos thatt sitte beside bothe of the ryght hande and the left thorow alle the hie tabulle and to other as plesythe you thowȝght they haue of the same that ye haue. At the soper be seruantis seruid of oon messe & byȝth metis and aftir of chese. And yf the come gestis seruice schalle be haued as nedythe. [14ᵘˢ.]

The xv, commaunde ye the officers that they admitte youre knowlechyd men familiers frendys and strangers with mery chere, the whche[3] they knowen you to wille for to admitte and receyue and to them the whiche wylle you worschipe, and they wyllenn to do that ye wylle to do, that they may know them selfe to haue be welcome to ȝou and to be welle plesyd that they be come. And also muche as ȝe may with oute peril of sykenes & werynys ete ȝe in the halle afore ȝoure meyny. For that shalle be to ȝour profyte and worshippe. [15ᵘˢ.]

The xvi, when your ballyfs comyn afore ȝoure speke to them fayre and gentilly in opynn place and not in priuey. And shew them mery chere & serche and axe of them how fare owre men and tenauntis & how cornys doonn & cartis, and of owre store how hit ys [16ᵘˢ]

[1] *Affectiori*, MS.
[2] *Entᵉmes*, MS.
[3] Sic.

multiplyed. Axe suche thyngis openly and knowe ȝe certeynly that they wille the more drede ȝou.

[17us.] The xvii, commaunde ȝe that diners and sopers priuely in hid plase be not had & be thay forbeden that there be no suche dyners nother sopers oute of the halle; for of suche comethe grete destrection and no worshippe therby growythe to the Lorde.

Expliciunt Statuta Familiæ bonæ memoriæ.

X.

p. 287.

Dialogue between the Soul and Body.

(From the MS. of Ada de Marisco, Vitellius, C. VIII.)

Si cum joe fou en un lit,
Oi la vois de un esprit, } ke fust dampne,
Pledir forement ou soun corps,
Ke fout en cimeterre dehors } enterre.
Ver coens corps lesprit parla,
E vilenement le leyndega : } Si dist, Alas,
Vos cheyteff corps, ki ci gisez,
Vos estez ore mout chaungez } de haut en baz :
Tut le pays vos honura
Pour vos richesez et vos dota } en vostre vie ;
Nule sale vos fust trop graunt,
Nule robe trop lusaunt } pour segnurie :
Ore vos est por sale balie
Seet pez de terre mesure } echarsement,
E une heyre grose et dure
Vous est liuere pour vesture } taunt sulement.
Plus que deux le mound amastez,
E lungge vie trop affiastez, } e vous discut ;
Parfeire volez charnel desir :
E la vous tenestez saun repentir } jour e noit.
Maugre ore avez pris
A toz jours counge de coeus delis } saun null repeir.
Si venrdrez a moi apres cest houre
Pour suffrir peine que tut tens dure, } saunz null espeir.

Corpus.

Une voiz oi cum fust de corps,
Ne sai ke il fust, si dist lors, } a lesprit,

Ke estez vous que apertement } si ben descrit ?
La vie ke menai si folement }
Cestez vous meymes cel esprit } fu marie,
A ke coe corp, qaunt vesquit, }

[SPIRITUS.]

Confundu seit de dampne dee } en terre.
Le houre ke fuste engendre }
E coel houre que fu cree, } de vous plere.
Taunt me suy a vous plie }
Joe fu bele creature, } adeprimes ;
Quant Deux me fist a sa semblure }
Mes puis que fu a vos lye } pour vos crimes.
Layde deuynk e trop suyllye }

CORPUS.

Le cors respount, si ly dist, } est cors sye,
Vous sauet ben que par escript }
Puis que dunck assentistes } ma volunte.
A ma folie e suffrites }
Deu vous dona seyn e sauer, } sagement :
Dunt puissez vous e moy gier }
Puis que dunck me auet suffrert } tant souent ?
Pecher en priue e en apert }

SPIRITUS.

Ben est veir, dist le espirit, } pour ben gier ;
Que Deu vous en ma garde mist }
Mes votre mauueys charnel delit, } de mal lesser.
Ma bone aprise contredist }

CORPUS.

Le cors respount : E fust ceo reson } mestrier ;
Que auncele dust dame de meson }
Vous fustes dame, e jeo auncele } me chastier,
Ne dussez dunck par reson bele }
E refreyndre ma volente, } en garde a vous,
Puis que Deu me out balie }

E que jeo me dusse pour Deu peyne, } a suffreytous ?
E de mes benes pour Deu done }
Sanz vostre seou bien sauez, } pour ren fere.
Ne poex mouer meynez ne peez }
Dunck peu ben par resoun de . . } melfere.
. . . . . }

SPIRITUS.

Lesprit dit: Ne mo poer } vostr . . . . . [1]
Parfitement refreyner }
Vous me fustes par tut contrere, } . . . . . [2]
E moy sakastes ver la terre }
Fause pite me desout } que moy . . . . .
De vostre pleynte jour e nuyt }
Vous ne poyez matin lever, } ce . . . . .
Ne vous ne poyez rensuner }
Jeo vous blamay pour lecherre, } co . . . . . .
Et deystes que vous ne poyez mie }
Ieo vollie que fussez almoner, } d . . . . . .
Et deistes que estornereyt penser }
Ore verez que il vous fra, } que ta . . . . .
Coment de vous pensera }
Pour ky vous fustes si aver, } ne cel . . . . .
E les povers escorcer }
Asez vous brochay de ben fere, } d . . . . . .
E en temps de mercii quere }
Mes tenps de mercii est la passe, } . . . . . .
E tenps de venyaunce presente. }
Jeo senk ma part greve e dure, } ou . . . . . .
E vous le sentriez apres cest oure }
Nous troverome perdurablement } en cor . . . . .
Que tresspasames moult sovent }

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[1] Part of this line and the whole of the next have been cropped in the margin.

[2] Cropped in the margin.

CORPUS.

Le cors respount: Que senteray } sp . . . . .
Coment de pondre releueray } de . . . . .
Si frez[1] certis, dist lesprit, } issi . . . . .
Vous releueres cum Deu vous fist }
Vil e chetif releuerez, } je dr . . . . .
Plein de dolur pour vous pechez. }
Devant Jhu. Crist vendrez.
Et vostre . . . . . } . . . . .
. . . . . }

[1] *purrez* (?)

XI.

Invectivum contra monachos et alios religiosos tempore Richardi Secundi.[1]

Cotton, Cleop. B. II.

[The following curious poems, all in the same hand, and evidently by the same author, are found in an early paper MS. containing several Tracts connected with the history of the Franciscan order. How they should have come into such company, for which they were evidently not designed, the MS. affords no clue. The poems are in an earlier hand than the rest of the MS., and not later than the close of the 14th or beginning of the 15th century. They have been scored through in somewhat darker ink. Probably by the same hand.

Of the author, who had been a novice in the Order of St. Francis, and had abandoned it to become a follower of Wicliffe, nothing is known beyond what he has chosen to communicate respecting himself in these poems.]

"Memorandum,[2] quod W. Capellanus ecclesiæ Sancti
" Michaelis Co . . . contulit istud manuale Sacramen-
" torum ad pro . . . et usum ecclesiæ De Wade juxta
" Sidingbo[rne] in Cantia situatæ, ibidem in perpe-
" tuum duraturum. Si quis, quod absit, præfatum
" librum a d[icta] ecclesia quovis modo alienaverit,
" quousque plenarie [satis]fecerit, a Sancta Trinitate
" anatema sit.

"Notandum quod xxii. mansiones in S. ordinantur
" custod . . . ecclesiæ, unam vaccam, ad sustentandum
" a[nnua]tim obitum pro salute animæ ejus, ad ex-
" sequias dicendas, cum missa in crastino . . . [im]-

[1] In a later hand.

[2] In the margin; but in the same hand as the body of the MS.

" primis vicario iiii^{d}; clerico ii^{d}; sacristæ pro suo " officio ii^{d}; cuilibet custodi ecclesiæ pro suo labore " iii^{d}. Residuum vero commodi vaccæ præfatæ rema- " nebit ad fabricam ecclesiæ in perpetuum perman- " surum."

§ I.

Heu, quanta desolatio Angliæ præstatur,
Cujus regnum quodlibet hinc inde minatur,
Et hujus navigium pene conquassatur!
Regnum nec exsilio nec ope juvatur.

With an O and an I, præ dolore vent[r]is
Meum jam consilium jacet in vi mentis.
Sed ad pœnitentiam convertat Deus gentem,
Et dirigat divinitus nostri regis mentem,
Ut tortuosum lucide cognoscat serpentem
Monachis et fratribus hypocrisim latentem.

With an O and an I, ne istis attendat,
Sanctorum oratio ad cœlos ascendat.
In nos pestilentia sæva jam crescit
Quod virorum fortium jam populus decrescit.
Quæ diversis partibus adhuc invalescit
Cum noster jubilus totaliter recessit.

With an O and an I, huic finem ruinæ,
Addat qui supremus est, auctor medicinæ.
In maligno positus nunc est mundus totus,
A viris Angligenis non est Christus notus;
Pro peccato populi venit terræ motus,
In religiosis jam nullus est devotus.

With an O and an I, debacchantur servi
Et in servos Domini nimis sunt protervi:
In hoc terræ motu ab hora diei,
Quia tunc convenerant scribæ, Pharisæi,

Cum summis sacerdotibus contra Christum Dei.
Vultus iræ patuit divinæ faciei.

With an O and an I, sanctos diffamarunt,
Per hæreses et schismata, quæ falsa patrarunt.
Heu, jam mala plurima de nobis sunt scita!
Per ventos et flumina jacent grana trita.
Ab antiquis patribus hæc sunt inaudita;
Qui campos conspicitis, scitis quod est ita.

With an O and an I, causam si quæratis,
Dico quod hoc accidit nobis pro peccatis.
Si status conspicimus, nullus excusatur,
Quod in shopis venditur male mensuratur,
Quilibet perjurio vel fraude lucratur,
Sed quod sic adquiritur adquirens furatur.

With an O and an I, res male quæsita,
Ut indies conspicimus, sæpe vadit ita:
Clerici, qui speculum forent laicorum,
In fastum libidinis multi laxant lorum;
Rectores jam rapiunt bona subditorum:
Scitis quod hæc omnia signa sunt dolorum.

With an O and an I, sic est mundus versus,
Qui luceret aliis, tenebris est mersus.
Ultra si progredimur, ubi sunt prælati?
Nescio, sed certum est, multi sunt elati
Scholis theologicis, pauci[1] baptizati,
Sed prece vel pretio vel penna sublimati.

With an O and an I, libens scire quare
Penna viros erigens facit non volare?
Quid dicemus præter hæc de religiosis?
Primo mendicantibus falsis et mendosis,
Qui se fingunt similes actu rubris rosis,
Cum mores odoriferos,[2] exemplum morosis,

[1] *Pausi* MS. [2] Sic.

With an O and an I, rosæ mercuerunt,
Instar sterquilinii saporem dederunt.
Hi domos conficiunt miræ largitatis
Pollitis lapidibus, quibusdam quadratis ;
Totum tectum tegitur lignis levigatis.
Sed transgressum regulæ probant ista satis.

With an O and an I, facta vestra tabent,
Christus cum sic dixerat, foveas vulpes habent.
Qualiter ædificant vere non est mirum :
Ingens opus construunt quasi magnum Tyrum.
Qualitercumque fuerit circumvallant gyrum,
Si decretum verum sit, est totum delirum.

With an O and an I, destructis fundatis
Nova statim construunt[1] pecuniis paratis.
Non est monasterium tam possessionatum,
Nec rex, nec episcopus, ut satis est probatum,
Habens opus aliquod tam cito paratum,
Sicut qui cotidie vadunt mendicatum.

With an O and an I, vel sunt furatores,
Vel faciunt numismata, regni proditores.
Se mendicos publicos clamant cunctis horis.
Non tamen dedecoris sed magni honoris
Habitu se protegunt, panni[2] melioris
Tunicis, pelliciis, frigus claudunt foris.

With an O and an I, dicunt Pharisæi,
" Ecce quanta patimur pro amore Dei ! "
Si quis impugnat hoc, dant responsum gratum,
Quod ad usum proprium nobis est hoc datum.
Bonum vident intime, non accedunt statum,
Sed præceptum regulæ sic est vacuatum.

With an O and an I, per idem possunt isti
Uti roba rubea[3] pro amore Christi,

[1] *construant* MS.
[2] *ipām* MS.
[3] *rubia* MS.

Minores induerent pannum viliorem,
Et de corda cannabi induerent cinctorem.
Sed ut locum teneant fastis altiorem,
Semetipsos induunt regium colorem.

With an O and an I, exun[1] de paradiso
Absconditur sub modio, Papa sic deriso.
Inter fratres griseos sic est ordinatum,
Quod nullum velle mortuum post erit mutatum.
Si conventum videant penuriis gravatum,
Non donabunt aliquid, sed monstrant legatum.

With an O and an I, Helmebrigge testatum
Firmum stat cum Fraunces dicunt dispensatum.
Isti fratres prædicant per villas et forum,
Quod si mortem gustet quis in habitu Minorum,
Non intrabit postea locum tormentorum,
Sed statim perducitur ad regna cœlorum.

With an O and an I, habitu cum zona
Adquiritur ab Helmebrigge fratribus annona.
Si dives in patria quisquis infirmetur,
Illuc frater properans et currens monetur,
Et statim cum venerit infirmo loquetur,
Ut cadaver mortuum fratribus donetur.

With an O and an I, ore petunt ista,
Dum cor et memoria simul sunt in cista.
Quod si pauper adiens fratres infirmetur,
Et petat ut inter hos sepulturæ detur;
"Gardianus absens est," statim respondetur;
Et sic satis breviter pauper excludetur.

With an O and an I, quilibet est negans
Quod[2] quis ibi veniat nisi dans vel legans.

[1] Sic.

[2] corrected.

Fratres in capitulis solent[1] compilare
Litteras, suffragia quas solent vocare.
Vere sed naufragia debentur nominare,
Viros cum præcipitent in profundum mare.

With an O and an I, quod Papa non audet,
Falsus frater annuit et spe lucri gaudet;
In his sunt participes omnium missarum,
Et precum similiter, et abstinentiarum.
Num personæ dignæ sunt, curant valde parum.
Numquid tales litteræ sunt *de usu Sarum?*

With an O and an I, tot partes dederunt,
Quod ipsis non aliquæ credo remanserunt,
Tam vivis quam mortuis tales partes dantur.
Sed blasphemi publici doctores probantur.
Hæc et his similia fratres operantur;
Quæ restant gravissima, hic non recitantur.

With an O and an I, vos, fratres, valete.
In vos capiet pravos si quis trahet rete.
Quid dicam de monachis S^ti^ Benedicti?
Dicti per antiphrasim, sed sunt maledicti.
Nam non servant regulas quibus sunt astricti;
Ab antiquo Mamona minus sunt deficti.

With an O and an I, leporem venari
Malunt quam Jeronymi vitam contemplari.
Nulli[2] sunt in sæculo qui magis se dederunt,
Quam illi qui sæculo renunciaverunt.
Ut canes ad vomitum tales redierunt:
Manus dantes aratro retro respexerunt.

With an O and an I, hoc peccato rei
Nullo modo dicti sunt apti regno Dei.
Monachus qui proprium solet abnegare
Obbam die quolibet vult appropriare;

[1] Repeated in MS.

[2] *Nuulli* MS.

Nec vult ciphum socii, sed proprium portare,
Et ni discus plenus sit hic vult minitare.

With an O and an I, fuit dictum prisco
Monachus mundo mortuus vivens est in disco.
Hæc ego qui feceram monachus aggressus,
Per hos rasus fueram, sed nondum professus ;
Sed de magnis otiis cito fui fessus,
Et ad Christi regulam statim sum egressus.

With an O and an I, de visis in domo
Cum juratus fuerim nunquam sciet homo.
Tantos motus intuens Dominus in mari
Quosdam viros nobiles fecit magistrari,
Ut fides ecclesiæ possit restaurari,
Wyclif et discipulos voluit vocari.

With an O and an I, hi sunt viri nautæ
Ducentes a Domino navem Petri caute.
Hi doctores monachos solent increpare,
Quia nolunt proprias regulas servare,
Injungentes monachis otium vitare,
Et dant per quod medium debent laborare.

With an O and an I, monachi pinguati
Laborare manibus hoc non possunt pati ;
Tunc fratres ulterius probant delirare,
Nullo modo validi debent mendicare ;
Sed aptantur regula manu laborare,
Quia quam accipere beatius est dare.

With an O and an I, Fraunces laboravit,
Ut posteri sic facerent primus exemplavit,
Tacto laboritio ; fratres furiebant,
Et ex parte propria monachi timebant.
Monachi tunc proprie fratribus mittebant,
Qui læti de nuncio læti veniebant.

With an O and an I, sit Deus beatus,
Hic amici facti sunt Herodes et Pilatus,
Armacanum, quem cœlo Dominus coronavit,
Discordes tantomodo fratres adunavit;
Sed magno miraculo Wyclif coruscavit
Cum fratres et monachos simul collocavit.

With an O and an I, consortes effecti
Quovis adversario dicunt sunt protecti.
Factum est cum monachis simul concordarent,
Atque falsas fabulas fratres prædicarent,
Et doctores ordinum scholas doctrinarent
Per quas famas floridas[1] in sonitum migrarent.

With an O and an I, viri veritatis
Multum diffamati sunt in dictis contractatis.
Tunc primus determinans est Johannes Wellis,
Sanctos viros reprobans cum verbis tenellis;
Multum conversatus est ventis et procellis;
Huc[2] in ejus facie patet color fellis.

With an O and an I, in scholis non prodest;
Imago faciei monstrat qualis hic est.
Hic promisit in scholis quod vellet probare
Wyclif et Herford similiter dictis repugnare.
Sed cum hic nescierat plus argumentare
Nichol solvens omnia jussit Bayard stare.

With an O and an I, Wellis replicabat,
Sed postquam Nichol solverat tunc Johannes stabat,
Tunc successit alius, Goydon[3] nuncupatus,
In monachis egregius et vir magni status;
Propter meum dicere nemo sit iratus,
Hic non erat clericus sed laicus literatus.

---

[1] Sic.
[2] Sic. Qy. *ut?*
[3] Qy. *Goddam?*

With an O and an I, sub veste monachatus
Goydon fere laicus est clam piliatus.
Hic dixit quod monachi non debent laborare,
Sed quod fratres validi debent mendicare ;
Sed ejus asserere vel suum negare
Non est factum aliquod liquide probare.

With an O and an I, majus audax pecus
Quod in bija cernitur, exstat Bayard cœcus.
Tunc Crophorne accesserat omnibus ignotus,
Non Anglicus, non Gallicus, non Francus, non Scotus,
Non claustro sed sæculo se donabat totus ;
Apostata jam publicus, a nobis sit remotus !

With an O and an I, a claustro sic dempti
Christi non sunt ; quare sic ? quia sunt adempti.
Tu, Crophorne stultissime, credo quod insanis
Ut quid scholas occupas frivolis et vanis ;
Dicta tua non valent unum stercus canis,
Quamvis isti monachi coaxant cum ranis.

With an O and an I, dixit bufo crati,
Maledicti desuper sint tot dominati.
Facto fine monachis frater sequebatur,
Doctor de junioribus, qui Mertone vocatur ;
Sed quia balbutiens tanquam corvus fatur,
Nihil quod proposuit tunc reportabatur.

With an O and an I, sileat ut mutus,
Donec per Franciscum sit loquelæ restitutus.
Tunc processit Whappelode fere cerebrosus,
Non arguens, sed garrulans, et nimis mendosus,
Cujus labor quamlibet est infructuosus,
Cum sit pro mendaciis omnibus exosus.

With an O and an I, talis frater fictus
Est frater æquivoce, sicut frater pictus.

Tunc accessit alius, Stokis nominatus,
Rufus naturaliter, et veste dealbatus,
Omnibus impatiens, et nimis elatus,
Et contra veridicos dirigens conatus.

With an O and an I, sub tam rubra pelle
Animus non habitat nisi unctus felle.
Hic per dies plurimos doctor laboravit,
Nihil ad propositum quod argumentavit ;
Allegans quod fœminæ Christus imperavit
Ut potum porrigeret, ipsa ministravit.

With an O and an I, si tunc tacuisses,
Tu nunc stulto similis, philosophus fuisses.
Si legas a sæculo non erat inventum,
A quibus hæc religio cepit fundamentum,
Pollinudum primitus habebat indumentum,
Sed cur hæc despicitur est magnum portentum.

With an O and an I, fuerunt *Pyed Freres*
Quomodo mutati sunt rogo dicat[1] Pers.
Horum quidam prædicant quod sunt ex Maria,
Alii tunc asserunt quod sunt ex Helia,
Cum istorum quilibet discordet a via ;
Nullus talis veniet cœli monachia.

With an O and an I, si fundator detur,
Ipse dedit regulam quæ rogo monstretur.
Post hæc die postera Nichol veniebat,
Et ad tacta singula clare respondebat,
Et Philippus Repyndone omnia solvebat,
Quæ Petrus sic Apocrofus[2] in schola tangebat.

With an O and an I, postquam sic voluerunt
Fratres tunc et monachi vultum depresserunt,

[1] *dico*; MS. | [2] Sic.

Monachi cum fratribus pariter videntes
Quæ facere poterant versus innocentes;
Pauperum pecuniis loculos replentes,
Quantum possunt propriant Londonias carentes.

With an O and an I, pro quæstu sanctorum
Largas dant corrigias de bonis aliorum.
Post hæc simul adeunt metropolitanum,
Nichol Herford asserunt hæreticum, prophanum,
Et Philippum Repyndon proclamant insanum,
Profusis pecuniis liniantes manum.

With an O and an I, pecuniis placatus,
Quicquid fratres cupiunt, dicit, "Sum paratus."
Tunc ipsos episcopus et fratres citabant,
Contra quos, cum venerant, nihil allegabant,
Qui multis injuriis ipsos aggravabant;
Qui visis periculis ad Papam appellabant.

With an O and an I, Filius et Flamen
Hos cum Patre dirigant in agendis. Amen.
Explicit.

§ II.

Preste ne monke ne ȝit chanone
Ne no man of religione
Gyfen hem so to deuocione
} as done thes holy frers.

For summe gyuen ham to chyualry
Somme to riote and ribaudery
Bot frers gyuen ham to grete study
} and to grete prayers.

Who so kepeth thair reule al boye in worde and dede,
I am ful syker that he shal haue heuen blis to mede.

Men may se by thair contynaunce
That thai are men of grete penaunce
And also that thair sustynaunce
} symple is and wayke.

I haue lyued now fourty ȝers
And fatter men about the neres
ȝit sawe I neuer then are thes frers
} In contreys ther thai rayke.

Meteles so megre are thai made and penaunce so puttes ham doun
That ichone is an hors lade when he shal trusse of toun.

Allas that euer it shuld be so
Suche clerkes as thai about shuld go
Fro toun to toun by two and two
} To seke thair sustynaunce.

By God that al this world wan
He that that ordre first bygan
Me thynk certes it was a man
} of simple ordynaunce.

For thai haue noght to lyue by, thai wandren here and there.
And dele with dyuers marche, right as thai pedlers were.

Thai dele with purses, pynnes, and knyues,
With gyrdles, gloues, for wenches and wyues,
Bot euer bacward the husband thryues
} ther thai are haunted till.

For when the gode man is fro hame
And the frere comes to oure dame
He spares, nauther for synne ne shame,
} that he ne dos his will.

If thai no helpe of houswyues had when husbandes are not inne,
The freres welfare were full bad, for thai shuld brewe ful thynne.

Somme frers beren pelure aboute
For grete ladys and wenches stoute } al after that thai
To reverte with thair clothes with oute } ere.

For some vaire and somme gryse,
For some bugee and for some byse, } in bagges about thai bere.
And also many a dyuers spyse

Al that for women is plesand ful redy certes haue thai
Bot lytel gyfe thai the husband, that for al shal pay.

Trauces thai can and many a jape;
For somme can with a pound of sape } and somwhat els therto.
Gete him a kyrtell and a cape

Wherto shuld I othes swere
Ther is no pedler that pak can bere } then a frer can do.
That half so dere can sell his gere

For if he gife a wyfe a knyfe that cost bot penys two
Worthe ten knyues, so mot I thryfe, he wyl haue er he go.

Ich man that here shal lede his life
That has a faire doghter or a wyfe } nauther loude ne still.[1]
Be war that no frer ham shryfe

Thof women seme of hert ful stable
With faire byhest and with fable } and their likyngs fulfill.
Thai can make thair hertes chaungeable

Be war ay with the lymitor and with his felawe bathe
And thai make maystries in thi baur, it shal turne thee to scathe.

---

[1] Originally, "for drede of makyng mo." Then struck out and corrected as in the text.

Were I a man that hous helde,
If any woman with me dwelde
Ther is no frer, bot he were gelde, } shuld com within my wones.

For may he til a woman wynne
In priueyte he wil not blynne
Er he a childe put hir with inne, } and perchaunce two at ones.

Thof he loure vnder his hode with semblaunt quaynte and mylde,
If you him trust or dos him gode, by God, you ert bygylde.

§ III.

Thai say that thai distroye synne
And thai mayntene men moste therinne,
For had a man slayn al his kynne } go shryue him at a frere;

And for lesse then a payr of shone
He wyl assoil him clene and sone,
And say the synne that he has done } his saule shal neuer dere.

It semes sothe that men sayne of hayme in many dyuers londe
That that caytyfe cursed Cayme first this ordre fonde.

Nou se ye sothe whedre it be swa,
That frer Carmes come of a K,
The frer Austynes come of A, } frer Jacobynes of I;

Of M comen the frer Menours,
Thus grounded Caym thes four ordours,
That fillen the world ful of errours } and of ypocrisy.

All wyckednes that men can tell regnes ham among,
Then shal no saule haue rowme in hell, of frers ther is such throng.

Thai trauele ȝerne and bysily
To bryng doun the clergye,
Thai speken therof ay vilany
} and therof thai done wrong.

Who so lyues oght many ȝers
Shal se that it shal fall of frers
As it dyd of the Templers
} that wonned here vs among.

For thai held no religioun, bot lyued after lykyng,
Thai were distroyed and broght adoun, thurgh ordynance of the kyng.

Thes frers hauuden a dredful thing
That neuer shal come to gode endyng,
O frer for eght or nyen shal syng,
} for ten or for elleuen.

And when his terme is fully gone,
Conscience then has he none
That he ne dar take of ychone
} markes sixe or seuen.

Such annuels has made thes frers so wely and so gay,
That ther may no possessioners mayntene thair array.

Tham selle to lyve al on porchase
Of almes geten fro place to place,
And for alle that tham holpen has
} shuld thai pray and syng.

Bot now this londe so negh soght is
That vnnethe may prestes seculers
Gete any seruice for thes frers
} and that is wondreryng.

This is a quaynt custome ordeyned ham among,
That frers shal annuel prestes bycome, and so gates selle ther song.

Ful wysely con thai preche and say,
Bot as thai preche nothing do thai;
I was a frere ful many a day } therfor the sothe I wate.

Bot when I sawe that thair lyuyng
Acordyd not to thair preching,
Of I cast my frer clothing, } and wygholy went my gate.

Ther leue ne toke I none, fro ham when I went,
Bot toke ham to the deuel ychone, the prior and the couent.

Out of the ordre thof I be gone,
Apostata ne am I none.
Of twelue monethes me wanted one } and odde days nyen or ten.

Away to wende I made me boun:
Er tyme come of professioun
I went my way thurgh out the toun, } in syght of many men.

§ IV.

Of thes frer mynours me thenkes moch wonder,
That waxen are thus hauteyn that som tyme weren under,
Amonge men of holy chirch thai maken mochel blonder,
Nou he that sytes vs aboue make ham sone to sonder.

With an O and an I, thai praysen not Seynt Poule,
Thai lyen on seyn Fraunceys by my fader soule;
First thai gabben on God that alle men may se
When thai hangen him on hegh on a grene tre,
With leues and wit blossemes that bright are of ble,
That was neuer Goddes Son by my leute.

With an O and an I, men wenen that thai wede
To carpe so of clergy, thai can not thair crede ;
Thai haue done him on a croys fer vp in the skye,
And festned on him wyenges, as he shuld flie.
This fals feyned byleue shal thai soure bye,
On that louelych lord so for to lye.

With an O and an I, one sayd ful stille
Armachan distroy ham if it is Goddes wille.
Ther comes one out of the skye in a grey goun,
As it were an hoghyerd hyand to toun.
Thai haue mo goddes then we, I say by Mahoun,
Alle men vnder ham that euer beres croun.

With an O and an I, why shuld thai not be shent,
Ther wantes noght bot afyre that thai uere alle brent.
Went I forther on my way in that same tyde,
Ther I sawe a frere blede in myddes of his syde,
Bothe in hondes and in fete had he woundes wyde,
To serve to that same frere the Pope mot abyde.

With an O and an I, I wonder of thes dedes
To se a Pope holde a dishe whyl the frer bledes.
A cart was made al of fyre as it shuld be,
A Gray frere I saw ther inne that best lyked me.
Wele I wote thai shal be brent by my leaute,
God graunte me that grace that I may it se.

With an O and an I, brent be thai alle,
And alle that helpes therto faire mot byfalle.
Thai preche alle of pouert, but that love thai noght ;
For gode mete to thair mouthe the toun is thurgh soght.
Wyde are thair wonnynges and wonderfully wroght ;
Murdre and horedome ful dere has it boght.

With an O and an I, for sixe pens er thai fayle
Sle thi fader rape thi modre and thai wyl ye assoile:
Lord God, that with paynes ille mankynde boght so dere,
Let neuer man after me haue will for to make him frere.

XII.

The Papal Commission to Adam de Marisco for determining the disputes between Adelmarus the Bishop, and the Prior and Convent, of Winchester.[1]

H., Dei gratia rex Angliæ, etc., universis ad quos, etc., salutem in Domino sempiternam. Noverit universitas vestra quod nobis personaliter existentibus in capitulo Sancti Swithuni Wintoniæ, præsentibus Adelmaro, Dei gratia electo Wintoniæ, et A. priore et conventu ejusdem ecclesiæ, pax et concordia inter dictum electum ex una parte, et priorem et conventum et procuratorem Willielmi de Taunton ex altera, fuit de consensu partium recitata sub hac forma :—

" Universis præsentes literas inspecturis vel audituris " Fr. Adam de Marisco, de ordine fratrum Minorum, " judex a domino papa delegatus in causis, motis inter " venerabilem patrem A. Dei gratia Wintoniæ electum " ex una parte, et dictum Will. de Taunton pro se et " conventu Wintoniæ ex altera, et deputatus ad tractan- " dum de pace et faciendum inter eosdem, salutem in " Domino. Mandatum domini papæ suscepimus in hæc " verba :—

" ' Alexander episcopus, servus servorum Dei, dilecto " ' filio fratri Adæ de Marisco, ordinis Minorum, salutem " ' et apostolicam benedictionem. Dudum inter dilec- " ' tum filium Adelmarum electum Wintoniæ ex una " ' parte, et dominum Willielmum de Taunton, capel- " ' lanum nostrum, priorem ac conventum Wintoniæ ex " ' altera, super diversis articulis quæstione suborta, et " ' præfatis electo et conventu per procuratores, ipso vero " ' Willielmo personaliter comparentibus coram nobis, " ' tam ex ipsius Willielmi quam ex prædicti conventus " ' parte, plures et varii libelli contra procuratorem

[1] See p. 95.

" ' præfati electi ejus nomine oblati fuerunt, super quo-
" ' rum aliquibus litis contestatio per eundem ipsius
" ' electi procuratorem facta extitit, et super eisdem
" ' hinc inde de veritate dicenda juratum ; et tandem
" ' factis hinc inde rationibus, ad ipsarum aliquas fuit
" ' ex utraque parte responsum, prout hæc omnia in
" ' actis super his confectis, quæ venerabilis frater Præ-
" ' nestinus episcopus et dilectus filius noster F., Sancti
" ' Nicholai in Carcere Tulliano diaconus cardinalis, quos
" ' eisdem partibus audituros concessimus, tibi sub sig-
" ' nis transmittunt inclusa, plenius perspicies contineri.
" ' Verum quia de assertionibus partium apud aposto-
" ' licam sedem facere liquere non poterat, nos nolentes
" ' causas hujusmodi per commissiones et remissiones
" ' varias in grave Wintoniæ ecclesiæ dispendium pro-
" ' rogari, discretioni tuæ per apostolica scripta in vir-
" ' tute obedientiæ districte præcipiendo mandamus,
" ' quatenus dictis libellis et actis diligenter inspectis,
" ' hujusmodi negotia pace vel concordia, si de partium
" ' voluntate processerit, terminare procures, alioquin
" ' per judicii tramitem, seu alias per provisionem prout
" ' secundum Deum expedire videris, usque ad senten-
" ' tiam in negotiis ipsis procedas, processum postmodum
" ' tuum sive causas sufficienter instructus remittens
" ' ad prædictæ sedis examen, præfigendo partibus ter-
" ' minum peremptorium competentem, quo se apostolico
" ' conspectui repræsentent, justam dante Domino sen-
" ' tentiam recepturæ. Proviso, quod præfato priori et
" ' monachis hujusmodi negotia prosequentibus, expensas
" ' ad prosecutionem ipsarum necessarias de bonis ejus-
" ' dem ecclesiæ facias exhiberi, et super aliis sumptibus,
" ' qui in negotiis ipsis opportuni fuerint, quod de præ-
" ' dictis bonis fiant ; nihilominus providendo concedi-
" ' mus quoque tibi, ut omnia bona dicta ecclesiæ ad
" ' ipsum conventum spectantia, sive antequam incipias
" ' in negotiis ipsis procedere, sive post, si volueris, vel
" ' tibi videbitur expedire, valeas sequestrare. Contra-

" ' dictores per censuram ecclesiasticam appellatione
" ' postposita compescendo, non obstante si personis
" ' aliquibus a prædicta sede sit indultum, quod in-
" ' terdici, suspendi, vel excommunicari, quodque extra
" ' suam diœcesim in curiam trahi, vel ad judicium
" ' evocari non possint per literas apostolicas, plenam
" ' et expressam non facientes de indulto hujusmodi
" ' mentionem, et constitutione de duabus dictis edita
" ' in concilio generali, necnon indulgentia quæ fra-
" ' tribus tui ordinis a præfata sede dicitur esse con-
" ' cessum, quod de causis quæ ipsis a sede comittantur
" ' eadem se nullatenus intromittere teneantur. Data
" ' Anagniæ, x. Calend. Octobris, pontificatus nostri
" ' anno primo.'

" Vestræ igitur universitati notum facimus, quod
" dicto domino electo et conventu Wintoniæ et pro-
" curatoribus ejusdem, necnon procuratore domini W.
" de Taunton in nostra præsentia legitime constitutis,
" apud Wintoniam in capitulo Sancti Swithuni, dictus
" conventus et dicti procuratores destiterunt ab omni-
" bus litibus et quæstionibus propositis ex parte
" eorundem in curia Romana contra eundem electum,
" et renunciaverunt eisdem quamdiu dictus electus
" episcopatum Wintoniæ tenuerit. Quam desistentiam
" et renunciationem ipse electus in capitulo acceptavit.
" Dictus vero conventus et procuratores memorati
" protestati fuerunt, quod ipso electo cedente vel de-
" cedente, salvæ sint ei omnes quæstiones quas se
" dicunt habere contra eundem. Promiserunt etiam
" et concesserunt quod prior et obedientiarii rationem
" summariam sive compotum reddent de administra-
" tionibus suis dicto domino electo suo perpetuo, vel
" duobus vel tribus viris honestis, quos ad hoc deputa-
" verit infra septa monasterii Sancti Swithuni, præsen-
" tibus senioribus conventus ejusdem. Insuper sup-
" plicaverunt dicto domino electo, quod si penes eum
" aliqua residua de bonis prioratus remanserint, faciat

" eis exinde subventionem ad debita monasterii rele-
" vanda, et de gratia sua provideat dicto domino
" Willielmo de Taunton in competenti sustentatione
" de bonis ipsius prioratus; et quod circa reforma-
" tionem monasterii curam adhibeat diligentem, tam
" in spiritualibus quam temporalibus, in priore et in
" monachis, ad honorem Dei et salutem animarum,
" cum ea qua fieri potest celeritate; et quod de
" coquinario celeri serviente infirmariæ fiat inquisitio
" per viros discretos neutri parti suspectos, qualiter
" præcedentibus temporibus fuit observatum, et prout
" per inquisitionem invenerit, futuris temporibus obser-
" vetur, et literas suas patentes concedat eisdem pro
" se et suis, nec ipse nec auditores computi aliquid ad
" opus suum recipiant. Et siquod residuum fuerit in
" usus monasterii convertatur per manus officialium
" ejusdem monasterii, de consilio et consensu prioris et
" conventus. Et pace inter eos taliter reformata, et
" omni materia discordiæ totaliter sopita, dicto con-
" ventui et singulis de conventu rancorem, si quem
" habebat contra eos, ad oscula pacis benigniter
" recepit.

" Hæc omnia acta sunt coram nobis ultimo die
" Maii, anno Domini M.CCLVI. In quorum omnium
" fidem et testimonium præsentibus sigillum nostrum
" apposuimus."

Nos vero utilitatem ecclesiæ attendentes, et tranquillitatem ejusdem pro viribus amplectentes, dictam pacem approbavimus, et ad instantiam dicti fratris Adæ et petitionem partium, sigillum nostrum præsenti scripturæ apponi fecimus in testimonium veritatis, una cum sigillo dicti conventus.

Teste rege, apud Winton. xxvi. die Junii.

Prynne's Records, ii. 852.

XIII.

This letter affords a remarkable instance of historical equivocation. All the circumstances mentioned in it, except one, apply to Adam de Marisco, the Provincial of the Minorites :—

Pro Ada de Marisco.

(Pat. 28 Hen. III. m. 5.)

Rex omnibus, &c. salutem. Sciatis quod, ad magnam instantiam Roberti Lincolniensis episcopi, dedimus ei Adam de Marisco captum et detentum in prisona nostra Eborum, pro roboria facta mercatoribus ultramarinis in Staunforde et Graham unde rectatus est. Ita tamen quod statim ex quo diliberatus fuerit a prisona nostra ingrediatur aliquam religionem, et ex quo habitum religionis susceperit egrediatur regnum nostrum. In cujus, &c.

Teste rege, apud Westmr., xxiii. die Maii.

XIV.

A contribution by Henry III. to the Church of St. Francis, at Assisi.

De Triginta Marcis datis Ecclesiæ Sti. Francisci de Assisiis.

(Pat. 29 Hen. III. m. 7.)

Rex Petro Saraceno civi Romano salutem. Mandamus vobis rogantes quatenus cum concesserimus ministro generali de ordine fratrum Minorum xxx. marcas, ad fabricam ecclesiæ Sti. Francisci Assisii, quas propter

maris pericula ei ad præsens mittere non duximus, juxta fiduciam quam de vobis reportamus, ad mandatum ipsius ministri, xxx. marcas habere faciatis de præstito, certo nuncio ejusdem ministri has litteras nostras deferenti una cum litteris ipsius ministri patentibus. Et nos pecuniam illam in Anglia ad scaccarium Sti. Hilarii, anno, &c. xxx. vobis vel certo nuncio vestro, quem ad nos mittetis cum his litteris nostris, una cum litteris prædicti ministri protestantibus quod eam ei liberaveritis, solvi faciemus cum multarum gratiarum actione.

Teste rege, apud Wind. xvi. die Aprilis.

XV.

A Precept to the Sheriff to arrest Apostate Friars, and commit them to Prison at the Command of their Superiors.

(Pat. 33 Hen. III. m. 3.)

Pro Fratribus Minorum. } Rex omnibus ballivis et fidelibus suis salutem. Mandamus vobis, quod omnes illos, sive clericos sive laicos, quos fratres minores vobis testati fuerint esse ordinis sui apostatas, cum super hoc ab eisdem fratribus requisiti fueritis, capiatis et detineatis captos ipsos, secundum quod ipsi fratres decreverint tractando, et si voluerint ipsos apostatas carceri nostro mancipando, vel ipsos, si memorati fratres maluerint, eisdem fratribus liberetis. In cujus testimonium, &c.

Teste R. apud Wind. ii. die Oct.

XVI.

Precept to the same effect.

(Pat. 8 Edw. II. pt. 1.)

De Fratribus Minoribus vagabundis arestandis.

Rex vicecomitibus et omnibus ballivis et fidelibus suis, ad quos, etc., salutem. Volentes insolentiam apostatarum, qui, in dispendium animarum suarum et ordinis fratrum minorum scandalum relicto habitu religionis suæ, et spreta professione sua, infra regnum nostrum vagantur, seu in futurum fuerint vagabundi, reprimere, et honestati religionis prædictæ specialiter subvenire, vobis districte præcipimus firmiter injungentes, quod omnes hujusmodi apostatas, quotiens et quandocunque minister provincialis, seu custos vel gardianus ordinis prædicti, per litteras suas patentes, vobis intimaverit infra idem regnum vagabundos, arestetis, et ipsos eidem ministro, custodi seu gardiano, vel fratribus ordinis illius hujusmodi litteras deferentibus, liberari faciatis, juxta ordinis sui regulam castigandos; talem et tantam diligentiam circa præmissa apponentes, quod pro defectu vestri querimonia ad nos inde non perveniat quoquo modo. In cujus, &c.

Teste Rege, apud Westm. vii. die Febr.

XVII.

Privileges to the Friars Minors of Oxford for enlarging their House.

(Pat. 29 Hen. III. m. 6.)

Pro Fratribus Minoribus Oxoniæ.

Rex omnibus salutem. Sciatis quod ad ampliationem areæ in qua de novo hospitari cœperunt fratres Minores Oxoniæ assignavimus insulam nostram in fluvio

Thamesi, quam emimus ab Henrico filio Henrici Simeon, concedentes eis et volentes quod ipsi pontem fieri faciant ultra brachium illud Thamesis quod currit inter insulam prædictam et domos suas, et quod eandem insulam ad securitatem domorum suarum et tranquillitatem religionis suæ muro, vel alio modo sicut sibi viderit, expedite faciant includi. In cujus rei testimonium, &c.

Teste rege apud West. xxii. die Aprilis.

XVIII.

Pro Fratribus Minoribus Oxoniæ.

(Pat. 29 Hen. III. m. 9.)

Rex concessit fratribus Minoribus Oxoniæ, ad majorem quietem et securitatem habitationis suæ, quod possint claudere vicum qui extenditur sub muro Oxoniæ, a porta quæ dicitur Watergate in parochia Stæ. Ebbæ, usque ad parvum posticum ejusdem muri versus castrum; ita quod murus karnollatus similis reliquo muro ejusdem municipii fiat circa præfatam habitationem, incipiens ab occidentali latere dictæ portæ de Watergate, et se extendens versus austrum usque ad ripam Tamisiæ, et inde protendens super eandem ripam versus occidentem usque ad feodum Abbatis de Becco in parochia Sti. Bodhoci, iterum reflectatur versus aquilonem usque quo conjungatur cum veteri muro præfati burgi juxta latus orientale prænominati postici parvi. Rex etiam concessit eisdem, ad continuandum locum novum cum veteri, quod possint prosternere de muro antiquo quantum extenditur habitatio ipsorum infra

eundem. Salvo tamen semper nobis et hæredibus nostris, Regibus Angliæ, libero transitu per medium loci novi, in quolibet adventu nostro ibidem. In cujus, &c.

Teste rege, apud S. Albanum, xxii. die Dec.

XIX.

Pro Fratribus Minoribus Oxoniæ.

(Pat. 32 Hen. III. m. 10.)

Rex omnibus, &c. salutem. Noveritis nos intuitu pietatis concessisse ut vicus qui extenditur sub muro Oxoniæ a porta quæ dicitur Watergate, in parochia Stæ. Ebbe, usque ad parvum posticum ejusdem muri versus Castrum, claudatur, propter majorem securitatem et quietem fratrum Minorum juxta dictum vicum habitantium, quamdiu domino loci complacuerit; salvo tamen nobis et hæredibus nostris, Regibus Angliæ, libero transitu per medium novi loci in quolibet adventu nostro ibidem. Concedimus etiam ut latus aquilonare capellæ in præfato vico constructæ et construendæ supplere possit prænominati muri interruptionem, quantum se extendere debet cæteris ejusdem muri rupturis, in integrum reparatis ut prius, excepto parvo postico in dicto muro, per quod possint dicti fratres ire et redire de novo loco in quo modo hospitantur ad priorem locum in quo prius hospitabantur. In cujus, &c.

T. rege, apud West. x. die Feb.

XX.

To the same effect to other houses.

(Pat. 42 Hen. III. m. 2.)

Pro Fratribus Minoribus Lincolniæ.

Rex omnibus, &c. Quia accepimus per majorem ballivos et alios cives nostros Lincolniæ quod non est ad dampnum nostrum, nec ad dampnum aut nocumentum dictæ civitatis nostræ, concedere fratribus Minoribus ejusdem civitatis quod illam posternam muri civitatis prædictæ quæ est ex parte boreali juxta aream prædictorum fratrum, ibidem obstruere, et venellam contiguam eidem areæ ex eadem parte quæ ducit ad dictam posternam includere possint ad ampliationem areæ suæ, nos intuitu caritatis concessimus eisdem fratribus quod dictam posternam obstruere et dictam venellam includere possint ad ampliationem areæ suæ. Ita quod dicta posterna semper sit obstructa et dicta venella continuetur areæ dictorum fratrum, et eorum usibus remaneat imperpetuum. In cujus, &c.

Teste rege, Lincoln., xiii. die Sept.

XXI.

Pro Fratribus Minoribus Sallop.

(Pat. 51 Hen. III. m. 6.)

Rex omnibus, &c. salutem. Sciatis quod de gratia nostra speciali concessimus dilectis nobis in Christo fratribus Minoribus Sallop quod portam suam per medium muri villæ nostræ Sallop, quæ nimis arcta est, ad opus eorum ut accepimus elargare possint. Ita

quod carectæ per portam illam intrare possint et exire, prout iidem fratres magis ad opus suum viderint expedire, et portam illam sic elargatam tenere imperpetuum, sine occasione vel impedimento nostri et hæredum nostrorum. In cujus, &c.

Teste Rege, apud Salopp, xxv. die Septr.

XXII.

Pro Fratribus Minoribus Eborum de quadam Venella includenda.

(Pat. 18 Edw. I. m. 40.)

Rex omnibus ad quos, &c. salutem. Quia accepimus per inquisitionem quam per vicecomitem nostrum Eborum et dilectos et fideles nostros Johannem de Lichegreynes et Nicholam de Seleby majorem civitatis nostræ Eborum fieri fecimus, quod non est ad dampnum seu præjudicium nostrum seu aliorum si concedamus dilectis nobis in Christo fratribus de ordine Minorum ejusdem civitatis, quod ipsi quandam venellam quæ contigua est muro suo ibidem, et quæ se extendit in longitudine et latitudine a via regia usque ad venellam quæ se ducit versus molendina, juxta Castrum nostrum Eborum, includere, et eam sic inclusam tenere possint sibi et successoribus suis imperpetuum; ita tamen quod quandam aliam venellam ejusdem longitudinis et latitudinis eidem venellæ contiguam in solo suo proprio faciant; nos eisdem fratribus gratiam facere volentes in hac parte concessimus eis pro nobis et hæredibus nostris quantum in nobis est, quod ipsi prædictam venellam includere et eam inclusam tenere possint sibi et successoribus suis imperpetuum. Ita tamen quod

quandam aliam venellam ejusdem longitudinis et latitudinis eidem venellæ contiguam in solo suo proprio faciant sicut prædictum est. In cujus, etc.

Teste rege, apud Westmr. xxvii. die Janr.

XXIII.

Orders for the Friars to preach the Crusade.

(Pat. 39 H. III. a tergo.)

De negotio Crucis.

Rex rogat per litteras suas patentes priorem provincialem fratrum Prædicatorum quod in instanti capitulo suo provinciali disponat de fratribus ad prædicandum verbum Crucis in singulis diœcesibus, cum per venerabilem patrem, Norwicensem Episcopum, negotii crucis executorem super hoc fuerint requisiti. In cujus, &c.

Teste Rege, apud Novum Castrum super Tynam, xxviii. die Augusti.

Rex eodem modo rogat ministrum generalem fratrum Minorum.

Teste rege, ut supra.

XXIV.

To the Friars against the Monks of St. Edmundsbury.

(Pat. 43 Hen. III. m. 5.)

Pro Fratribus Minoribus de Sto. Eadmundo.

Rex dilectis et fidelibus suis Galfrido Spot majori villæ Sti. Eadmundi, Henrico aurifabro, Nicholao de Neketon et cæteris burgensibus et probis hominibus ejusdem villæ, salutem. Honorem Dei Omnipotentis et

regni nostri utilitatem ac totius ecclesiæ Dei salutem præ oculis habentes, dignum censemus ut benigno favore prosequamur quos præ cæteris honorem Dei et regni nostri utilitatem, animarumque salutem, procurare contemplamur. Hinc est quod dilectos nobis in Christo fratres Minores, inter cæteros religiosos cultus divini et salutis animarum præcipuæ zelatores in quodam fundo nostro nobis justo titulo collato, in prædicta villa collocavimus ad commorandum, et habendum ibidem, ecclesiam, cimiterium, domos et cæteras officinas sibi necessarias, secundum privilegium eisdem fratribus super dicto loco a domino Papa indultum. Et quia volumus et de consilio nostro providimus quod dicti fratres Minores in prædicto fundo nostro, sicut prædictum est, quiete, pacifice et devote pro nobis et regno nostro ac totius ecclesiæ utilitate sacrificia Deo illibata perpetuo valeant offerre, vobis, de consilio procerum qui sunt de consilio nostro, mandamus in fide qua nobis tenemini firmiter injungentes quod, omni contradictione remota, capellam, domos et cætera ædificia dictis fratribus necessaria in prædicto fundo nostro secundum quod dicti fratres sibi viderint melius expedire nomine nostro ædificari, &c., non obstante nuntiatione novi operis per sacristam, procuratorem abbatis et conventus monasterii Sti. Edmundi, coram fratribus et sæcularibus, in dicto fundo nostro, contra nos et dictum fundum injuste et sine ratione nuper denunciata. Hæc autem et omnia alia mandata nostra prædictum fundum nostrum, et prædictos fratres ibidem commorantes, contingentia, inviolabiliter observetis, clammari etiam faciatis per totam villam prædictam et firmiter ex parte nostra nihilominus, ne quis contra dicta mandata nostra in præjudicium, molestiam, aut gravamen prædictorum fratrum aut fundi prædicti in posterum aliquid attemptare præsumat, sicut indignationem nostram perpetuo evitare voluerit. Nos enim ad eos qui dictis fratribus aut fundo prædicto molestiam aut gravamen

contra inhibitionem nostram intulerint tam graviter capiemus, quod sentiant se non mediocriter gravatos. In cujus, &c.

Teste rege, apud Westmr. xx. die Julii.

XXV.

Pro Abbatissa et Sororibus Minorissis extra Algate.

(Pat. 22 Edw. I. m. 2.)

Rex omnibus ad quos, &c., salutem. Licet de communi consilio regni nostri statuerimus, quod non liceat viris religiosis seu aliis ingredi feodum alicujus, ita quod ad mortuam manum deveniat, sine licentia nostra et capitalis domini, de quo res illa immediate tenetur; volentes tamen Edmundo fratri nostro carissimo gratiam facere specialem, dedimus ei licentiam quantum in nobis est quod ipse unum tenementum, quod habet ex dimissione Willmi. allictarii filii Reginaldi quondam tegulatoris in suburbio Londoniæ, unum tenementum quod habet ex dimissione Galfridi le Coureur et Odiernæ uxoris ejus in eodem suburbio, unum tenementum quod habet ex dimissione Willmi. de Waltham et Elenæ uxoris ejus in eodem suburbio, unam placeam terræ, quam habet ex dimissione Adæ le Wyndrawer et Aliciæ uxoris ejus in eodem suburbio, unam placeam terræ quam habet ex dimissione Solomonis le Tuyller et Elyciæ uxoris ejus in eodem suburbio, unam placeam terræ quam habet ex dimissione Galfridi de Hundesditch executoris testamenti Thomæ de la More in eodem suburbio, unam placeam terræ quam habet ex dimissione Johannæ Goldcorne in eodem suburbio, et triginta libratas redditus quas habet ex dimissione Henrici le Waleys in venella Sti. Laurentii juxta Westchepe

et in Cordwanstrete et apud Dounegate in civitate prædicta, dare possit et assignare dilectis nobis in Christo abbatissæ et sororibus Minorissis ordinis Stæ. Claræ de gratia beatæ Mariæ Virginis extra Alegate; habendum et tenendum sibi et successoribus suis imperpetuum. Et eisdem abbatissæ et sororibus quod ipsæ tenementa, placeas, et redditum prædicta a præfato fratre nostro recipere possint tenore præsentium similiter licentiam dedimus specialem. Nolentes quod prædictus frater noster aut hæredes sui, vel prædicta abbatissa et sorores seu successores suæ, ratione statuti prædicti inde per nos vel hæredes nostros occasionentur in aliquo seu graventur, salvis tamen capitalibus dominis feodorum illorum servitiis inde debitis et consuetis, et etiam libero ingressu et egressu, ad distringendum in eisdem feodis, pro consuetudinibus et servitiis suis prædictis quotiens aliquid inde eis a retro esse contigerit. In cujus, etc.

Teste rege, apud Tr. Londoniæ, viii. die Novembr.

XXVI.

Pro Fratribus Minoribus Stafford.

(Pat. 10 Edw. I. m. 10.)

Rex omnibus, &c., salutem. Cum quidam regratarii in villa et comitatu Stafford se per quosdam ministros nostros advocantes dilectos nobis in Christo fratres Minores Stafford de die in diem malitiose impediant, quominus victualia cotidiana, cum indiguerint, ad opus suum per procuratores et alios amicos suos ibidem emere possint, et quandoque empta a manibus eorum extrahant, sicut ex ipsorum fratrum gravi querela accepimus, nos eorumdem fratrum indempnitati in hac

parte provideri et malitiæ hujusmodi obviari cupientes, dedimus licentiam eisdem fratribus emendi sibi victualia per procuratores et alios amicos suos quotiens necesse fuerit in partibus prædictis, sine impedimento nostri vel ministrorum nostrorum aut aliorum quorumcumque. Et ideo vobis mandamus quod eisdem fratribus seu eorum procuratoribus aut aliis amicis suis, contra hujusmodi concessionem nostram non inferatis vel inferri permittatis injuriam, &c.

Teste rege, apud Stafford, xiii. die Junii.

XXVII.

Pro Abbatissa de gratia Beatæ Mariæ ordinis Sanctæ Clarœ extra Muros Londoniæ, et ejusdem loci Sororibus.

(Pat. 24 Edw. I. m. 23.)

Rex omnibus ad quos, &c., salutem. Donationem, concessionem, et confirmationem quas Edmundus frater noster carissimus per cartam suam fecit dilectis nobis in Christo abbatissæ de gratia Beatæ Mariæ ordinis Sanctæ Claræ extra muros Londoniæ, et ejusdem loci sororibus Deo ibidem servientibus et imperpetuum servituris, de decem acris terræ de dominico suo in campo de Hertindon in comitatu Derbiæ, et advocatione ecclesiæ ejusdem villæ, habendis et tenendis eisdem abbatissæ et sororibus et earum successoribus in liberam, puram, et perpetuam eleemosynam, ratas habentes et gratas eas pro nobis et hæredibus nostris, quantum in nobis est; præfatis abbatissæ et sororibus et earum successoribus concedimus et confirmamus, sicut carta prædicta rationabiliter testatur. Nolentes quod prædictus Edmundus vel hæredes sui aut præfatæ abba-

tissa et sorores, seu earum successores, ratione statuti nostri de terris et tenementis ad manum mortuam non ponendis editi, per nos vel hæredes nostros, justitiarios, escætores, vicecomites, aut alios ministros nostros quoscumque, inde occasionentur, molestentur in aliquo seu graventur. In cujus, &c.

Teste rege, apud Westm. quintodecimo die Decembr.

XXVIII.

Pro Monialibus de ordine Minorum, quæ per Reginam Navarræ in Angliam sunt venturæ.

(Pat. 21 Edw. I. m. 11.)

Rex omnibus ad quos, &c., salutem. Licet de communi consilio regni nostri statuerimus quod non liceat viris religiosis seu aliis ingredi feodum alicujus ita quod ad manum mortuam deveniat sine licentia nostra et capitalis domini de quo res illa immediate tenetur; volentes tamen Edmundo fratri meo carissimo gratiam facere specialem, dedimus ei licentiam quantum in nobis est, quod ipse quandam placeam terræ cum pertinentiis, quam habet de dono et feoffamento magistri Thomæ de Bredstrete in parochia Sti. Botulphi extra Alegate, dare possit et assignare dilectis nobis in Christo monialibus de ordine Minorum, quæ per nobilem dominam Blancam reginam Navarræ, consortem ejusdem fratris nostri, in Angliam sunt venturæ, et infra regnum nostrum moraturæ, ac Deo et beatæ Mariæ ac beato Francisco servituræ, ad quandam domum ibidem construendam et inhabitandam; habendum et tenendum eisdem monialibus et successoribus suis in perpetuum. Et eisdem monialibus quod placeam illam a præfato fratre nostro recipere possint, tenore præsentium similiter licentiam conce-

dimus specialem. Nolentes quod idem frater noster vel hæredes sui, aut prædictæ moniales seu successores suæ, ratione statuti prædicti per nos vel hæredes nostros inde occasionentur in aliquo aut graventur. Salvis tamen capitalibus dominis feodi illius servitiis inde debitis et consuetis. In cujus, &c.

Teste rege, apud Westm. xxviii. die Junii, per ipsum regem, per inquisitionem retornatam de concilio.

XXIX.

De Denariis Blanchæ quondam Reginæ Navarræ capiendis ad opus Regis.

(Pat. 31 Edw. I. m. 40.)

Rex dilectis et fidelibus suis Johanni le Blund, majori, et Hugoni Pourt, et Simoni de Parys, vicecomitibus suis Londoniæ, salutem. Quia pro quibusdam arduis nostris et regni nostri negotiis, necnon pro defensione ipsius regni contra inimicos nostros, invasores ejusdem, pecunia ad præsens plurimum indigemus, assignavimus vos ad duo millia marcarum de denariis bonæ memoriæ Blanchiæ, quondam reginæ Navarræ, quæ Radulphus de Shepeye, nuper receptor denariorum ipsius reginæ, in domo fratrum Minorum Londoniæ nomine ejusdem reginæ deposuerat, ad opus nostrum capienda, et dilecto clerico nostro Johanni de Drokenefford, custodi garderobæ nostræ liberanda, et ad quædam jocalia nostra pretii duorum millium, centum, sexaginta et trium librarum, sex solidorum et octo denariorum, una cum una parte cujusdam indenturæ inde factæ, cujus altera pars remanet in garderoba nostra prædicta, quæ vobis per præfatum clericum nostrum mittimus in ecclesia fratrum prædictorum, in deposito, nomine pignoris, pro

prædicta pecunia, ad securitatem prædicti Radulphi deponenda. Et ideo vobis mandamus, quod ad domum fratrum prædictorum personaliter accedentes, pecuniam prædictam ad opus nostrum capiatis, et præfato clerico nostro liberetis, et jocalia nostra prædicta una cum altera parte indenturæ prædictæ, et etiam litteras nostras patentes, quas similiter pro securitate præfati Radulphi factas vobis mittimus, ibidem deponatis custodienda, juxta tenorem litterarum nostrarum patentium prædictarum. In cujus, etc.

Teste rege, apud Guldeford, xx. die Januarii.

XXX.

Robertus Dei gratia Lincolniensis episcopus dilecto sibi in Christo fratri Ministro Fratrum Minorum in Anglia salutem et sincerum in Domino charitatis augmentum.

(Of his return with Adam de Marisco from the Council of Lyons, and the death of Alexander ab Hales.)

Veros non molestat amicos, sed magis consolatur quic- A.D. 1245.
quid sapienter et salubriter disponit Is, quem vera amicitia complectimur. Quapropter cum veri sitis amatores et amici Dei, non potest vos quicquam molestare quod Ipso fit ordinante. Ipsius autem providentia, quæ omnia sapienter disponit et salubriter, frater Johannes socius fratris A. laborat quartana, qua ægrotare incepit in reditu nostro apud Beluacum, quem diebus interpolationis duximus usque ad Nogent, et illinc per aquam Sequanæ usque ad Parisios fecimus eum nos præcedere. Quia autem non videbatur nobis neque fratri Adæ securum quod sequeretur nos inde usque mare, nec quod Parisiis moraretur propter aeris ipsius loci infectionem non salubrem, elegimus ut per aquam iret Rothomagum, fratre Adamo usque illuc eundem

comitante, qui nullo modo voluit ab ægrotante recedere donec notis sibi fratribus in loco salubri illum commisisset, et sic ad mare tandem nobis occurreret. Verumptamen cum venissent ad urbem quæ vocatur Manta, invalescente debilitate dicti fratris Johannis, non ausus fuit frater A. illum ulterius ducere, nec propter ipsius debilitatem ab ipso recedere, ut nobis secundum condictum occurreret. Quia igitur apud dictam urbem Mantam ambo remanserunt, supplicamus omni qua possumus affectione quatenus fratrem P. de Theokesbyria cum aliquo vel aliquibus fratribus qui cum fratre Johanne possent commorari donec statum ipsius Dominus emendaverit, fratre P. cum fratre A. redituro, ad prædictam urbem mittere non tardetis; hoc enim utrique fieri desiderant et supplicant.

Præterea sciatis quod non est securum quod frater A. prolixius moram trahat in illis partibus; cum plures multum desiderant ipsum Parisiis detinere, maxime mortuis fratribus A. de Hales[1] et J. de Rupellis; et sic tam vos quam nos maximo nostro solatio essemus destituti, quod absit. Omnino autem provideatur quod dictus frater P. nobis satagat occurrere antequam transfretet. Erimus autem per Dei gratiam apud Waland die Sabbati proxima post festum beati Dionysii. Cæterum noveritis quod in causa visitationis plane (benedictus Dominus) pro nobis[2] et per consequens pro omnibus episcopis est pronunciatum.

Valete semper in Domino.

Brown, Fas. ii. *p.* 388.

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[1] The celebrated Schoolman, who died at Paris in 1245.

[2] By the Pope, that is, at the council of Lyons in 1245.

XXXI.

QUEEN ELEANOR to KING HENRY III. on behalf of BONIFACE Archbishop Elect of CANTERBURY; stating that she had received a letter from him deprecating the King's anger, and promising to fulfil his wishes in relation to the Bishop of Chichester.

(From the Royal Letters formerly in the Tower.)

Excellentissimo ac reverendissimo domino suo H. Dei gratia Regi Angliæ illustri, domino Hyberniæ, duci Normanniæ, Aquitanniæ, et comiti Andegaviæ, sua humillima Consors et devotissima A., eadem gratia Regina Angliæ, salutem et debitam cum omni reverentia subjectionem.

Dominationi vestræ notum facimus, nos per Dei gratiam et liberos nostros sanos esse et incolumes, quod de vobis scire toto cordis et animi affectu desideramus. Regiæ majestati vestræ significantes, quod electus Cantuariensis præterita die nuncios suos, cum litteris suis, nobis destinavit, et per ipsos nobis significavit, quod quorundam relatu didicerat nos pro facto suo de episcopatu Cycestrensi contra ipsum fuisse commotas, et petiit quod super hoc non molestaremur, nec contra ipsum moveremur. Cui per nuncios et litteras nostras significavimus, quod non fuit mirum si contra ipsum moveremur, cum vos super hoc offendisset, nec posset aliquo modo nostram habere benevolentiam dummodo vestram sustineret indignationem. Quibus etiam auditis et intellectis, in propria persona ad nos accessit, nobis significans quod super prædictis et omnibus aliis vestram pro posse suo adimpleret voluntatem, cui persuasimus quod vestram adimpleret voluntatem si nostram vellet sedare indignationem; quia dum discordia

inter vos et ipsum duraret, nostram iram nec indignationem eidem ullo modo remitteremus. Excellentissimæ igitur dominationi vestræ omni qua possumus affectione supplicamus, quatenus statum vestrum, quem Deus prosperum faciat et felicem, et vestræ voluntatis beneplacitum, nobis crebro, si placet, significare dignemini.

Valeat excellentia vestra semper in Domino.

NOTES.

Notices referred to in the Text.

The Date of the Arrival of the Friars.

See p. 5.

Two narratives from different sources, apparently referring to different events connected with the arrival of the Minorites in England, have been preserved in the Chronicle of Lanercost and the Liber Conformitatum. I give them here, as they supply an omission in Eccleston's text:—

"A.D. 1224. The rule and life of the Friars Minors was this year confirmed by our Lord Honorius the Pope. And in this year, after the Feast of the Nativity of the glorious Virgin, the Friars Minors landed in England at Dover; four clerks and five laymen, simple men and despised, because at that time idiots (*omnes fatui nativi*) scarcely differed from them in the form of their dress. One who was a parabolist said of them, 'If they are inwardly what they show outwardly, I take them to be better than any others who traverse the earth.' Of their contemptible appearance at their first coming take two instances. When they entered England they asked entertainment at a nobleman's house near Dover in the guise of mendicants, and received it as strangers. For he locked them up in a strong chamber, and barricaded the entrance, that he might take counsel in the morning with his neighbours, and examine who they were. They all weary as they were betake themselves to repose until daybreak, and then, thinking to depart, found the doors locked. They wait patiently, until later in the day they are brought out before a multitude of spectators, who inquire of them who they are, and with what intention they had entered the island. When they alleged their pious purpose, one of the magistrates replied that they were spies and robbers. Thereupon a friar offering his cord with a smile, 'See,' said he, 'if you take us for robbers, here is a halter ready to hang us with.' Upon which the judges, returning to their senses, con-

fessed that they could not have any sinister purposes who thus freely offered themselves to death.

"Another instance occurred not far from Oxford, at the new settlement of the Friars there.[1] There was a knight who hated their mode of life, and had used them bitterly, blackening their good name whenever an opportunity offered. It happened on Christmas day that he who ruled over the Friars assembled them to sow the saving seed of the Lord in the land. As two of them were going into a neighbouring wood, picking their way along the rugged path over the frozen mud and rigid snow, whilst the blood lay in the track of their naked feet without their perceiving it, the junior said to the elder, 'Father, shall I sing, and lighten our journey?' and on leave being granted, he thundered forth a *Salve Regina misericordiæ*. It so chanced that the soldier, by no means in good humour with them, was following the same road, without their knowledge. Now when the hymn was concluded, as the soldier saw the prints of the blood from their naked feet in the wood, he who had been the consoler said with a sort of self-congratulation to his companion, 'Brother, was not that antiphonal well sung?' Whereupon the soldier, breaking in upon their talk, 'Yes, by the Lord, it was; and may the Lord bless and prosper you, who, like the Apostles, are patient in necessities, and rejoice in tribulation.' And at this word he slipped from his horse, and asked pardon on his knees for the harsh judgments he had passed upon them."—Chron. de Lanercost, p. 31.

In the Liber Conformitatum of Bartholomew of Pisa, written towards the latter end of the 14th century, and therefore of less authority than Eccleston or the Chronicle already quoted, the following tradition has been preserved of the English mission:—

"At Oxford lies Friar Agnellus de Pisis. He was the first minister in England; glorious for his life and his miracles. He was the first who built a convent at Paris, and was *Custos* there. Whilst he was only a deacon he would not advance to priest's orders without licence from a general chapter. He was eventually appointed by St. Francis the first Minister to England, and sent there with four brethren, in which number was Friar Albertus de Pisis, who, after Agnellus, was Minister of England, and was indeed third General Minister after St. Francis.

"This Friar Agnellus, with his aforesaid companions, going to England, entered that land on the third day of May, and were received at Canterbury most devoutly, in the bowels of charity, by the Friars Preachers who dwelt there. Then wishing to go to Oxford, about eventide they arrived at a grange belonging to the Monks of Ambidon (Abingdon), in a vast wood between Bath

and Oxford; and not being able to proceed on their journey, as the floods were out, they asked hospitality at that late hour of the day, for the love of God, of the monks living in that grange, lest they should perish from hunger and the wild beasts in the wood. The porter told the Prior, who was there with four monks, sc. the sacrist, the cellarer, and a novice; who seeing them, and taking them for mummers, and not God's servants, drove them away reproachfully, and thrust them out of the gates. But the youngest monk had compassion on them, and said to the porter, 'When the Prior and monks are gone to bed, do you, for love of me, send those poor men into the hay-loft, and I will provide for the rest.' And when they were let into the loft, and rested among the hay, the young monk brought them bread and beer, commending himself to their devotions. On the following night, whilst he was asleep, he had a dream. He beheld Jesus sitting on a marvellous throne in the oratory, and all summoned before his judgment seat. Then cried the Judge with a terrible voice, 'Let the guardians of this place be summoned.' And when all were brought before him, there came a certain poor man, humble and despised, in the habit of those poor Friars, and he cried with a loud voice, 'O, most impartial Judge, the blood of my brethren (fratres) which hath been shed this night crieth unto thee. The guardians of this place have refused them meat and lodging, although they have left all for thy sake, and were now coming here to seek those souls which thou hast redeemed with thy blood; they would not, in fact, have refused as much to jesters and mummers.' Then Christ with a terrible voice exclaimed to the Prior, 'Of what order art thou, O Prior.' And he said of the Order of St. Benedict. And Christ said to St. Benedict, 'Benedict, does he say true?' And St. Benedict replied, 'He is the destroyer of my Order, and his companions who are with him; for I gave directions in my rule that the Abbot's table should always be filled with guests. Whereas they have refused food and shelter contrary to my rule.' Then the Judge commanded them to be hanged on the elm that stood in that cloister." The writer then proceeds to state that in the morning the monk found his dream verified in the sudden death of the offenders, and went and told the news to the Abbot of Abingdon. The Friars upon entering Oxford presented themselves to King Henry, who liberally granted them a piece of land there; and not only this monk, but the great Bishop of Erfurt Dns. Rodulphus and an Abbot[1] entered the Order, and behaved with so much humility that both carried

[1] Probably the abbot of Osney is here meant.

water, and sand, and stones for the building of the place aforesaid.

"This Friar Agnellus received English lads into the Order, and setting up schools for the poor was zealous for study; but afterwards had reason for regret, when he saw the Friars bestowing their time on frivolities and neglecting needful things. For one day when he wished to see what proficiency they were making, he entered the schools whilst a disputation was going on, and hearing them wrangling and questioning *Utrum sit Deus*, he cried, 'Woe is me, woe is me. Simple brothers enter Heaven, and learned brothers dispute whether there is a God at all!' Then he sent 10*l.* sterling to the Court to buy the Decretals, that the Friars might study them, and give over frivolities."—Lib. prim. f. 79 b.

The *Hospitale Sacerdotum*, referred to by Eccleston as the place where the Friars Minors were first entertained on their landing in England, is evidently "The Hospital of Poor Priests," afterwards the Bridewell of the town of Canterbury. It was founded by the Archdeacon Simon Langton, brother of the celebrated Stephen Langton, Archbishop of Canterbury. Both were great favourers of the Friars Minors.—See Somner, p. 71.

Dispute respecting the Living of Thame.

Epist. Adam de Marisco, p. 185.

"In these days [1241] there sprung up a serious feud between our Lord the King and the Bishop of Lincoln (Grostete,) because a certain clerk of the king's, prudent and loyal, by name John Mansel, by the favour and aid of the king, and by reason of a provision obtained from our Lord the Pope, was admitted into the possession of the church of Thame. This church my Lord the Bishop had conferred during its vacancy on a clerk named Master Simon of London, the pœnitentiary of the Bishop of Durham. The bishop, incensed at the king's proceeding, diligently admonished his Majesty, then staying in Wales, by his Archdeacons of Huntingdon and Leicester, that, in gratitude to God for his unexpected victory, he should hasten to amend so enormous a trespass, lest perchance the Lord in His anger should turn his laughter into mourning. To this the King replied, 'I answer heart-free; because an

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[1] Ut aquam in baculo et barilli ambo portarent; et lapides, &c. There must be some error in the text. Barillus (Angl. *a barrel* or *a pail*), used for carrying sand or stone. See M. Paris, Vitæ, p. 154.

appeal has been lodged; and no change ought to be made pending an appeal. I have attempted nothing except upon the advice of the learned in the law, and on the strength of Apostolical authority.' Then said one of the archdeacons, 'My Lord the King, our Lord the Bishop of Lincoln has a privilege from the See Apostolic whereby he is exempted from providing for any one by apostolical mandate, except there be special mention made of the privilege. But in the tenor of this Papal mandate, which the foresaid John relies on, and by reason of which he has, with your aid, thrust himself into the said church, there is no mention of such a privilege. Therefore, the Bishop of Lincoln is not bound in this case to answer him, specially in the collation of the Church of Thame, which he has conferred already on another person during its vacancy. And supposing the bishop had no such privilege, it is unreasonable that any one should thrust himself into the possession of a church without leave of the diocesan; more than all, against his will; no, not even though he were supported by the authority of the Pope, since our Lord the Pope desires that all things should be done decently and in order. But what need is there for dissension, why attempt in this way? Our Lord the Bishop of Lincoln will be easily inclined, on your and his own petition, to provide for Master John, according to his deserts, as an excellent, wise, and competently-learned man, a benefice as rich or even richer; and the collation will then be in both cases lawful and honest. And that it may be so, our Lord the Bishop humbly and devoutly requires; for he is prepared to fulminate the sentence of anathema on all the spoilers and invaders of his Church's dignity.' When the aforesaid John had heard this, as well as the King and his councillors, he said, 'My Lord the King, far be it that discord or disturbance should arise on my account between such noble personages. I patiently resign my right. The Lord will at his good pleasure provide sufficiently for me so long as you are alive.'"[1]

The chronicler then proceeds to state that, as the King delayed compliance on his return to London, Grostete made his appearance, ready to pronounce sentence of excommunication upon Mansel and his adherents. Upon which the latter, in great terror, absolutely resigned the living of Thame into the hands of the King. This must be the resignation to which Adam de Marisco refers. Hereupon the King, fearing that if he held out any longer, Grostete

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[1] A sly piece of irony on the part of Mat. Paris; seeing that John Mansel had been more than sufficiently provided for already.

would resign his bishopric, and go into voluntary exile, as he was prepared to do, mitigated the rigor of his determination, and the dispute was compromised by bestowing on John Mansel the Church of Maidstone.—M. Paris in an. 1241.

William de Beauchamp.

See p. 286.

This William Beauchamp of Bedford, son of Simon, a nobleman of great power and authority, had adhered to the barons in the wars against King John. "And as," says Dugdale, "this William de "Beauchamp had been an active person in those turbulent times "against King John, so did he continue against King Henry the "Third, as is manifest from his being taken prisoner in the Battle "of Lincoln, 1 H. III. But submitting to obedience before the end "of that year, as most did, he had restitution of his lands, which "were seised upon for that trangression.

"In 2 Hen. III., he paid sixty-one pounds sixteen shillings, upon "levying the first scutage of that King, for those forty-five knights "fees and a half, a fifth and twelfth part, which he then held, "and was the same year in the King's army at Newark.

"In 7 Hen. III., being with other great men in that expedition "then made into Wales, he had scutage of all his tenants in the "counties of Middlesex, Hertfordshire, Bedfordshire, Bucking-"hamshire, Huntingdonshire, and Berkshire, and deserved so well "for that service, that the next year following, after the King "had caused the castle of Bedford to be wholly demolished, and "the ditches thereof to be filled up, he obtained a patent for the "site thereof, with liberty to erect a mansion upon it, and to in-"close it with a wall, not exceeding the height of that which "was for the lesser ward, but to be without any battlement.

"In 10 Hen. III., being in the King's army at Grosmund in Wales, "against Richard, Earl Marshal, then in rebellion, he suffered "with the rest of the King's forces, who were, by a sudden sur-"prise from the Welsh, despoiled of all they had there.

"In 19 Hen. III., he was constituted Sheriff for the Counties of "Buckingham and Bedford, in which year he obtained a charter "to himself, and Ida his wife, who was the King's cosin, that "the Mannor of Newport, of her dowry, should thenceforth be "exempt from suit to the county, or Hundred Court, aid to the "sheriff, and view of Frank-pledge.

"In 20 Hen. III., at the solemn nuptials of that King, he per-"formed the office of almoner for the same day. And in 21 "Hen. III. executed the office of sheriff for the counties of Bed-"ford and Buckingham.

In 30. H. III. estates escheated. see Dugd. 192, 193

"In 36 Hen. III., at the instigation of his wife, he much afflicted "the monks of Waton in Bedfordshire, and diversly oppressed "the canons of Newnham, whom he ought to have cherished and "favoured, as my author saith. And in the 37 Hen. III., gave "a fine of one hundred pound to the King that he might be ex- "cused from attending him at that time into Gascoigne.

"In 41 Hen. III., being grown aged, he settled all his estate upon "William his son, whose homage thereupon the King received, "ratifying that grant; and the next ensuing year received com- "mand to be at Chester upon Monday next preceding the Feast "of S. John the Baptist, well furnished with horse and arms, to "oppose the hostile incursions of Lewelin, Prince of Wales. It "seems he was then in person there, for by a special writ he was "acquitted for his scutage upon that expedition; and died in "44 Hen. III., leaving an honorable fame behind him for many "great exploits, but especially for his munificence to divers reli- "gious houses."—Dugdale's Baronage.

Hugh Mortimer.

See p. 298.

This Hugh Mortimer was first, as I said, official of Canterbury, "Boniface being Archbishop elect, and taking ship to go for Rome, "commanded the woods belonging to his archbishopric to be cut "down and sold, and certain taxes and impositions to be levied "upon the lands, and instituted Mr. Hugh Mortimer, a native "of the Province of Poitou, his official, who diligently executed "his commands." He continued official very long, it seems, for in the year 1270 I find a decision of his as official in a controversy wherein the monks of Horton Priory in Kent were interested, recorded in the Leiger of that house. It seems he was also chancellor or vicar-general to the Archbishop; for in the year 1258 he sends his mandate of induction to the Archdeacon's official for the inducting the Abbot of St. Radegund into the parsonage of Alcham. Afterwards, to wit, about the year 1271, he became archdeacon, which place he held about fourteen years. Archbishop Boniface died 1270, at which time Hugh Mortimer was in possession of the archdeaconry, and had been so (as is most probable) two years before the death of that archbishop. . . . In which time, to wit, in the vacancy of the arbishopric by the death of Boniface, I find him play the diocesan, in appropriating by authority or ordinary to the *Hospital of Poor Priests* in Canterbury the parish church of St. Margaret in Canterbury, with consent of the patron, the Abbot of St. Austin's. . . His challenging of this and the like power, in the time of the vacancy, begat a quarrel between him

and the monks of Christ Church, the like to that between his predecessor, Simon Langton, and them, both in the nature and end of it.—Somner's Cant. p. 157.

Electus Cantuariensis naves ascensurus jussit nemora archiepiscopatus abscidi et vendi, et quasdam tallias et collectas in terris suis fieri, et constituit quendam suum officialem, natione Pictaviensem, magistrum Hugonem de Mortuo Mari, qui diligenter mandata sua exsequebatur.—Florilegium [ad an. 1245, p. 189.]

"Whilst these events were in the course of occurrence, Boniface, Archbishop elect of Canterbury, and the Bishops of Hereford and Worcester, who, of all the prelates of England, were the most special friends of the Pope, and the most suspected by the English, suddenly set sail to go to the Pope on some secret business. . . . The said Boniface also, after careful examination, declared the Church of Canterbury to be irremediably shackled with debts to the amount of 15,000 marks. Therefore, at his departure, when about to embark at Dover, he ordered the woods belonging to the archbishopric to be cut down and sold, and heavier collections and tallies to be made amongst the clergy and the laity."—Mat. Paris ad an.

John and Alexander, the Minorite Collectors.

See p. 313.

"Whilst fortune was deceiving the world with such illusions, two friars of the Minorite order, named John and Alexander, Englishmen by birth, obtained from the Pope the power of extorting money for the use of his holiness, and were sent by him into England. Armed with many papal bulls, and hiding under sheep's clothing the rapacity of wolves, they presented themselves to the king with downcast looks, and flattering speech; begged his permission to wander through England, collecting alms for the Pope, asserting they would use no coercion. Obtaining permission from the king, who saw nothing sinister in their proceedings, the said friars now transformed into sophistical legates, and elated with the gifts of the king's clerks, set out from the court mounted on palfreys, with gilded housings, adorned in costly raiment, booted and spurred like knights, to the injury and discredit of their order and profession. They took on themselves the functions and exercised the tyranny of legates; demanded procurations and thought nothing of exacting 20 shillings on every such occasion. They visited first the higher order of the clergy demanding money for the Pope, under a grievous penalty, allowing but little time for reply or payment. Coming to Grostete, the Bishop of Lincoln, who had been a special

friend and favorer of the order, so much that he had once conceived the idea of entering it himself, he was overwhelmed with astonishment at beholding such a monstrous transformation in the habit, behavior and office of the friars Minors. As they pressed him with great urgency for a small sum from his diocese, viz., six thousand marks, in compliance with the papal mandate, the bishop replied with grief and astonishment, "Brother, this demand, saving the "Pope's reverence, is unexampled and dishonorable; to obey it "is impossible. It does not concern me alone, but the clergy, "the people, and the kingdom in general. Until I have obtained "the advice of the community of this realm I cannot think of giving "a precipitate answer on so arduous and perilous a business."—M. Paris, A.D. 1247.

Countess of Arundel.

See p. 331.

About the same time, whilst the king was still staying at London, there came to him in his chamber, Isabella, Countess of Arundel, relict of H. Earl of Arundel, a kinswoman of the king, to plead her rights in a certain lordship to her belonging. The king assumed at first a look of calmness, but afterwards harshly rated her, refusing to listen to her request. Upon this the countess, though a woman, replied with dignity more than a woman. "My Lord "the King, do you turn away your face from the right? Justice "can no longer be obtained in your court. You are the appointed "mediator between the Lord and us; but you govern neither us nor "yourself well; and you scruple not to vex and trouble the church "in many ways; and this you have shown not only now but upon "divers occasions. Without fear and compunction you oppress "your nobles in various ways." On this the king, with a sneer and a grin, said, with a loud voice: "Ho, ho, my lady countess, have "the noblemen of England granted you a charter, and struck a "bargain with you to become their spokeswoman and prolocutress "because of your eloquence?" "My liege," replied the countess, with a firmness beyond her years, "the nobles have made no "charter, but you and your father have made a charter, and you "have sworn to observe it inviolably, and yet, many times have "you extorted money from your subjects after promising to keep "your word, and after all shown yourself a shameless trans-"gressor. Where are the liberties of England, often reduced to "writing, so frequently granted, so often redeemed? I, though "only a woman, and all your natural and faithful subjects, "appeal against you, to the tribunal of the awful Judge of all. "Heaven and earth shall be our witnesses, and may the Lord of

" vengeance judge our quarrel; since you refuse us justice." Upon this the king was silent and confused. At length he said: " Do " you not ask this favor because you are my kinswoman?" To which she replied: " How can I hope you will grant me that " as a favor which you deny me as a right? I appeal before the " face of Christ against those who are your advisers, who infatuate " and bewitch you."—Mat. Paris, A.D. 1252.

Dispute respecting the Hospital in Southwark.

See p. 337.

In the year 1252, about the octaves of St. Martin [Nov. 18.], a priest intruded himself into the wardenship of St. Thomas's Hospital, in Southwark, with the consent of the Bishop of Winchester, in whose diocese that hospital stands. But Master Eustace de Len, the Archbishop's official, considering his dignity affronted, because his consent ought first to have been asked in reference to the patronage, admonished the priest to retire, once, twice, and a third time. The priest, who is also the prior, refused, sticking fast to possession. The official excommunicates him on the ground of contumacy, and under this sentence the prior remained for forty days, redoubling his threats and his abuse. The official considering such pride to be intolerable, commanded the priest to be arrested as a contumacious offender. Hereupon the prior took sanctuary in the church, in his sacerdotal vestments, but the officers sent to apprehend him, spared not to arrest him, as he was excommunicated, and had done despite to the keys of the church. So the official gave orders that he should be brought to Maidstone, a manor of the Archbishop's, until deliberation had about this matter; because it was said that the Archbishop would soon be there.

When the Bishop elect of Winchester heard this, he fumed red hot with rage, unbecoming a bishop; and deeming himself to have suffered a very grievous affront, he made a complaint to his brethren. Elated by their aid and advice, he assembled a band of soldiers, and with a large company at his heels, sent them in quest of the authors of this violence, intending to have them arrested. With a mighty fury and tumult they came in hostile array to Southwark, expecting to find the guilty party. But after they had pried into every hole and corner, without any result, they hurried off to Maidstone, resolving to liberate the prior, detained there as a prisoner. Breaking bars and bolts, and examining every corner, as they could not discover the object of their search, who had been carefully stowed away, they called for fire, proposing to burn the whole place to ashes. After much mischief done, not finding him whom they were in quest of, and hearing from some tale-bearer in

the neighbourhood that the official was at Lambeth, near London, they hurried off there in a body, and wrenching the gates from their hinges and battering them down with levers, they lay violent hands on the official, as he was sitting down to dinner, never anticipating any such proceeding, and drag him off, like the vilest offender taken in a larceny, and set him on a scurvy horse and carry him off at their pleasure; not so much as allowing him to hold the bridle. Oh, rash presumption, oh, inexcusable irreverence, to treat and vex with so much ignominy so authentic a man, so excellently learned, so clearly famous; above all, one who was the representative of the Archbishop! * * * So after they had done all that their anger, or rather fury, suggested, they dragged off the official by the bridle to Farnham, until they should be certified of the restitution of the prior. At length they let him go. He is driven away as a caitiff. The official, though an old man, flew away like a bird to Walerlee [Waverley?], a Cistercian house, rejoicing for that time that he had escaped their crooked and hooked hands and claws, without daring to look behind him, lest he should suffer the doom of Lot's wife. And when the monks saw him they marvelled what mishap could have driven him there a solitary and a fugitive. There he took breath and received consolation.

The party of the Archbishop who had received this wrong lodged a heavy complaint before the Archbishop of this presumption, with many sighs and tears, exaggerating great offences into greater, and of grave ones making still graver. Stirred with anger more than I can tell you, the Archbishop exclaims: "These are sharp tidings "on my first arrival:" then taking with him the Bishops of Chichester and Hereford, he started for London. There with the two mentioned bishops in full pontificals, in the presence of an innumerable assemblage of people summoned to attend by the voice of the crier, thirty days' indulgence being granted to those who came, the Archbishop excommunicated, in St. Mary the Arches, with excessive horror and solemnity, all the contrivers and abettors of this rash act, except our Lord the King, and the Queen, with their children, Earl Richard, the countess his wife, and their children. And he wrote besides to all his suffragans in virtue of their obedience to the see of Canterbury, strictly charging them to do the same in their churches every Sunday and holiday.

On the other side the Bishop elect of Winchester commanded the Dean of Southwark and some others of his subjects to withstand the Archbishop and denounce to his face that his excommunication was null and void. "Yes," said he, "it is empty and "frivolous, and in the wrong-doer a mere foxlike shuffle."

* * * * * * *

However, the Archbishop treasuring up the fire of his hate under its ashes, as Master Eustace, who was more hurt and more indignant, instigated him to revenge for so enormous a transgression, directed his steps to Oxford, and summoning a convocation of all the scholars then resident there from all parts, he propounded to them publicly this nefarious act *seriatim;* that by their reports an offence so enormous might not be hidden even from distant nations. As he approached the town there went out to meet him on high horses, in their best array, an innumerable multitude of the clergy, doing honor, as they ought, to an archbishop and primate of all England. And as he sat down to a sumptuous dinner they looked on. Now when the Archbishop and his scambling clerks saw the *sçavoir faire*, the staidness of demeanor, the style, the address, the sternness of their morals, he was compelled to acknowledge that the University of Oxford was a worthy rival to the University of Paris. So on the day after St. Nicholas [Dec. 7th.], before all the clergy assembled at the sound of their common bell, the Archbishop caused to be read aloud the presumptuous temerity and temerarious presumption of the Bishop elect of Winchester, who had conceived this audaciousness from his proximity to the King, and of his brethren and his accomplices, and he published the names of the transgressors, and intimated the sentence he had passed on them before.—Mat. Paris, in an. 1252.

The Minorites at Scarborough.

See p. 406.

The obscure allusion to Scarborough is explained by a passage in the letter of Grostete. It is addressed to the Cistercian abbot and convent there, an order notoriously unfriendly to the friars.

"I have received," he says, "a letter apostolic, to the effect, that on the authority therein contained, I should have the buildings of the Minorites of Scarborough demolished, if they be of such a nature as is described in the aforesaid letter. I have accordingly summoned the friars, and on their appearing by proxy legally constituted, before my official acting on my behalf, during two days' litigation, it was objected on their part against the said letter that there was a flaw in its construction, and they exhibited a faculty (*privilegium*) to the effect that the friars could not be convented by letters apostolic except express mention were made of the said indulgence, and of their order. After much altercation on these and other points, on the third day the friars appeared by their proctor before me sitting in my own person, and one of their order said as follows: That although, notwithstanding their profession, they thought they might innocently defend themselves in this behalf, by contending that they were supporting

their own rights before me, not in temporal matters, but the salvation of souls, arising from their inhabiting the said place, and that in such a cause, as they alleged, ordinary law and right must give way to the salvation of souls; yet because (as the same brother asserted) their profession is the gospel, which bids us not to resist evil, but to him that strikes us on the right cheek to offer the other also, and because the authority of St. Paul requires us rather to be defrauded than to strive,—therefore they would freely recede from their right, and abandon the place which had given occasion to this dispute, forbearing the least offence to you, whom they regard as their most holy fathers and abundant benefactors. And the same brother, prostrating himself at the feet of your proctor and others of your fraternity then present before us, humbly requested pardon for his Order, inasmuch as for two days of the trial the foresaid friars, guided by the spirit of evil counsel, had, as it were, in defence of their own right, offended your charity. The proctor also of the said friars of Scarborough ratifying the same, expressly renounced on their behalf the foresaid exemption and privilege, and all other defences thereto belonging. But we,[1] with your proctor and others of your fraternity then present, considering, or rather being assured, that if the aforesaid friars should hereupon depart from Scarborough, as according to the assertion of their proctor they professed themselves with all humility prepared to do, it would not redound to the credit of your Order, but rather blacken your reputation, as your discretion, without any suggestion on my part, may readily understand, with the advice and assent of your said proctor and fraternity have tolerated the stay of the Friars Minors of Scarborough in that place, until we had given you notice of the premises, and received your determination by Letters Patent as to their abiding there, or their departure from the same, &c."—Brown's Fasc. ii. 383.

Johannes de S. Egidio.

See p. 132, 172.

John de St. Giles here spoken of was a Dominican friar of no mean repute, and the intimate friend of Bishop Grostete. He was born (according to Bale) near St. Alban's, studied at Paris, became an eminent physician, was appointed Professor of Medicine in the University there, and enjoyed the favour and patronage of Philip Augustus. After a successful career at Paris and Montpellier, he applied himself to theology at the time when the Order of St. Dominick made its appearance in the University of Paris; and he was the first Englishman who embraced that profession,

[1] *Vos* in Brown; it should be *nos* evidently.

and the first of that profession who publicly taught theology in the schools. According to Touron,[1] he succeeded Roland of Cremona in the Chair of Theology at Thoulouse about 1231, where he was exposed to the hostilities of the Albigenses; and shortly after held the Chair of Theology at Oxford. It was here that he became acquainted with Grostete, then reader to the Minorite Friars, with Robert Bacon and Richard Fishacre. To this account of him, found in most works which speak of this Order, we can now add the information furnished by the letters of Grostete and De Marisco. Among those of the former there is an earnest supplication to Jordanus, the Prior General of the Dominicans,[2] in which the writer, after mentioning the intimacy existing at Oxford between himself and the Prior General, proceeds to say, "Your charitable "discretion is well aware that our diocese is much larger and more "populous than any other in England, and therefore I need more "effectual aid in the preaching of God's word, in the hearing of "confessions, in the enjoining of penance, more prudent counsel in "the various and new emergencies which continually start up, a "sound and healthy determination according to the meaning of "Scripture. I know of no man who can be so effectual a coadjutor "in these respects as Friar John de St. Giles, whose soul, per-"ceiving my need and great necessity in these respects, is graciously "pleased to accede to my requests if it meets with your charitable "approval. Wherefore, at the feet of your benignity, I, prostrate, "supplicate you with humble devotion, and adjure you by the "sprinkling of the blood of Jesus Christ, and by the compassion "of his beloved Mother, that you would mercifully grant my "request, and license Friar John, or rather enjoin him, to help me, "a prop to my weakness, a supplement to my insufficiency, &c."

This request it seems was complied with. Grostete bestowed on him the prebend of Leighton (see p. 132,) and the archdeaconry of Oxford (172,) from which preferments he requested to be released, as Adam de Marisco informs the Bishop. He outlived his friend however; for Mat. Paris states that in 1253, during his last sickness, Grostete summoned to his bed-side John de St. Giles, "skilful in "medicine, in theology learned and refined," to receive comfort from him both in body and soul.

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[1] c. 143.

[2] Ep. 40.

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CANTARIA. A chantry; chapel. 9.

COPLÆ. Couples. 18.

DIFFINITORES. Visitors. 32.

DISCUS. A dish. 8.

EXTRARIA. Etrangères; strangers. 172.

INCASTRATURA. Paling, or enclosure. 35.

INCLUSA. A nun. 15.

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PITANCIA. An allowance; better than the ordinary food. 8, 71.

QUATRINI. Small coin. 229.

REPECIATÆ. Patched. 66.

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„	17, *et infra,*	„	11, 29,	„	Joymer	„	Joyner.
„	„	„	18,	„	Frowie	„	Frowic.
„	27,	„	15,	„	custodie	„	custodiæ.
„	33,	„	1,	„	preterea	„	præterea.
„	52,	„	8,	„	ommi	„	omni.
„	57,	„	3,	„	eos	„	eas.
„	64,	„	33,	„	liect	„	licet.
„	82,	„	,	„	quæ dicit	„	qua dicitur.
„	„	„	5,	„	quæ dixi	„	quia dixi.
„	155,	„	35,	„	precaminum	„	peccaminum.
„	157,	„	11,	„	per quam	*dele*	quam.
„	199,	„	5,	„	quos ut	*read*	quos et.
„	„	„	15,	„	quas missuri,	„	quos missuri.
„	230,	„	1,	„	iætanter	„	lætanter.
„	233,	„	24,	„	divinius	„	divinus.
„	235,	„	16,	„	perpitia	„	propitia.
„	238,	„	22,	„	sederi	„	sederit.
„	242,	in	marg.	„	24*s.*	„	23*s.*
„	273,	line	2,	„	exercitior oborata	„	exercitio roborata.
„	326,	tit.		„	Fratri B.	„	W.
„	384,	line	20,	„	reverendi,	*dele*	comma.
„	399,	„	4,	„	per Thomam	*read*	pro Thoma.
„	404,	„	13,	„	elementiam	„	clementiam.

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